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Vol. 2.

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Mrs. JUDITH HULL,

Of *Boston*, in *N. E.* Daughter of  
Mr. *Edmund Quincey* ; late Wife of  
*JOHN HULL* Esq. deceased.

A Diligent, Constant, Fruitfull Reader  
and Hearer of the Word of GOD,  
Relsted from her Labours, *June*, 22. 1695.  
being the seventh day of the Week, a little  
before Sun-set ; just about the time She  
used to begin the Sabbath.

X  
*Anno Ætatis suæ 69.*

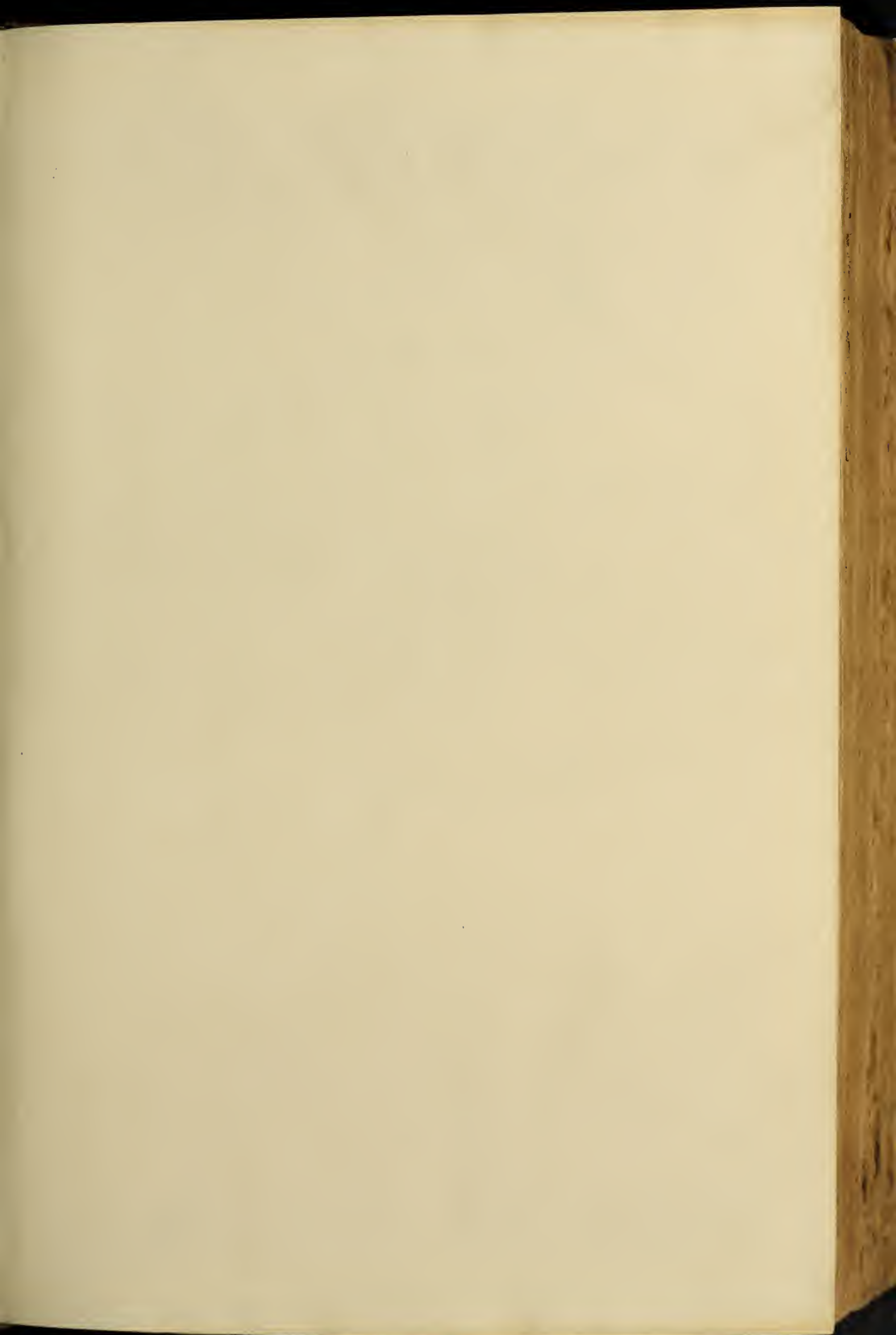
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Epitaph

GREAT *Sarah's* Faith ; joind with Good *Hannah's* Prayer ;  
For Hearing of the Word, glad *Maries* Care ;  
Aged *Elizabeths* Just Walk ; To dwell  
Nigh Prophets, a true *Shunamitish* Zeal ;  
An Humble Soul, Trim'd with an High Neglect  
Of Gay Things, but with *Ancient Glories* deck't ;  
All these Expir'd at once ! Array'd with Them,  
Our *HULDAH's* gone to Gods *Jerusalem* :  
Without a Figure so, with her Last Breath  
Shee Triumph'd o'er that *Holophernes*, DEATH.  
Perfect in *Thoughts, Words, Deeds*, She soars on high,  
Performing what her Name did signifie.

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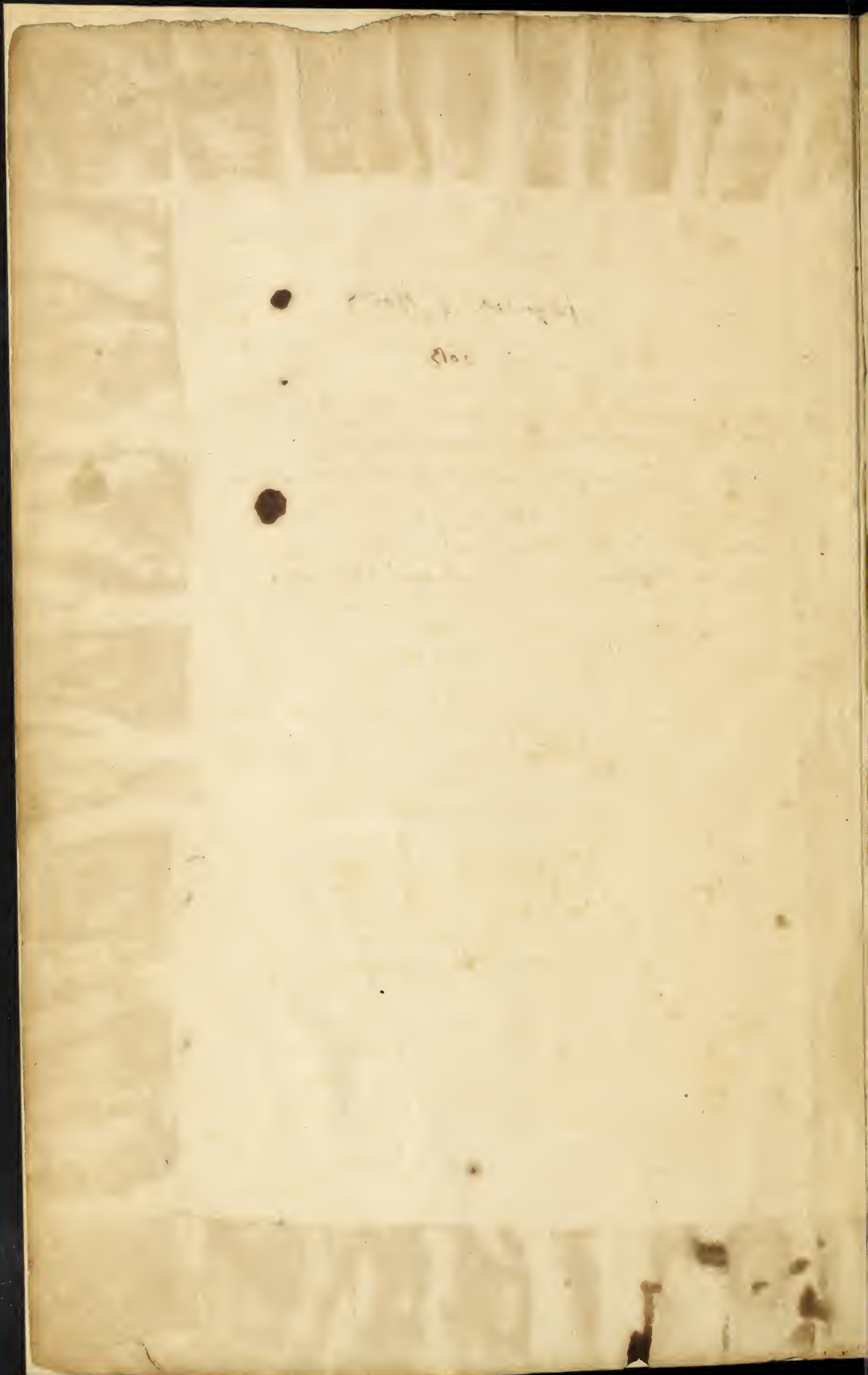
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Vol. 5

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ser. 17<sup>th</sup> in 6818

Tho Rome blasphem the marriage Bed,  
And Vow of single life has bred;  
Chaste Parker, Stoughton, Brinsmead, Noys  
Shew us the odd twist Force, and Choice  
These undefil'd, contracted here,  
Are gon to Heav'n, and Marri'd there.







The Doctrine of the Sabbath Vindicated by Mr. Richard Byfield  
of Long Ditton in Surrey. Mat. 5. 18. published anno 1631.

The whole reason applied to a Sabbath's rest for servants sounds no lesse  
then this Remember when thou wast in Egypt the Egyptians made thee a slave,  
and made thee the Sabbath day; now I have set thee free, thou shalt free thy servant that day,  
and make the Sabbath day. P. 26.

At Kimstat a town in France, <sup>in</sup> there lived in the yeere, 1559. a certa  
covetous woman, who was so greedy of gaine, that she would not frequent the Church  
herselfe, nor suffer any of her family to doe it, but continually toyled about drying and  
pilling of flaxe, and doing other household busineses: neither would she bee reclaimed  
by her neighbours, who admonished and dissuaded her from such unseasonable workes.  
One Sabbath day as they were thus busily occupied, fire seemed to issue out of  
the flaxe, without doing any hurt: The next Sabbath it tooke fire indeed, but  
was quickly extinct: Yet this wretch continued obstinate in her prophaneesse  
even the third Sabbath, when the flaxe againe taking fire, could not bee quenched  
till it burnt her and two of her <sup>children</sup> to death, for though they were recovered out of the  
fire alive, yet the next day they all three died; and that which was much to be  
wondered at, a young infant in the cradle was taken out of the midst of the flame  
without any hurt. God w<sup>th</sup> see, tooke vengeance on the children that wrought at the  
mothers commandment. Are there not strange punishments for the workers of iniqu  
ity? About fifty persons were consumed in the fire, which burnt the town of Fevertone  
in Dev<sup>sh</sup>ire, in the yere 1598. where 400. dwelling houses were all at once on fire  
and consumed for their horrible prophanation of the Lords day. Can any thinke that  
of those fifty, none were children and servants, whose worke that day had been  
usually abused? //

Thomas Hunt of Occham in the County of  
Surrey, had his bringing up under such parents as were carnally minded, caring most  
for this world: whose steppes hee much followed very cagely, in scraping and getting  
to himselfe what he cou<sup>d</sup>. He spared not the Sabbath dayes, for on them especially  
he would in the morning fetch home wood at his backe, and corn upon horse  
and doe such busineses. Now his last worke was on the 19. of December, 1630.  
Being the Lords day, he intended to pegge or ring on hog, his daughter perswaded him  
him to let it passe till the morrow, because it would hinder their going to Church.  
But he answered he would not let his worke on the morrow to stand a bout it, and  
so proceeded: and in pegging the hogge while he put the pegge into the nose of  
the swine, he began to stagger, and said very suddenly, Doe not call any body; and  
so fell down and never spake more. None were with him, but his wife and daugh  
ter, till they called some helpe to beare him in: but being done, they applyed warme  
cloathes and rubbed him, and by this meanes hee looked up once, and never any  
more; but lay pittifully eight dayes. He never spake word betwene the day  
of his stroke, and the day of his death. He died the 26 of December, in the yere  
about and being the Sabbath day. //

Richard Roberts, sonne of the  
ter Roberts Vicar of Maldon in Surrey deceased; of the age one and twenty  
yeeres, Apprentice to one Master Lawse a Plummer about old fish streete,  
had about two yeeres to serv<sup>t</sup>. He was sent late by his masters daughter, a  
married wife in the House, to Maldon aforesaid for a gown that lay at  
Mist<sup>ris</sup> Roberts, his mothers. It was eight of the clocke at night when he came  
to Maldon so returning on Horse backe in the morning on the Lords day, the 10  
of April 1631. accompanied with Mr. Roberts man, one Thomas Young, sent to



Bring him to Putney: as he went down Combe Parke hill, at the foote of it, the Mare stumbled, and cast him within a rod of the stone; of which fall he died, immediately after, yet first he rose up and tooke his horse by the bridle before his fellows saw or came to him. This man tooke his oath that he spake to him those words, when he asked him how he did; Oh saith he, I am sicke in my belly: why answered he, doe something, call upon God; and he said, Lord have mercie upon mee, and never spake more, but sunke down <sup>there</sup> and died: The servant stood by him two houres after he was dead, before any body came by; and then there came two watermen by, the one of which he sent to Maldon, to this Roberts his Mother, the other to London with the Gowne, and he stayed by the corps till they fetched him backe to Maldon on the horse. He bled much, his wound and bruise could be seene nowhere but on his head, necke and face in swolth and blacknesse, the Iurie could not finde that his necke was broke. The time of this hand of God upon him was sixe a cloke in the morning, after Sun- rising somewhat. For the Gowne, forsooth, was to be worn on that day, it went on, when God had thus gone on in his judgement; and the waterman for gaine durst goe on such an errand, as if he would fight at Heaven it selfe, and trie whether God would lay downe, or dart out againe his thunder bolts. // Another example of Gods judgements in this kind fell out some yeeres agoe, it was this.

On the Sabbath day in the Afternoone, after Evening Prayer, May 14. in the yeere 1626. At Twickenham in Middlesex, the people given to your May-games, assembled to take downe their May-pole; and as they were taking it downe, the one of the Church-wardens wives, a Blacksmith by trade (he is yet alive, the Lord give him an heart to repent, and all the towne to learne by that hand of God) this woman was with her younge childe in her armes within her owne gate looking on them: and so it was that while she looked on, one of the greatest ropes failed and broke, and the Pole fell downe upon the pale that parted their gate, and the street, and the upper end of it with the fall, lapped over, and stricke the childe <sup>on the head</sup> in the Mothers armes, and killed it. It was the edge of the weather-cocke that hit the childe on the head, (marke it well) and cleft the skull, and it dyed the next day. It is time for thee Lord to worke, for men have made voide thy Law. Psal. 119. 126.

The Lord is knowne by the judgement which he executeth: The wicked is snared in the worke of his owne hands. Higgaion. Selah. Psal. 9. 16. That place in Exo. 23. 12. which cometh in on the left side is a businesly rendered by you when you read, that thy son and thy maide may be refreshed, whereas it is thus in the text, the sonne of thine hand maide: and <sup>is accounted a master, seeing he rest from a masters worke</sup> when you say, it is manifest that the servants worke is the refreshing of the servant; is it not as manifest that it is the servants, when the rest is his refreshing? For by anothers rest I am not refreshed, if I worke: and what if in some respects it may be called the Masters worke, is it therefore no sinne in the servant to doe it. This is a begging of the Question, and a shame in a professed Disputant. Pa. 99-102.

— then also the Feasts of Christs Nativity, of Easter of Whitson tide &c. are of equall authoritie with the Lords day: which thing, what eares can heare with patience? P. 134.

Fifthly, you come in with the Edicts of Princes, as one that would have the observation of the Lords day depend upon constitutions of the Church, and Edicts of Princes only: and so not to differ from another holy day. Most wicked, Popish, worse then Popish, and against all the famous lights ancient and moderne. 159.

Quia propter ad illud eternum Sabbathum spectantibus Hebdomadarii sabbati sanctitas, et ad eum quotidiani operis cessatio, retenta est. Sabbathum si quidem scholasticus quidam dies est, quo nobis est ad Domini scholam accedendum, ad legem ejus et voluntatem cognoscendum, &c. Pet Ram. de Christ Rel. l. 2. cap. 6. P. 143.

I much wonder how Doctor Bays should so overshoot himselfe, as to take the fourth commandment to be understood of an artificiall day and not a naturall, against so clear scriptur, and upon so weak a ground: for his reason is, because though the Jews counted the sabbath from evening to evening, yet they did not sit up and watch all night.



Charles Rex,  
Canterbury, see that our Declaration concerning Recreations on the  
Lord's Day, after evening Prayer, be printed.

Whereas, upon His Majesties return the last year out of Scotland, he did  
publish his pleasure, touching the Recreations of his People in those Parts under  
his Hand. For some Causes Him thereunto moving, hath thought good to Command these  
His Directions then given in Lancashire, ~~rebut~~ <sup>rebut</sup> some with a few words thereunto  
added, and most apphable to these parts of the Realme, to be published to all his subjects.  
Whereas he did justly in his progresse through Lancashire, rebuke some puritans and  
Precise People, and took order that the like unlawfull carriage, should not be used by any of  
them hereafter, in the prohibiting and unlawful punishing of his good People for using their  
lawfull Recreations, and Honest Exercises upon Sundays, and other Holy dayes, after the Afternoon  
Sermon or Service, His Majesty hath now found that two sorts of People where with that Country  
is much infected, viz. Papists and Puritans, hath maliciously traduced and calumniated those  
his just and Honourable Proceedings: And therefore lest his Reputation might upon the one  
side <sup>and upon the other part, his good people in that Country</sup> ~~(though innocently)~~ have some aspersion cast upon it, by the mistaking and  
interpretation of his meaning, his Majesty hath therefore thought good hereby to clear and make his  
Pleasure to be manifested to all his good People in those Parts. It is true, that at his first  
entry to this Crown, and Kingdom, he was informed, and that too truly, that his County of  
Lancashire abounded more in popish Recusants, then any county of England, and thus hath still  
continued since, to his great regret, through his said County, hath found both by the Report of the  
Judges, and of the Bishop of that Diocess that there is some amendment now daily beginning,  
which is no small contentment to his Majesty. The report of this growing amendment amongst  
them, made his Majesty the more sorry, when with his own Ears he heard the general com-  
plaint of his People; that they were barred from all lawfull Recreations, and Exercise  
upon the Sundayes after noon, after the ending of all divine service, which cannot but pro-  
duce too Evils: The one the hindring of the Conversion of many, whom their priests will  
take occasion hereby to vex, perswading them that no honest mirth or Recreation is  
lawful or tolerable in Religion, which the King professeth, and which cannot but  
breed a great discontentment in his Peoples hearts, especially of such as are peradventure  
upon the point of turning: The other inconvenience is, that this Prohibition barreth  
the Common and meaner sort of People from using such Exercises, as may make  
their Bodys more able for war, when his Majesty or his successors, shall have occasion  
to use them. And in place thereof sets up Tipling and filthy Drunkenness and breeds  
a number of idle and discontented Speeches in their otte-houses. For when shall the  
Common people have leave to exercise, if not upon the Sundayes and Holy days, seeing  
they must apply their labour, and win their living in all working dayes? The Kings ex-  
pression therefore is, that the laws of this County, as in all other places of this  
his Kingdom. And on the other Part, that no lawfull Recreation shall be barred to his  
good people, which shall not tend to the Breach of the afore said Laws and Common  
of his Church: which to express more Particularly, His Majesties Pleasure is that the  
Bishops and all other inferiour Church men, and Church wardens, shall for their parts  
be carefull and Diligent, both to instruct the ignorant, and convince and reform the  
that are ~~will not conform themselves~~ are misled in Religion, presenting them  
that will not conform themselves, but obstinately stand out to the Judges and ju-  
stices: whom he likewise commands to put the laws in due Execution against them.  
His Majesties Pleasure likewise is, that the Bishop of that Diocess, take the like  
strict order with all the Puritans and Precisians within the same, either to con-  
form themselves, or to leave the Country according to the laws of this



Kingdom, and Canons of this Church, and so to strike equally on both hands, against the Contemners of his Authority, and Adversaries of the Church; and as for his good Peoples lawful recreation, his pleasure likewise is, that after the end of Divine Service, his good People be not disturbed, letted or discouraged from any lawful recreation such as dancing, either men or women; Archery for Men, Leaping, Vaulting, or any other such harmless Recreation, nor <sup>on</sup> having of May-Games, Whitson-Moles, and Morrice-Dances, and the setting up of May-Poles, and other Sports there with used. So as the same be had in due and convenient time, without impediment or neglect of Divine Service. And that Women shall have leave to carry Rushes to the Church for the decorating of it, according to their old Custom; but with-all His Majesty doth here account still as Prohibited all unlawful Games to be Used upon Sundayes only as Bear and Bull-baitings, Interludes and at all times in the meaner sort of People by law prohibited Bowling. And likewise Gars from this Benefit and Liberty all such known Recusants either men or women, as will abstaine from coming to Church or Divine Service, being therefore Unworthy of any lawful Recreation after the said Service, that will not first come to the Church, and serve God. Prohibiting in like sort the said Recreations to any that, though Conform in Religion, are not present in the Church at the service of God before their going to the said Recreations. His Pleasure likewise is that they to whom it belongeth in office, shall Present and sharply punish all such, as in abuse of this his liberty, will Use these Exercises before the end of all Divine Services for that day. And he doth likewise straightly Command, that every Person shall resort to his own Parish Church to hear Divine Service, and each Parish by it self to use the said Recreation after Divine service. Prohibiting likewise any offensive Weapons to be Carried, or used in the said times of Recreation. And his Pleasure is that this his Declaration shall be published by order from the Bishop of the Diocess, through all the Parish Churches, and that both the Judges of the Circuits, and the Justices of the Peace be informed thereof.

Given at the Mannor of Greenwich  
the 24<sup>th</sup> day of May, in the sixteenth  
year of his Majesties Reign, of England  
France, and Ireland, and of Scotland the one  
and fiftieth.

**N**ow out of a like Pious Care for the service of God, and for suppressing of any  
unlawful, that oppose truth, and for the ease, comfort and pleasure of his people, his Majesty  
Declaration: the rather, because of late in some Counties of this Kingdom, His Majesty  
finds that under pretence of taking away abuses, there hath been a general forbidding,  
not only of ordinary Meetings, but of the Feasts of the Dedication of the Churches,  
commonly called Wakes. Now His Majesties express Will and Pleasure is, that  
these Feasts, with others, shall be observed, and that his Justices of the Peace, in  
their severall Divisions, shall looke to it, both that all disorders there, may be prevented  
or punished, and that all neighbourhood and freedom with Manlike and Lawful Exer-  
cise be used. And his Majesty further commands all Justices of Assize in their  
severall Circuits to see, that no man do trouble or molest any of his loyal and dutifull  
People, in or for their lawful recreations, having first done their Duty to God, and  
continuing in Obedience to His Majesties Laws. And for this His Majestie Com-  
mands all his Judges, Justices of peace, as well within liberties as without,  
Majors, Bayliffs, Constables, and other officers, to take notice of, and to see observed, as  
they tender his Displeasure. And doth further Will, that publication of this his Command  
be made by order from the Bishops, through all the Parish Churches of their



several Dioceſes reſpectively.

Given at the Palace of Weſtmiſter, the 18<sup>th</sup> day of October,  
in the Ninth Year of his Reign. 1633.

GOD ſave the KING.

As concerning the Effects of this Declaration, we ſhall have occaſion in its proper time and place, to make mention of many particulars wherein it proved a ſnare to many Miniſters very Conformable to the Church of England, becauſe they reſuſed to read the ſame publickly in the Church as was required, for upon this many were ſuſpended and others Silenced from Preaching.

Extract out of ye Archb. of Canterbury's Diary for 1633.

Sunday August 4 news came to Court of the Lord Arch-Biſhop of Canterburies death, and the King reſolved preſently to give it me, which he did August 6.

August 4. That very morning at Greenwich, there came one to me ſeriously that would ability to perform it, and offered me to be a cardinal: I went preſently to the King, and acquainted him both with the thing and Perſon.

August 7 Wednesday, absolute ſettlement betwixt me and

August 17. Saturday I had a ſerious offer me again to be a Cardinal, I was then from Court, but ſo ſoon as I came thither (which was Wednesday August the 20) I acquainted his Maſteſty with it: but my answer again was, that ſome what I doubt within me, which would not ſuffer that till Rome were other then it is.

August 25. Sunday, my Election to the Arch-Biſhoprick of Canterbury was returned to the King, then being at Woodſtock.

September 19. I was translated to the Arch-Biſhoprick of Canterbury, The Lord make me able, &c. The day before, When I firſt went to Lambeth, my Coach, Horſes and Men ſunk to the bottom of the Thames in the Ferry Boat, which was overladden, but I praise God for it, I loſt neither Man nor Horſe.

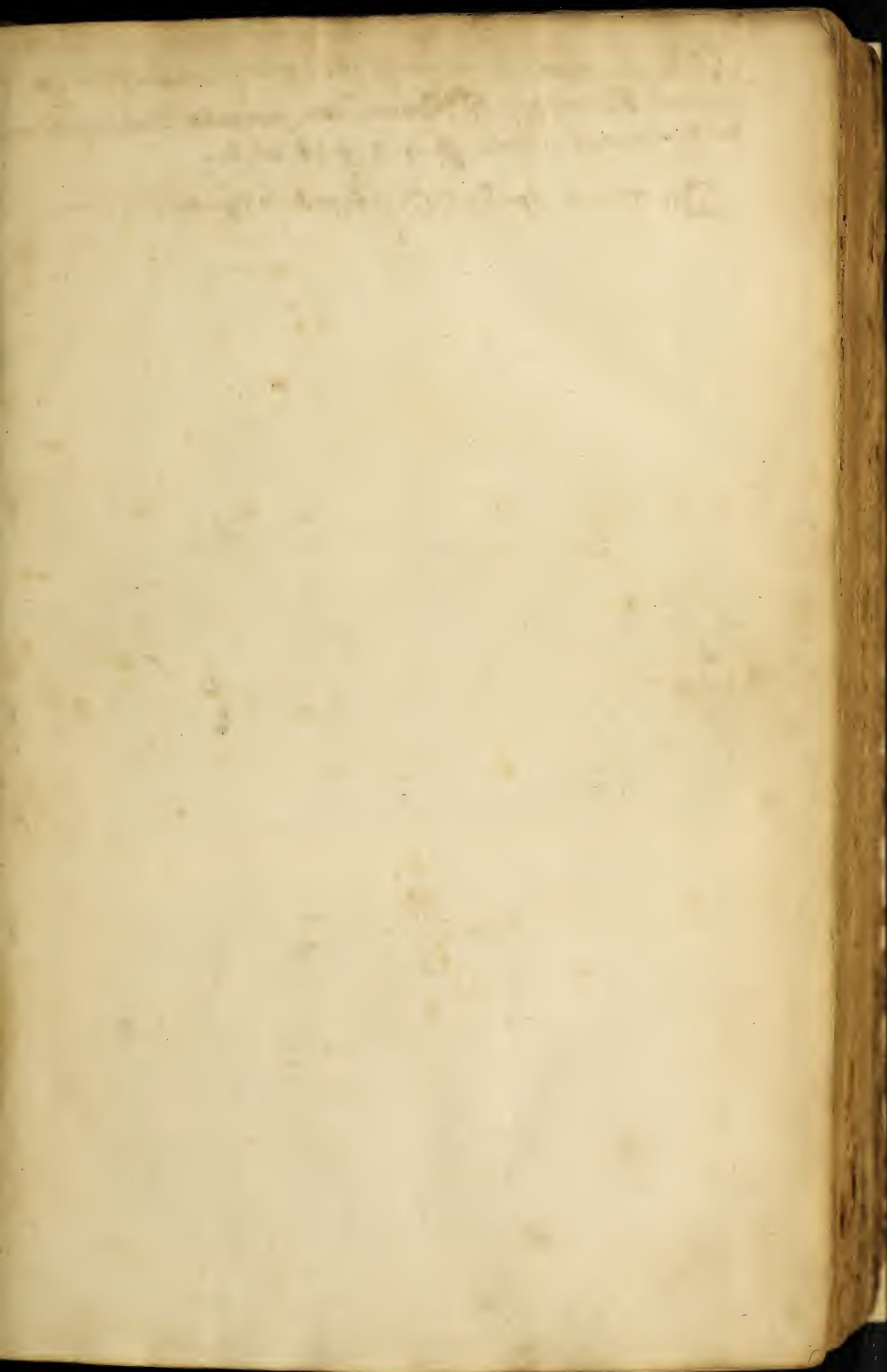
Sunday, November 24. in the afternoon I Chriſtned King Charles his ſecond ſon, James Duke of York, at St. James's.

U. L.

Whereas we read and heare, there are yet much people both in Asia and America, that worſhip onely and pray unto the very Devil, not with inward worſhip onely (for if they onely did ſo, it were happy with many, that are called Chriſtians) but with outward worſhip alſo. Though we cannot ſpeake to them, to reclaim them of this deviliſh Idolatry, yet in compaſſion we ſhould ſpeake to God for them, that he would pleaſe to ſend the light of his glorious truth and Goſpel, to diſcover their ſinne unto them, and to recover them out of the ſnare of the devil, who holdeth the captive at his will. I do urge this no rather, becauſe I am perſwaded that when all Iſrael ſhall be called, namely, when the two ſtickes propheſied by Ezekiel (Judah, and the Children of Iſrael his companions) and Ephraim, and the Children of Iſrael his companions) ſhall be joyned in one ſtike: when as the Apoſtle ſaith all Iſrael ſhall be ſaved, which ſtate of theirs verſe 15 he calleth a receiving of life from the dead; when this ſhall come to paſſe, I doubt not but many



many of those deceived soules, which yet never heard of the Gospell  
(except by Papists, who make them whom they convert, thrice  
more the Children of the devil then before) shall have part  
in the same resurrection: Let us therefore pray for them.  
Scudder the Second Edition On the Lords Prayer Page 117, & 118.



Isaias suo more de primordijs illis loquens, complectitur con-  
tinuum Tempus usq; ad Finem, dum præstabit Deus in solidum,  
quod tunc incoepit. Calvin. Ha. 4. 3. p. 36. Col. 2.

Die Octavo Aprilis, 1717. I began to read this 2<sup>d</sup> volum. —



*Diximus in terris quorum nobis scientia pervenit  
in caelo. Hizon. Epiph. Mr. de Lyra. Fol. 19. Gen.*

## ANNOTATIONS ON THE BOOK OF THE PROPHET ISAIAH.


### THE ARGUMENT.

**B**y two sort of persons did God anciently make known his minde and Will to his people the Jews; by ordinary Ministers, and by extraordinary Messengers. The ordinary Ministers were the Priests and Levites: both these, all of one Tribe, the lineage of Levi; the former of them, all of one house in that Tribe, the off-spring of Aaron. The extraordinary Messengers were the Prophets, so termed of foretelling future events by Divine Revelation; men immediately called by God himself, and by him immediately inspired. These were of any house, tribe, or profession indifferently, as God was pleased to cull and call. The Prophets, whose monuments we have severally booked in Scripture, are in number sixteen: whereof the foure former are called, in regard of the largeness of their Prophecies, the greater; the latter twelve, in regard of their shortness, the lesser.

Of the foure larger, Isaiah, as in place and rank, so in order of time, is without question the first; one of the first, if not the first, of the whole sixteen: no one of them, whose times are expressed, rising higher then the reign of Vzziah King of Judah, in whose time he began his Propheticall employment; and of Ieroboam the second, King of Israel, who reigned fifteen year together with Vzziah. What Tribe he was of, or of what estate and profession, before his entrance upon this Office, is uncertain: no mention being made of his pedigree, either here or else-where, further then his next progenitor. So that what the Jewish Doctors tell us, concerning his being of the Tribe of Judah, and of the blood royall; as also, of his Fathers being a Prophet, and brother to King Amaziah; are matters of no certainty, having no footing in Scripture. His Sermons, or Prophecies, here recorded, abound with great varietie of religious instructions, serious admonitions, sharp reprooves, severe menaces, and comfortable promises. And these all delivered in a style, suitable to the subject matter, very lofty and stately; full fraught with rhetoricall garnishes, and such native elegancies, as in other languages can not easily, if at all, be expressed. Besides his Predictions of Gods judgements to befall his own nation for their sins, partly by the Assyrians, and partly by the Chaldeans; and concerning the utter destruction of the adversaries of Gods people, as well ioynly, as severally; he is most plentiful in foretelling their deliverance from the Babylonian captivitie by Cyrus, whom by name he mentioneth above an hundred years before he was born, and well-near two hundred before the thing it self effected: and withall in declaring the restitution and enlargement of the Church, whereof that was a figure; together with the calling in of the Gentiles by Christ.

Whose incarnation, birth, breeding, calling, offices, (royall, priestly, propheticall) life, teaching, courses, sufferings, death, rising again, glory ensuing, kingdoms length, and extent; he so largely and lively describeth, that he may seem to write rather a Story of things already done, then a Prophecie of things to come. In regard whereof he is by the Ancients, not undeservingly, termed An Evangelicall Prophet, and A Propheticall Evangelist. Even his menacing predictions being usually tempered and closed with some gracious promises of the Gospel. His continuance in the Propheticall function, is from the times of the Kings, under whom he prophesied, not improbably, deemed to have been, about threescore years. Howsoever, that which is from the Jewish Doctors received, concerning his prophesying under Manasseh, and suffering death by him, seemeth groundlesse: the inscription of his Prophecies making no mention of any King, under whom he prophesied, lower then Hezekiah; toward the latter end of whose reign, it is not unlikely that he died.

### CHAP. I.

Verf. 1.  **H**E vision] The word of God made known to Isaiah by vision, or revelation, Revel. 1. 1. and 9. 17. a kinde of divine or spirituall rapture, Numb. 24. 4. 16. Ezek. 1. 1. and 11. 24. Rev. 1. 10. one of those means, whereby in those times, God imparted his minde to his Prophets. Of which see Gen. 15. 1. Numb. 12. 6. So Obad. 1. Nahum 1. 1. Vision here for visions, as Chap. 22. 1. 1 Sam. 3. 1. Dan. 1. 17. for this is an inscription, not of this Chapter onely, or the Prophecie therein contained, but of the main body of the whole book: as by the times of the severall kings here after mentioned, appeareth. So Jer. 1. 1, 3. Hosea 1. 1.

*was*] was revealed to him, 1 Pet. 1. 12. 1 Corinth. 2. 10. as clearly, and as certainly, as if he had seen it, 2 Cor. 4. 18. and 5. 1. Heb. 11. 27. whence also the Prophets were anciently termed Seers, 1 Sam. 9. 9, 19. Chap. 30. 10. So Chap. 2. 1.

*Judah*] Judah, the holy land, Zech. 2. 12. the seat of Gods people; and Jerusalem, the holy Citie, Dan. 9. 24. the chief place in it, and of Gods solemn service, Psal. 76. 1, 2. put here for the state and inhabitants of either; and that, as distinguished from the other ten tribes, that were revolted from Davids house, 1 King. 11. 31, 32. and 12. 16, 17. here onely mentioned, because unto them chiefly, was Isaiah sent: albeit, he prophesied of, and to, other nations besides them. But that also,

for the instruction, consolation, or reprehension of Gods people: those nations being such, as either they had been oppressed by, as Assur and Babel, Chap. 10. and 13, &c. or had too much relied upon: as Egypt and Ethiopia, Chap. 20 and 30. &c.

*Uzziah*,] called also Azariah, 2 King. 15. 1. Of these Kings read 2 King. Chap. 14. to Chap. 22. and 2 Chron. Chap. 25. to Chap. 33.

*V. 2. Hear*] Because men are obstinate and senselesse, the dumbe creatures are called upon, as more ready to hear and obey Gods word, then they; and withall, summoned to be as witnesses for God against them. So Deut. 4. 26. and 30. 19. and 32. 1. Jer. 2. 12. Mic. 6. 1, 2.

*hath spoken*] Or, *speaketh*; and therefore requireth attention, as Chap. 41. 1.

*I have nourished*] God declareth his singular favour to them, in choosing them, before all other nations, to be his children and peculiar people, Deut. 7. 6. and 10. 15. and 26. 18.

*brought up*] Or, *advanced*, as 1 King. 1. 37.

*V. 3. The ox, &c.*] The very brutes, and dullest creatures, Psal. 32. 9. Prov. 7. 22. take better notice of their owners, and feeders; then my people do of me, who have done so much for them, Hof. 11. 1, 4. See Jer. 8. 7.

*V. 4. sinfull nation,*] Addicted, or given to sin, Psal. 1. 1. Luk. 7. 34. 37. Joh. 9. 31. Gal. 2. 15.

*laden with iniquitie,*] Great and grievous sinners, as Gen. 18. 20. Chap. 30. 27. and 36. 2.

*laden with iniquitie*] Heb. of heaviness of iniquity, as Ch. 21. 15. a seed of evil doers,] That tread on in the steps of their wicked progenitors, Ps. 78. 8. and 106. 6. Ch. 57. 3. Jer. 7. 26 & 16. 11, 12.

A A A

children]



*children* ] Children, that deal corruptly, 2 Chron. 27.2. Jer. 6. 28. or that have corrupted themselves and their wayes, Exod. 32. 7. Deut. 32. 5. Heb. *corrupters*, that is, *masters*; as Prov. 18.9. or, *destroyers*, as Prov. 28. 24. stroy-good or wastfull children; a metaphor taken from riotous and prodigall younkers, that waste and consume the means left them by their parents, Luk. 15. 13, 30. applyed to this people, as having embzelled their spirituall patrimonie derived to them from their godly progenitors, Gen. 17.7. Deut. 7. 6,8. and 32. 9,20. Psal. 147. 19, 20. and 148. 4. Rom. 3. 1,2. and 9. 4.5.

*the holy One* ] He, who both is holy himself, and sanctifieth those that are his, Lev. 19.2. and 20.7,8.

*gone away* ] Heb. *alienated*, or, *estranged*, (Psal. 78.30.) *backward*. Or, *alienated*, and *gone back*, as Chap. 38. 17.

*away backward*. ] They have alienated themselves from God by their sins; Psal. 58.3. Col. 1. 21. by their idolatry especially, Ezek. 14. 5.

V. 5. *Why* ] Or, *Why*, the more ye are smitten, do ye more and more revolt?

*Why should* ] What availeth it, to seek to amend you by chastisements, when as the more ye are corrected, the worse ye wax? 2 Chron. 28.22. Jer. 7.24.

*ye will* ] Or, since ye will.

*revolt* ] Heb. *encrease*, or, *adder revolt*, vers. 13. Chap. 7. 10.

*the whole head* ] The whole state, both civil and ecclesiasticall, is distempered and out of frame; and those worst and weakest, that should support and strengthen the rest, Psal. 75.3. and 82.5. Or, The evils, that have befallen you, are both generall, and exceeding grievous, like hurts received, Gen. 3. 15. Psal. 68. 21. and diseases, that lye in the head, 2 Kings 4. 19, 20. or that pierce and strike to the heart, Jer. 4. 18, 19. and 8. 18.

*the whole head* ] Heb. *every head*, as Ezek. 29. 18.

*the whole heart* ] Heb. *every heart*.

V. 6. *From the sole of the foot* ] Ye have been so scourged over and over, that there is no part free, from top to toe: a proverbiall speech, 2 Sam. 14.25. Job 2. 7. intimating, that no sort of persons had escaped scot-free; but all, as well greatest and highest, as least and lowest, had been plagued, 2 Chron. 28.5,8.

*there is* ] Psal. 38. 3,7.

*bruises* ] Psal. 38.5. Prov. 20. 30. Chap. 53. 5.

*they have not been* ] Nor had any means, at least available, been used for the cure of them, 2 Chron. 28.20,21. Jer. 8.21,22. expressed here by phrases borrowed from the practise of Chirurgery, as Chap. 3. 7. and 30.26. and 61. 1. Jer. 30. 12, 13. Psal. 147. 3. Hof. 6. 1.

*closed* ] Or, *crushed*, Jer. 30. 13. to crush out the marrow.

*ointment* ] Or, *oil*, Eccl. 7. 1. and 9.8.

V. 7. *Your countrey* ] Deut. 28.51,52. Chap. 5.5.

*desolate* ] Heb. *desolation*, Chap. 64. 10. or, brought unto *desolation*, Jer. 12.11.

*it* ] The fruit of it, Deut. 28.33.

*in your presence*, ] Before your faces; to encrease your grief, Deut. 28.31,32.

*as overthrowen* ] Heb. *as the overthrow of strangers*. Or, *as by an overthrow*, &c. as Deut. 29.23. Chap. 13. 19.

*strangers* ] Who destroy all before them, as being not their own, Jer. 8.16.

V. 8. *the daughter of Zion* ] Jerusalem; so called from one principall part of it, 2 Sam. 5. 6, 7. *the daughter Zion*; or, *of Zion*; for Zion, who is as a daughter: as *the daughter Zidon*, or, *of Zidon*, for Zidon it self. Chap. 23. 12.

*a cottage* ] Desolate, and distressed.

*a lodge* ] Job 27. 18.

*a garden* ] Lam. 2. 6.

*besieged citie*. ] Or, *watched*, as Ezek. 6. 12. See Jer. 4. 17. Or, *waste*, as Chap. 65. 4.

V. 9. *Except the Lord* ] Rom. 9.29.

*had left unto us* ] Because he will ever have a Church, to serve him, and call upon his name, Psal. 130.4. Chap. 4.3. and 6. 13.

*as Sodom* ] All utterly destroyed, as they were, Gen. 19. 24. Deut. 29.23. Lam. 4. 6. Amos 4. 11.

V. 10. *of Sodom*; ] Like them for wickednesse, Deut. 32. 32. as bad as they; Ezek. 16.48. and deserving to be destroyed as they were, Lam. 3. 22.

*the law of our* ] The word of God, that I shall now tell you, as Psal. 78.1.

V. 11. *To what purpose* ] It is in vain, and to no end, that ye do all this, vers. 13. So Jer. 6. 20.

*the multitude* ] Albeit he had commanded these things to be done; yet being done, by such as they were, and in such manner, as they did them, to wit, without repentance and true devotion, he refuseth and rejecteth them, Psal. 50. 8—16. Prov. 15.8. and 21.27. Chap. 61.8. and 66. 3. Jer. 6. 20. and 7. 21. Amos 5. 21,22. Mic. 6.7.

*full of* ] I am cloyed with them, as one with meat, which he loatheth, and his stomach goeth against, Prov. 27.7.

*burnt-offerings* ] Which were wholly consumed with fire, Lev. 1.3,9. Psal. 40.6. Mark 12.33.

*fat of fed beasts*, ] Which in other sacrifices also, as reserved for Gods portion, was burnt upon his altar, Lev. 3. 3,5,16,17. and 4. 8,10. Deut. 32.38.

*I delight not* ] Tho he delighted much in the good affection and obedience of his faithfull people, by such performances expressed and testified, Gen. 8. 21. Psal. 20.3. and 51. 19. Mal. 3. 4. yet not at all in the things themselves, Psal. 50. 13. much lesse so, and by such, performed. Chap. 57. 6. See Jer. 7.22,23.

*blood of bullocks*, ] Reserved likewise for sacred uses; and forbidden therefore to be eaten, Lev. 17. 10,11,12.

*he goats*, ] Heb. *great he-goats*, Chap. 14. 9. Jer. 50.8.

V. 12. *to appear* ] Heb. *to be seen*, Exod. 34.24. Deut. 31. 11.

*before me*, ] In my Temple, Psal. 42.2. Jer. 7. 10.

*who hath required* ] Neither desire, nor require the company of such as ye are, Ezek. 20. 29.

*hath required* ] Or, *requireth*.

*trampled* ] As if by repairing to his house, they did but trample upon the pavement of it, as a company of beasts would do, and foule it onely, or weare out the stones of it, with their feet, Ezek. 20. 39.

*trampled* ] Heb. *trample on*, Chap. 63.3.

V. 13. *Bring no more* ] Jer. 7.21. Mal. 1. 10. Heb. *Adde not to bring*, vers. 5. Chap. 23. 12.

*vain oblations* ] Heb. *an oblation of vanitie*, as Lam. 2. 14.

*vain* ] Vain, because not performed in sinceritie. Or, because in vain offered, as not accepted or regarded, vers. 11. Mal. 1.9, 10. and 2. 13. Matth. 15.9.

*oblations*, ] Meat-offerings, Lev. 2. 1. Numb. 15.4.

*incense* ] Both that which the Priests daily burnt, Exod. 30. 7,35,36. and that which the people brought together with their offerings, Lev. 2. 1,2.

*the new moons* ] Or, *the calling of assemblies in the new-moons and sabbaths*, 2 King. 4.23.

*new-moons* ] In which they had holy assemblies, Psal. 81.2.

*sabbaths* ] Either weekly. or yearly, Lev. 23.3,32,38,39.

*calling* ] Which was usually done by sound of trumpet; that the people might thereby be prepared, to repair with the more devotion thereunto, Numb. 10. 10. Joel 1.14. and 2. 15,16.

*assemblies* ] Heb. *a convocation*, Lev. 23.3.

*iniquitie*, ] Or, *grief*, Chap. 10.1.

*even the* ] Or, *and vexation*, (as Chap. 53. 8. Psal. 107.39.) to me, as vers. 14.

V. 14. *new-moons*, ] Both the solemnities themselves, and the sacrifices offered in them, Numb. 10. 10. 2 Chron. 31.3.

*appointed feasts* ] Or, *set-meetings*, feasts or fasts, Lev. 23. 2, 4, 27, 37.

*my soul hateth* ] I abhorre: or, I abhorre from my heart, Psal. 115. Zech. 11.8.

V. 15. *when ye spread* ] Prov. 1. 28. Jer. 11. 11. and 14. 12. Mic. 3. 4. Zech. 7.13.

*your hands*, ] In prayer, described by the gesture therein ordinarily then used, Exod. 9.29,33. 1 King. 8.22,38. Ezra 9.8. Job 11. 13. Psal. 88.9.

*I will hide* ] I will not regard you. See the phrase, Prov. 28. 27. Psal. 10. 1. Chap. 58.7. Ezek. 22.16.

*when* ] Or, *though*, as Psal. 23.4.

*when ye* ] Be ye never so instant, and by such your instance hope to speed, Matth. 6.7.

*make many prayers*, ] Heb. *multiply prayer*, as Jer. 2. 22. and 46. 11.

*your* ] Chap. 59.3.

*hands are full* ] Which ye spread forth in prayer, 1 Tim. 2.8.

*blood* ] Heb. *blouds*, Chap. 26.23.

*blood*, ] Murther, cruelty, oppression, extortion. Vers. 20. the cause, why their prayers (seemed they never so devout) were not heard, Chap. 58.2,3. and 59.2,3. Job 27.8,9. Ezek. 8. 17, 18.

V. 16. *Wash ye*, ] Cleanse both your hands, and hearts, Psal. 26.6. Jer. 4. 14. Jam. 4.8. An allusion to the rites of washing then in use, Exod. 19. 10. Numb. 19. 28,29. Deut. 21. 6. and 23. 11. Heb. 9.10. and 10.22.

*from before mine eyes*, ] Which cause me to hide mine eyes from you, Vers. 15. Job 11. 13,14.

*cease* ] Psal. 34. 14. and 37.37. 1 Pet. 3. 11.

*to do evil*, ] To deal cruelly and injuriously, Chap. 58.6.

V. 17. *Learn* ] Chap. 26.9,10.

*do well*, ] To exercise mercy and beneficence, Chap. 58.7,10. Dan. 4. 27.

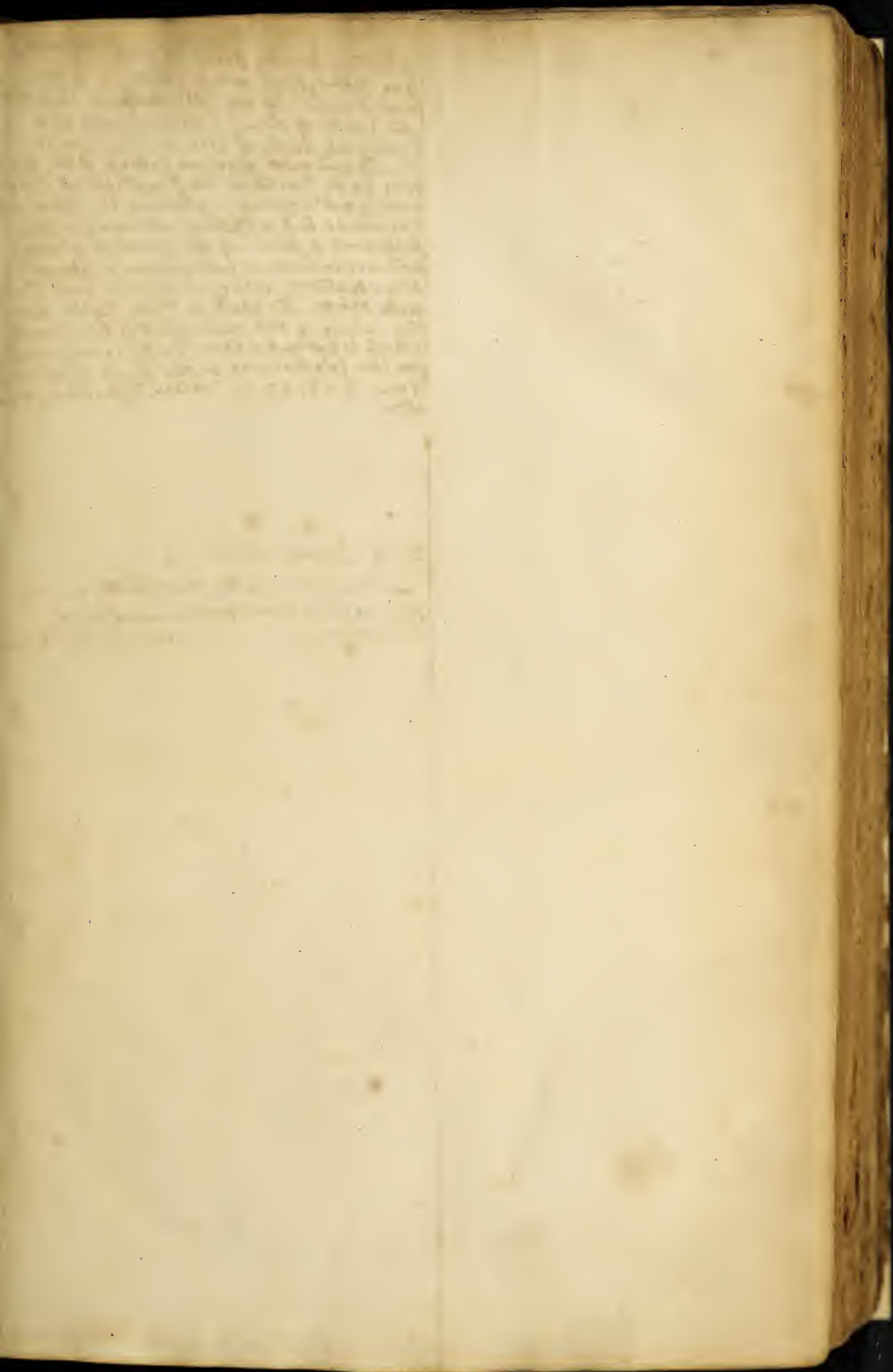
*seek judgement*, ] He preffeth them with the duties of the second Table; because hypocrites (though professing a great deal of devotion) are wont therein much to fail. Psal. 50. 16—18. Mic. 6.7,8. Matth. 23. 23. Jam. 1. 27. and 2. 14—26.

*relieve* ] Or, *righten*, Prov. 23.19.

V. 18. *reason together*, ] That it may appear, whether I charge you without cause, or no. Chap. 43.28. Or, that we may bring the business to some issue; that we may come to some tearmes of agreement, Chap. 27.5. Job 22.21.

*though your sins* ] That they may not pretend rigour on Gods part,





Isa. 2. 2-4. Hills or mountains,  
are states, Kingdoms or Societies of men.  
The mountain of the Lord's House, is that state  
and Society of men, which is called the  
Church and People of God. — There is a  
second and more glorious Calling of the Gen-  
tiles to be found in the Prophecies of Scrip-  
ture; not a calling, — wherein the Jews are  
excluded; but a calling wherein the Jews  
shall have a share of the greatest glory,  
and are to have a preeminence above  
other Nations, when all Nations shall flow  
unto them, and walk in their light. For  
the Calling of the remainder of the world  
which is not yet under Christ, is reserved  
for the solemnizing of the Jews' Restoration.  
Rom. 11-12, 25. — Mede. Diff. 29. p. 182,  
187.

#### 2. 4. Plough - Share]

— alta pax gantes alat:  
Ferrum omne tenet ruris innoxius labor  
Ensus q3 latrant — Sen. Herc. fur. l. 728, 729.



part, he offereth, upon their sincere repentance, and serious reformation; to pardon all their sins, tho never so hainous, Chap. 55.6,7. Ezek. 18.21,22.

as scarlet,] Of a deep bloody die. Vers. 15.

as white as snow,] Psal. 51.7. Rev. 7.14.

as wooll,] Dan. 7.9. Rev. 1.14.

V. 19. If ye] Implying, that whatsoever they had hitherto suffered, ought to be ascribed unto their own wilfull disobedience, Jer. 2.17,19.

be willing] Or, will consent (Prov. 1.10.) and obey. or, consent to obey. Ezek. 3.7.

obedient,] Heb. *hebr.* 1 Sam. 12.15.

good of the land,] Heb. *goodnesse.* Jer. 2.7. See Deut. 8.7-9.

V. 20. the sword:] Of your enemies. Chap. 3.20.

for the mouth] Chap. 40.5. and 58.14.

hath spoken it,] And it is sure therefore to be effected. Chap. 21.17. and 55.11. Jer. 44.28,29. Ezek. 12.25.

V. 21. How] Spoken by way of admiration; as wondring at so strange an alteration, Jer. 2.21.

the faithfull citie] Jerusalem, who had plighted fidelitie to God, as a loyall wife to her husband. 2 Chron. 15. 12-15. and 23. 16. but now carried her self disloyally, as an harlot, or common strumpet. Jer. 2.20,21. and 3. 10,11,14. Psal. 73.27. and 106.39.

it was full of judgement,] A place, wherein justice and judgement had sometime been constantly exercised and administred, 2 Sam. 8.15. 1 King. 10.9. 2 Chron. 19.5-10.

murderers,] Or, they are all murderers, as Jer. 9.3.

murderers,] Men given to oppression and crueltie, vers. 15.

V. 22. Thy silver] Whatsoever was pure in thee, is now corrupt; make it never so fair a shew outwardly. Prov. 26.23. Chap. 64.8. Jer. 6.28,30. Ezek. 22.18,19.

thy wine mixt] Hof. 4.18.

V. 23. Thy princes are rebellious,] Hof. 9.15.

companions of thieves:] They maintain wicked men and extortioners, and do not onely winke at them, Lev. 20.4. but partake with them, and are such themselves. Prov. 29.24. Mic. 7.3.

loveth gifts,] Ezek. 22.12. Hof. 4.8. Mic. 3.11.

judge not the fatherlesse,] Jer. 5.28. Zech. 7.10.

V. 24. the mightie One of Israel,] He calleth himself, the holy One of Israel. Vers. 4. when he hath to do with his Church; the mightie One of Israel, Chap. 49.26. when with his adversaries; as able to over-master them, though never so strong, or so great, vers. 31.

ease me of mine adversaries,] Satisfie my minde by taking vengeance on them, Chap. 47.14. Ezek. 5.13. Hof. 10.10. which yet, because it is to his own people in covenant with him, he goeth about it with grief, Lam. 3.33. Hof. 6.4. and 11.8.

avenge me] Jer. 5.9.

enemies] This people; whom I account now, not as children, Deut. 32.5.15. but as enemies, Chap. 63.10. Luk. 19.14,27.

V. 25. I will turn my hand] He will do it, whose work it is to purifie mans heart, Pro. 17.3. Deut. 30.6. Ezek. 36.25. Act. 15.9.

purely] Heb. *according to purpnesse.*

purge away thy drosse,] By destroying the incorrigible wicked from among them. Vers. 31. Psal. 119.119. Ezek. 20.38. and 22.19-22. and by purging the residue. Chap. 4.4. Jer. 6.19. and 9.7. Zech. 13.8,9. Mal. 3.3. Prov. 25.4.

V. 26. restore thy judges] I will give thee such rulers, as at first thou hadst; such as Moses, Joshua, David, &c. fulfilled in Zerubbabel, Nehemiah, &c.

The citie of righteousness,] A citie of righteousness, Jer. 31.23. and 50.7. as of truth, Zech. 8.3. that is, a righteous city, as Lev. 19.36. or, A citie of righteous ones, Chap. 4.3. and 61.21.

V. 27. Zion shall be redeemed] Jerusalem, as vers. 8. the place put for the people, as vers. 1. These promises are added for the consolation of the faithfull, as Chap. 4.2. and 10.24. Jer. 3.14.

judgement] Executed upon the wicked, and upon the enemies of the Church, Chap. 4.4. and 5.16. and 34.2.

her converts] Or, they that return of her, to wit, from captivity. Ezra 6.21.

righteousnesse,] Faithfulness, in fulfilling his promises to his people, as Psal. 143.1,2. Chap. 51.5,6. and 56.1. 1 Joh. 1.9.

V. 28. And] Or, But, as Chap. 29.13.

the] They shall have no portion in Gods gracious promises, Chap. 65.20. The drosse is destroyed, when the gold is refined, vers. 25. So Job 31.3. Psal. 1.6. and 5.6. and 37.20. and 73.27. and 92.9. and 104.35.

destruction] Heb. *breaking,* Jer. 4.20. and 19.11.

V. 29. they] Or, Te, vers. 30.

the oakes] The trees and groves set apart to idolatrous services, Chap. 57.5. and 65.3. Jer. 2.20. and 3.6. Ezek. 20.28. forbidden, Deut. 12.2,3. and 16.21.

have desired,] Or, delight in, as Chap. 2.16. Jer. 22.28.

the gardens] Abused by the exercise of idolatry, Chap 65.3. and 66.17.

V. 30. For] Or, When, Gen. 4.12. Chap. 19.20.

as an oak] Like one of those oaks, vers. 29. in winter time: stript of all your wealth and state. Chap. 28.1. See Jer. 17.6. and 48.6. and the contrary. Psal. 1.3. Jer. 17.8.

whose leaf fadeth,] Heb. *shedding her leaf.*

as a garden] One of those gardens, vers. 29. when they want water in time of drought; wherein nothing thriveth, but all withereth away. Chap. 5.13. and 10.16. and 17.4. Psal. 37.2. See the contrary, Psal. 1.3. Chap. 58.11.

V. 31. the strong] Either the strongest among you; and all that they can do, as Psal. 76.5,6. Amos 2.14,16. Or, Your strong idols, as ye esteem them; and those that make them, as Psal. 97.7. and 115.8.

as tow,] Jud. 15.14. and 16.9.

none shall quench them,] Chap. 34.10. Jer. 17.27.

## CHAP. II.

Vers. 1. **S**aw,] Had revealed unto him from God. See Chap. 1.1.

V. 2. And] Or, Now it shall come to passe: as Jer. 41.1.

it shall] A prophetic of the restauration and enlargement of the Church in the times of the Gospel. See the same Mic. 4.1,2,3.

last dayes,] Heb. *Posteritie,* or, *latter end of dayes.* Jer. 23.20. and 48.47.

the mountain] The mountain on which the Lords house standeth. Mount Zion, or mount Moriah the North-part of it, on which the Temple was built. 2 Chron. 3.1. Psal. 48.2. and 87.1. Zech. 8.3. See Chap. 14.13. a type of the Church.

established] Or, prepared. Chap. 16.5.

in the top of the mountains] In a most conspicuous place. Mat. 5.14. and in spirituall glory advanced above all worldly state and power. Psal. 68.15,16. Chap. 60.1-16.

top] Heb. *head.* Num. 23.4. Chap. 42.11.

all nations] The coming in of the Gentiles, foretold, Chap. 11.10. Jer. 3.17. and 31.12. to provoke the Jews to come in. Deut. 32.21. Rom. 10.19. and 11.13,14.

V. 3. many people] The zeal of the people that then shall be, in flocking to the ministerie of the word, as Psal. 122.1. Zech. 8.20-23. Mat. 11.12. So Jer. 31.6. and 10.5.

and he will] Or, that he may teach, as Mal. 1.9.

of his] Whereby to serve him aright here, and attain salvation by him hereafter. Psal. 25.6. and 86.11.

the law,] The doctrine of salvation, preached first in Jerusalem, and from thence sent abroad into all parts of the world. Psal. 110.2. Luk. 24.47. Act. 1.8. See vers. 2.

V. 4. he shall] The Lord Christ, having all power given him by God. Psal. 2.8,9. and 110.6. Matth. 28.18.

rebuke many] That they may acknowledge their finnes, and turn to God. Joh. 16.8,9. Act. 2.37,38. and 3.19. and 4.4. and 26.18.

they shall] The fruit of peace, which the Gospel preached shall produce, Chap. 9.6. Psal. 46.9. Hof. 2.18. Zech. 9.10. Luk. 2.14. See the contrary, Joel 3.10.

pruning-hooks:] Or, *sibes.* Chap. 18.5.

nation shall] They shall be in amitie one with another, who before were at enmitie. Chap. 11.9. Ephes. 2.14,15.

sword against] Not condemning the use of weapons; but shewing how the hearts of Gods people shall stand mutually affected; whose peace and love begun in this life, shall be perfected in the next. Act. 4.32.

V. 5. O house] Seeing that the Gentiles will be so forward, make ye hast, and shew them the way to worship God, and obey him. Jer. 50.8.

in the light] According to the direction of his word and Spirit. Ps. 89.15. & 119.105. Pro. 6.23. Joh. 12.35. Ephes. 5.8.

V. 6. Therefore] Or, But, as Psal. 118.17.

thou hast] The reason why God forsook the Jews, and took in the Gentiles; for their finnes, Chap. 50.1. Rom. 11.20.

thy people] In part; or, for the greater part; yet not all. Rom. 11.1,2,25.

from] Or, more then the east, as Jer. 49.19. and 50.44.

the east] They abound in such corruptions, as reign in the Eastern parts, among the Syrians, 2 Chron. 28.23. Chap. 9.12.

soothsayers] And in forceries, as the Philistines, their neighbours on the West, Deut. 18.14. 1 Sam. 6.2.

please] Or, abound with. Job 20.22.

in the] They give themselves wholly to the rites and fashions of strange nations, Jer. 10.2,3. Zeph. 1.8. or, they delight in commerce and matches with them, Ezra 9.14. Psal. 106.35.

V. 7. land] He taxeth their vain confidence in their treasures, and outward strengths, Deut. 17.16,17. Psal. 20.7. and 52.7. Chap. 31.1.

V. 8. land] Jer. 2.28. and 11.13. and 50.38.

the work] Vers. 20. Jer. 25.6. and 32.30.

V. 9. And] Or, Therefore, as Jer. 6.11.

the mean man] All sorts and states, being alike addicted to idolatry, shall alike be laid low.



*loweth*] Or, *shalt be brought down*.  
*humbleth*] Or, *shalt be abased*, Chap. 5.15.  
*therefore*] Or, *and thou wilt not spare them*, Chap. 27.11. See the negative particle so used, 2 King. 24.4. Psal. 121.3.  
V. 10. *Enter into*] Spoken, as foretelling, what their state and condition will be in that day, when God shall come to execute judgement, vers. 19.21.  
*the rock*] The holes and clefts of the rocks, vers. 19.21. Psal. 104.18. Pro. 30.26. Cant. 2.14. Revel. 6.15.  
*the dust*] The caves of the earth, vers. 19. Josh. 10.17. Judg. 6.2. 1 Sam. 13.6. Job 30.6.  
V. 11. *lofty looks*] Vers. 9.12. Chap. 5.15. and 10.33.  
*lofty looks*] Heb. eyes of highnesse, or, loftinesse, (as vers. 17.) of a man, for, a man of lofty looks, Psal. 101.5. Pro. 6.17. a sign of an haughty heart and spirit, Pro. 16.5,18.  
V. 13. *the cedars*] By tall cedars and great oaks are meant, men proud and haughtie, great and mightie, vers. 11.12. Amos 2.9. Zech. 11.1,2.  
*Lebanon*] A mountaine in those parts, of speciall note for choice and tall cedars, 1 King. 5.6. Psal. 29.5. and 104.16.  
*Bashan*] A region beyond Jordan, Josh. 17.5. the kingdom sometime of Og, Deut. 3.1,3,4. famous for such kinde of trees, Ezek. 27.6. Zech. 11.2.  
V. 14. *high mountains*] By hills and mountains, as also high towers and strong forts, mentioned, vers. 15. may be understood all worldly height and state advanced against God. 2 Cor. 10.4,5. Psal. 68.15,16. though not without a secret checking and crossing of their vain confidence, and glorying in these, Jer. 5.17. and 21.13. as also in their shipping, vers. 16. Gen. 49.13. which together with other merchandise, brought in many effeminating delights, vers. 16. 2 Chron. 9.21.  
V. 15. *high tower*] Chap. 30.25.  
V. 16. *the ships*] See vers. 14. Chap. 23.1. Psal. 48.7.  
*Tarshish*] Ships of Tarfus, a Sea town in Cilicia, Act. 23.3. or, of the main Ocean, the Midland Sea, Psal. 104.25,26. which are usually of the greater and stronger sort; not like those used upon other more shoaly waters, Chap. 18.2.  
*pleasant pictures*] Heb. pictures of desire, as Chap. 32.12. Jer. 25.34. Hol. 13.15. See Chap. 1.29.  
V. 17. *the loftinesse*] Vers. 11. Chap. 13.11.  
V. 18. *the idols &c.*] Or, *the idols shall utterly passe away*, as Job 9.26.  
V. 19. *they shall*] Vers. 10. Hof. 10.8. Luk. 23.10. Rev. 6.16. and 9.6.  
*the earth*] Heb. *the dust*, vers. 10.  
*to shake*] To make a terrible earth-quake in the state, Psal. 75.3.  
*earth*] Or, *Land*, Chap. 9.19.  
V. 20. *his idols*] Heb. *the idols of his silver*, Sec. as Chap. 3.8.  
*which they*] Or, *which they made for him*: or, *which were made for him*, as Luk. 12.20.  
*to the moles*] He shall cast them with indignation and disdain, into the vilest and filthiest holes and corners, when he perceiveth, how unable they are to help him, Chap. 8.21. and 30.22. and 31.7.  
V. 21. *To go*] Betaking himselfe to such places of shelter and fastnesse, as were likely to afford most secrecie and securitie, Vers. 10.19.  
*earth*] Or, *land*, Vers. 19.  
V. 22. *Cease ye*] Cast of your vain confidence in man, Psal. 146.3. whose life is so frail, that if his nostrils be but stoppt, that he cannot draw breath freely, he dieth. Or, whose life, as a puffe of winde, passing through his nostrils, is soon and suddenly gone, Psal. 78.39. and 146.4. Act. 5.5. and remember that ye have to do with God.  
*breath*] Job 27.3.

## CHAP. III.

Vers. 1. **F**Or behold,] This Chapter is part of the prophecies begun, Chap. 2.2.  
*the*] All means, great or small, whereby, as with a staffe, mans life is sustained, or a state supported, Exod. 21.19. Zech. 8.4.  
*stay*] Heb. staffe.  
*the whole*] Heb. all staffe.  
*of bread*] Bread; which is as a staffe, or stay, Lev. 26.26. Jud. 19.3,8. Ezek. 4.14. and 5.16. Jer. 38.9. as Chap. 1.8. Rom. 4.11. put for all manner of food, as 1 King. 4.22,23. Nehem. 5.14,15,18.  
*the whole*] Heb. all staffe.  
*water*] Drink, as needfull as meat or bread, for the support of mans life, Gen. 21.15,16. Exod. 17.5. Amos 8.11.  
V. 2. *The mightie*] The prime persons, for martiall, civill and ecclesiasticall affairs, which are as the pillars and shores of Church and State, and the chiefe ornaments of either, Psal. 75.3. and 68.27. Eccl. 10.17. Chap. 1.26. 2 King. 2.12. and 13.14. 1 Tim. 3.15. the removall whereof threatens ruine. Judg. 16.29,30.

*prudent*] Heb. *diviner*. See Pro. 16.10. Mic. 3.6.  
*ancient*] By reason of yeers, grave, wise and experienced, Job 15.9,10. and 32.9. Ezek. 7.26.  
V. 3. *fiftie*] One of the least numbers, that Captains took charge of, Exod. 18.21,25. 1 Sam. 8.12. 2 King. 1.9,11,13.  
*the honourable*] Heb. *a man eminent in countenance*, Chap. 9.15.  
*eloquent*] Or, *skilfull of speech*. Heb. *skilled in charm*. See Chap. 26.16. one that can charm, that is, prevail by perswasion, with others, Psal. 58.5. 1 Cor. 2.4.  
V. 4. *children*] Not in age onely, but in wit, skill, carriage, courage, vers. 12. Eccl. 10.16. such, it seems, were Ahaz, Manasseh, and the successors of Josiah.  
*babes*] Or, *childish, babish ones*: Or, *mockers, insolent ones*. Heb. *men of illusions*, or, *insolencies*: such as delight in mockage, and insolent usage of others, 1 Sam. 31.4. Chap. 66.14. Jer. 38.19.  
V. 5. *oppressed*] For lack of good government and order, Judg. 17.6. and 21.25.  
*every one*] Or, *they shall rise one against another*, Sec. as Chap. 9.21. Mich. 7.6.  
*every one*] Heb. *man against man*, 1 Sam. 2.25.  
*the child*] There shall be a generall confusion of all degrees, without respect of state or age, Chap. 24.2.  
V. 6. *a man*] So grievous shall the evill be, that, contrarie to the guise of most men naturally, none shall be willing to take any office, or place of government upon him.  
*Thou hast*] Thou art furnished with means.  
*let this*] Help to uphold the state going to ruine. Or, undertake the government of this ruinous state, vers. 8.  
V. 7. *shall be*] Feare shall make him choole rather to forsweare himselfe, then to take such a dangerous charge upon him. Or, such want shall be even with the best esteemed, that they shall not be so furnished as men might imagine.  
*swear*] Heb. *lift up the hand*. Gen. 14.22.  
*healer*] Heb. *binder up*. See Chap. 1.6. and 30.26.  
V. 8. *to provoke*] Chap. 65.3.  
*the eyes*] Or, *his eyes of glory*: his glorious eyes, as Psal. 72.19.  
V. 9. *shew of*] Their lewdnesse and shamelesnesse discovereth it selfe in their very face and forehead: nor do they endeavour, or desire to conceale it. Jer. 3.3. Ezek. 24.7,8.  
*witnesse against*] Heb. *answer*. Chap. 59.12.  
*Sodom*] Gen. 13.13. and 18.21. and 19.5.  
*wo unto*] Lam. 5.16.  
*they have*] They work their own ruine. Jer. 7.19.  
V. 10. *to the righteous*] Yet let the godly be assured, that God will protect them amidst these troubles. Chap. 8.14. Rev. 3.10.  
*it shall be*] Eccl. 8.12.  
*they shall eat*] Psal. 128.2.  
V. 11. *it shall be*] Eccl. 8.13.  
*the reward*] Prov. 1.31.  
*given him*] Heb. *done to him*.  
V. 12. *children are*] Fooles and effeminate persons, vers. 4. justly given them by God, because they regarded their rulers rather than God: and were not thankfull to God for their good rulers, nor made good use of them, when they had them.  
*they which*] Or, *they which call thee blessed*: that toothe thee up in thy sinnes, Ezek. 13.18.—22.  
*lead thee*] The Priests and Prophets that should direct them, mislead them, Chap. 9.16. and 19.13. Jer. 50.6.  
*destroy the*] Heb. *swallow up*, as Chap. 25.7. Or, *cover*, as Numb. 4.20. they conceal from them the way that they should walk in, Jer. 23.30. Lam. 2.14.  
V. 13. *standeth up*] Or, *is set*, as Psal. 45.9. as a Judge on the bench, to hear and debate. Chap. 61. Dan. 7.9. Rev. 6.16. and 20.11.  
*standeth up*] He is standing up, to give sentence, Act. 7.56.  
V. 14. *eaten up*] Eaten up, as beasts depasture a ground, Exod. 22.5. Numb. 24.22. Chap. 6.13. and 5.5. or brouse upon plants and Vines, and so spoile them. Or, *burnt up*, as Jud. 15.5. Psal. 83.14. Chap. 9.18. laid it wast so, as if it were burnt up with fire, Joel 2.3.  
*the vineyard*] Either Gods vineyard, that is, his Church. Chap. 5.17. or, the vineyards, that is, the lands and possessions of his people. Nehem. 5.3,5.  
V. 15. *beat my*] Exercise all manner of crueltie upon them, Mic. 3.2,3.  
*grind the faces*] Cause them to pine away so, that it appeareth in their faces, how it fareth with them.  
V. 16. *the daughters*] The people are menaced, for their womens pride, and wantonnesse, discovered in their gage, garbe and attire, vers. 25.  
*necks*] Heb. *throat*, as Ezek. 16.11.  
*wanton*] Heb. *deceiving with their eyes*.  
*walking*] Or, *tripping nicely as they go along*.  
V. 17. *will*] He will punish them in those things, wherein now they shew their pride.  
*smite with*] Or, *peel*.  
*the crown*] Cause them to be shaven by the enemy, having captived them; as with captives is not usuall. Deut. 21.12. Or, give them such occasions of grief, as shall cause them to cut their



3.1. The Lord the LORD of hosts }  
The Lord God of hosts, Stephanus,  
Munsterus, Tindal, Geneva.  
Signeur Eternel, French.  
Tremel. & Jun<sup>r</sup> retain Jehovah.



1841  
The following is a list of the  
names of the persons who  
were present at the  
meeting of the  
Board of Directors  
of the  
City of New York  
on the 1st day of  
January 1841.



their hair, Jer. 7. 29. Or, with scab or scall, (Chap. 5. 7. Levit. 13. 2. 6.) proceeding from evil usage, take it off; and so deprive them of that, which they now pride themselves in: vers. 24. *discover*] Heb. *make naked*.

*their secret*] They shall want cloaths, to hide their nakedness. Chap. 24. Mic. 1. 1. or, shall in scorn and contempt be so abused by those, into whose rude hands they shall fall, Chap. 47. 3. Jer. 13. 22. Nahum 3. 5.

V. 18. *tinckling*] Heb. *fetters*.

*ornaments*] Such golden chains, as to this day in some of those eastern parts, women wear about their legs.

*cauls*] Or, *net works*.

V. 19. *chains*] Or, *sweet bals*. Or, *boxes of sweet ointment*. Jud. 8. 26. Exod. 30. 34.

*mufflers*] Or, *spangled ornaments*.

V. 20. *legs*] Or, *feet*.

*tablets*] Heb. *houses of the soul*. Or, *breath*. Mufflers, or such like. *ear-rings*] Or, *amulets*. the word hath affinity with that which signifieth enchantment, vers. 3.

V. 24. *stink*] Or, *rottenness*. as Chap. 5. 24.

*stink*] Proceeding from filthy sores, and loathsome diseases, Psal. 38. 5.

*a rent*] Having no whole garment to put on; but being clad with rags, Pro. 23. 21. Or, renting of garments in way of extreme grief, Jer. 41. 5.

*well set*] Or, *plaited*.

*baldness*] Procured, either by the scab mentioned, vers. 17. or, by cutting and tearing off their hair through extremity of grief, Mic. 1. 16. Chap. 15. 2. and 22. 12.

*sackcloth*] A badge of mourning, Psal. 30. 11. and 35. 13. Chap. 15. 3.

*burning*] Tanning, or sun-burning; having nothing to shelter them from sunne, winde, and weather.

V. 25. *men shall*] The men shall suffer, for suffering and fomenting these vices in the women; and the whole State for not reforming them, vers. 16.

*the sword*] Chap. 1. 20.

*mighty*] Heb. *might*, for, men of might, as Chap. 24. 4.

V. 26. *her gates*] Her cities being ruined, shall afford a lamentable spectacle, Jer. 14. 1. Lam. 1. 4. gates for cities, Exod. 20. 10. Deut. 3. 12.

*she being*] The land, or the mother-city Jerusalem, being left without inhabitants, Lam. 1. 1.

*desolate*] Or, *emptied*.

*desolate*] Heb. *cleansed*. or, *destroyed*. as Zech. 5. 3.

*fit upon*] As the manner is of mourners. Ezr. 9. 3. Job 2. 8, 13. Chap. 47. 1.

## C H A P. I I I I.

Vers. 1. **A**Nd in] This Chapter appertaineth also to the former prophetic, Chap. 2. and 3. and this first vers. to the menaces in the Chapter before going, vers. 25, 26. which it concludeth.

*seven women*] So few men shall be left, that many women shall seek to one man, to be as their husband and head, and that upon any termes. See Chap. 13. 12.

*We will*] We will find our selves: and expect no such maintenance as the law tied an husband to. Exod. 21. 10.

*let us*] Heb. *let thy name be called upon us*. as Gen. 48. 16.

*to take away*] Or, *take thou away*.

*reproch*] It was counted a reprochfull thing to want husband and issue, Luk. 1. 25.

V. 2. *that day*] After those calamities over-past. He shutteth up this prophetic, as the former Chap. 1. 25, &c. with gracious promises, for the support of the faithfull.

*the branch*] The Lord Christ, Chap. 11. 1. Jer. 23. 5. and 33. 15. Zech. 3. 8. and 6. 12.

*beautifull and*] Heb. *beauty and glory* or, *for beauty and glory*. as Chap. 5. 5. one that shall bring glory and honour to his Church; make his people glorious and honourable, Psal. 84. 11. and 149. 4. 9. and 148. 14.

*the fruit of*] The grace of God, accruing to the Church from him, Psal. 85. 9. — 11. Chap. 61. 11.

*earth*] Or, *land*. Chap. 1. 19.

*for them that are escaped*] Heb. *for the escaping*, Chap. 10. 20.

V. 3. *shall be called*] Or, *shall be holy*. as Gen. 21. 12. Chap. 44. 5. and 56. 7.

*holy*] Chap. 60. 21. and 62. 12.

*written*] Alluding to the Book of life, Exod. 32. 32. Psal. 69. 28. Rev. 3. 5. and 13. 8. and 17. 8.

*among the living*] Or, *to life*. as Act. 13. 48.

V. 4. *the filth*] Spiritual uncleanness, Ezek. 24. 6. 2 Cor. 7. 1.

*blood of*] Cruelty, as Chap. 1. 15. Or, *out of it*, Amos 2. 3.

*judgement*] Of which before, Chap. 1. 25, 27.

*burning*] Or, *removal*. Deut. 21. 9.

V. 5. *upon every*] His gracious guidance and defence shall no where be wanting. he alludeth to the pillar of fire and cloud, that conducted and protected them in the desert, Exod. 13. 21. and 14. 20. and 40. 38.

*a flaming fire*] Heb. *fire of flame*. Lam. 2. 3. Joel 2. 3.

*upon*] Or, *above*. or, *over*.

*all the glory*] All Gods people, partakers of his glory, vers. 21.

Chap. 11. 10. 2 Cor. 3. 18.

*a defence*] Heb. *a covering*. such as that, Exod. 40. 34.

V. 6. *a tabernacle*] Defence against all dangers and annoyances; set forth by allusions to the cover of the Tabernacle, Exod. 36. 19. and the use of the cloud, Psal. 105. 39. Chap. 25. 4. 5. and 32. 2. See Psal. 31. 20. Chap. 8. 14.

## C H A P. V.

Vers. 1. **M**Y beloved,] God, the Churches lover, Ezek. 16. 8. to him he singeth, as David, Psal. 101. 1. of his goodness to her, her unthankfulness to him.

*a song*] That it may be the better remembered, Deut. 31. 19, 21.

*a vineyard*] His Church. Psal. 80. 8. Jer. 2. 21. Matth. 21. 33. Mar. 12. 1. Luk. 13. 6. and 20. 9.

*a very fruitful hill*] Heb. *the horn of the sonne of oyl*, as Job 42. 14. In a rich and fat soil. Deut. 8. 7. — 9. and 11. 9. — 12. Psal. 16. 6. and 88. 9.

V. 2. *he*] He spared for no pains or cost about it, either for the manuring or fencing of it, vers. 4.

*fenced it*] Or, *made a wall about it*.

*the choyssest*] Heb. *Sorek*. Gen. 49. 11. Chap. 16. 8. Jer. 2. 21. See Judg. 16. 4.

*made a winepresse*] Heb. *hewed out*. of wood, or stone. Pro. 9. 1. Chap. 10. 15. and 22. 16.

*grapes*] Or, *good grapes*. as Mal. 1. 14.

*wild grapes*] Heb. *vile, stinking ones*. So vers. 4.

V. 3. *O inhabitants*] God is content to make them Judges in their own cause. So 2 Sam. 12. 1. — 6. Jer. 2. 5. Mic. 6. 3, 5. Matth. 21. 40.

V. 4. *in it*] Or, *to it*. or, *for it*. or, *about it*.

*grapes*] Or, *good grapes*. as vers. 2.

*wild grapes*] Heb. *vile, stinking ones*, vers. 2.

V. 5. *I will take away*] I will take no more charge of it, or care for it; but pluck up the fence, expose it to spoyl, and let it go to ruine. Psal. 80. 12, 13.

*trodde down*] Heb. *for a treading*. Chap. 28. 18.

V. 6. *briars and thorns*] For want of weeding and manuring. Pro. 24. 30, 31. Chap. 7. 23, 24.

*rain no rain*] That it may wither away with drought. Jer. 3. 3. Amos 4. 7.

V. 7. *the vineyard*] The application of the former parable. *his pleasant plant*] Heb. *plant of his pleasures*. or, *his plant of pleasures*. as Jer. 31. 20.

*behold*] The Judges, that should have righted and relieved the oppressed, were a worse disease to them then their oppressors themselves, Eccl. 3. 16.

*oppression*] Heb. *a scab*. Chap. 3. 17.

*a cry*] A cry of the oppressed, finding no relief, nor redresse; Exod. 22. 23, 27. Eccl. 4. 1. Jam. 5. 4.

V. 8. *house to house*] Mic. 2. 2.

*no place*] No roome for any to dwell by them, as if the land were given to them alone. Ezek. 11. 15.

*in the midst*] Or, *in the land*. Chap. 7. 22.

V. 9. *In mine ears*] Or, *This is in mine ears*; or, *hearing* (as Chap. 22. 14.) *saith the Lord*.

*Of a truth*] Heb. *If not*. &c. A defective, but emphaticall form of swearing, *If this, or that, be not*. meaning, *let me not live*, or the like. So Psal. 95. 11. Chap. 14. 24. and 22. 14.

*many houses*] Their houses shall stand empty, the inhabitants being expelled, or destroyed, Amos 5. 13. and 6. 9. — 11. and their lands lye wast and barren. Chap. 7. 23. Hagg. 1. 6.

V. 10. *bath*] A measure for liquid things, containing neer upon eight gallons: so that a whole acre of vines yielded not one gallon of wine.

*homer*] A measure containing ten ephaes: which epha was for dry things, as the bath for liquid, much about our bushel; so that the land should not yield them above the tenth of their seed. See Ezek. 45. 10, 11.

V. 11. *rise up early*] Sparing no pains to follow their lusts; and spending on them the time allotted to labour, Psal. 104. 22, 23. Prov. 23. 29, 30. Eccl. 10. 16, 17.

*continue untill*] Or, *stay late by it in the evening*. Continue sitting by it, as Psal. 127. 2. are never weary of it; never give over, Deut. 32. 19.

*enflame them*] Or, *pursue them*. Psal. 10. 2.

V. 12. *the harp*] They abandon themselves to all manner of delights: having no regard of Gods judgements, either present on others, or hanging over their own heads. Chap. 22. 12, 13. Amos 6. 4. — 6. Matth. 24. 38, 39.

*they regard*] Psal. 28. 5.

V. 13. *are gone*] Shall go out of hand, Amos 6. 7. or, are as sure to go as if gone already, as Jer. 9. 1. Joh. 3. 18.

*no knowledge*] For want of due consideration, vers. 12. Chap. 27. 11. Jer. 8. 7. Luk. 19. 44.



*their honourable*] Heb. *their glory* (their great men, whom they glory in) are *men of fame*.

*their multitude*] Those that so revelled and rioted before, ver. 11, 12.

V. 14. *hell*] Or, *the grave*. Psal. 16. 10.

*self*] Heb. *soul*. as Jer. 51. 6.

*opened her mouth*] The grave gapeth wide to swallow them down suddenly together, Job 21. 12, 13. Psal. 55. 15. as Numb. 16. 30, 32.

*pomp*] Heb. *shout*. Chap. 24. 8.

*rejoyceth*] Or, *revelleth*. Chap. 22. 2.

V. 15. *the mean man*] Chap. 2. 9, 11, 17.

*the eyes of*] Their countenance shall be cast down, Gen. 4. 6. Lam. 2. 10.

V. 16. *shall be exalted*] He shall by his just judgement on wicked doers, manifest and magnifie both his power and his purity. Lev. 10. 2, 3. Psal. 9. 16.

*God that is holy*] Or, *the holy God*. Heb. *the God the holy*.

V. 17. *the lambs*] Gods lambs, the godly, Joh. 21. 15. shall feed quietly in their wonted places; and coming out of captivity enjoy their lands and means again, out of which they had by cruel Tyrans been expelled, Ezek. 34. 14, 15. Or, in the time of the captivity, being left, fed at large there, whence they had been expelled by the richer sort, now either slain, or led captive. Jer. 52. 16. Zeph. 3. 12.

*their maner*] Or, *beside their folds*. Mic. 2. 12.

V. 18. *draw iniquitie*] That by all means, and with all their might, apply themselves to the practise of evil, Psal. 36. 4. Mic. 2. 1. *with a cart rope*] They labour in it, as a beast at plough and cart, Job 4. 8. Jer. 9. 5.

V. 19. *say*] Scoffe at Gods menaces, and jest at his judgements, as things that never shall be effected, Jer. 5. 11, 12. Ezek. 12. 23. Amos 5. 18. 2 Pet. 3. 3.

V. 20. *that*] Heb. *that say concerning evil*. It is good, &c. Mal. 1. 8. *call evil good*, That perverting the nature of things, condemn all that is good; and approve all that is evil, Amos 5. 10. Mic. 3. 2.

V. 21. *wife in*] Prov. 3. 7. Rom. 12. 16.

*in their own*] Heb. *before their face*.

V. 22. *mightie to*] That vaunt themselves in their drinking and abilitie to beare much, as a matter of valour, Hab. 2. 15, 16.

*mingle*] Or, *fil out and pour in*. Pro. 9. 2. 5. Chap. 19. 14.

V. 23. *justifie the wicked*] Prov. 17. 15.

*take away*] Cast and condemn him as guiltie. Job 27. 5. Psal. 94. 21.

V. 24. *as*] Joel 2. 5. Chap. 47. 14.

*the fire*] Heb. *the tongue of fire*. See 1 King. 18. 38.

*their roof*] they and their issue shall both be destroyed. as Hoie. 9. 16. Or, *they shall be utterly destroyed*, as Job 15. 30. and 18. 16. Jer. 11. 19.

*go up as*] As rotten things, that moulder to dust, and so flying up into the ayre, are disperfed, Psal. 22. 15. Chap. 9. 18.

*cast away*] Jer. 8. 9.

V. 25. *stretched forth*] Chap. 31. 3.

*the hills*] So great were their plagues, that the very senseless creatures might seem sensible of them, though the people themselves were not, ver. 12. Jer. 4. 24. Joel 2. 10.

*torn in*] Or, *as dung* (Pl. 8. 3. 10. Jer. 8. 2.) *in the streets*. Ch. 7. 22.

*For all*] Chap. 9. 12, 17, 21. and 10. 4.

*his hand*] As he threatened. Levit. 26. 21, 24, 28.

V. 26. *an ensign*] Chap. 11. 12. and 13. 2. and 18. 3.

*they shall*] They shall repair to Gods standard, to serve under him, as at his whistle, Chap. 7. 18, 19. Zech. 10. 8.

*swiftly*] Heb. *lightly*. Chap. 19. 1. Jer. 4. 24.

V. 27. *shall be*] They shall be all ready and lively; and no way slackd, or impeached in the execution of Gods work. Joel 2. 7, 8.

V. 28. *bent*] Heb. *trodde*. as Chap. 21. 15. Jer. 50. 14.

*wheels*] The wheels of their chariots, Chap. 66. 15.

V. 29. *a lion*] Or, the roaring of a lion. as Dan. 4. 33. Lam. 2. 7.

V. 30. *against them*] Or, *over them*. as a lion roareth over his prey, Chap. 31. 4. Jer. 2. 15. and 25. 30.

*like the roaring*] With an hideous noise; like that of the sea. Psal. 93. 3. Chap. 17. 12, 13.

*behold darknesse*] No glimps of light, that is, of hope or comfort, shall from any place appear. Chap. 8. 22. and 50. 10. Joel 2. 10. Amos 5. 20. and 8. 9.

*sorrow*] Or, *distresse*.

*and the light*] Or, *when it is light, it shall be dark in the destructions thereof*, as Hoie. 10. 2.

*in the heavens*] From whence comforts and refreshings might be expected to distil, as the rain or dew, alluded to in the word here used. Deut. 32. 2. and 33. 28. 2 Sam. 23. 4. Psal. 72. 6. Prov. 19. 22.

## C H A P. VI.

Ver. 1. **K**ing Uziah died, ] 2 King. 15. 7. 2 Chron. 26. 23. *saw also the Lord*] In a symbolical vision. as Ezek. 1. 1. and Rev. 1. 12. Joh. 12. 41.

*sitting*] As ready to judge. Chap. 3. 13. Psal. 9. 7, 8. Dan. 7. 9. Rev. 4. 2, 3. and 6. 16. and 20. 12.

*his train*] Or, *the skirts thereof*. or, *his skirts*, that is, the skirts of his robes, as Jer. 13. 26.

V. 2. *seraphims*] Angels, appearing as fire; Psal. 104. 4. Heb. 1. 7. stood, as attending him, Dan. 7. 10.

*each one had six wings*] Heb. *one*. as Ezek. 10. 14, 21.

*covered his face*] As not able to endure the brightness of Gods glory, Exod. 3. 6. 1 King 19. 13.

*covered his feet*] As abashed, in apprehension of their own infirmities and imperfection, compared with Gods incomparable perfection and majesty, Job 4. 18. and 15. 15. See Ezek. 1. 11. and for the phrase, Chap. 7. 20.

*with twain he did flie*] Their promptnesse and swiftnesse, to go about Gods businesse, Psal. 103. 20. Matth. 6. 10.

V. 3. *one cryed*] Heb. *this cryed to this*, (as Psal. 75. 7.) singing out the praises of God as by course, Exod. 15. 21. Ezra 3. 11.

*said, Holy, holy, holy*] Their constant employment, ever praising God, Rev. 4. 8.

*the whole earth*] Heb. *his glory is the fulnesse of the whole earth*. He filleth heaven and earth with his glory, Jer. 23. 25. it appearing not in heaven alone, but throughout the whole world, Psal. 72. 19. and 104. 24, 25.

V. 4. *the posts moved*] A sign of Gods indignation. as Chap. 5. 25. Psal. 76. 8.

*doore*] Heb. *thresholds*. Amos 9. 1.

*filled with smoke*] Another sign of his fierce anger encensed, Deut. 29. 20. Psal. 18. 7, 8.

V. 5. *said I*] As conscious to my self of mine own vile-nesse; unworthinesse to appear in Gods presence; and unfitnesse to praise him, as they did. Jud. 13. 22. Job 42. 6. Psal. 50. 26. and withall laying to heart these visible signs of Gods displeasure, Hab. 3. 16.

*undone*] Heb. *cut off*. Hoie. 10. 7, 15.

*I dwell*] As deeming it a matter of much difficultie, to dwell among, or converse with, defiled ones, and not be defiled, Psal. 1. 1. and 26. 4—6. and 106. 35. and 119. 115.

*in the midst*] Or, *among*, Jer. 40. 5, 6.

V. 6. *flew one of the seraphims*] At Gods command, ver. 7. Psal. 103. 20.

*having a live coal*] Heb. *and in his hand a live coal*.

*the altar*] Of burnt-offerings: where the fire never went out, Lev. 6. 12.

*laid it upon my mouth*] Heb. *caused it to touch*. Chap. 25. 12.

*this hath touched*] As sure as this hath touched thy lips, so sure maist thou be, that thy sinne is purged and pardoned, Chap. 4. 4.

V. 8. *of the Lord*] The voice of God the Father, speaking to the Sonne, Joh. 1. 2. 4. 1. and the Holy Ghost, Acts 26. 25. See the like, Gen. 1. 26. and 3. 22. and 11. 7.

*Here am I*] Heb. *Behold me*. or, *Lo I*. as Gen. 22. 1. Chap. 58. 9.

*send me*] His readinesse in offering himself to be employed by God, contrary to that backwardnesse of some others, Exod. 3. 11. and 4. 10. Jer. 1. 6.

V. 9. *Go and tell this people*] Chap. 48. 16.

*Hear*] Matth. 13. 14. Mark 4. 12. Luk. 8. 10. Act. 28. 26. Rom. 11. 8.

*Hear ye*] Or, *Hear ye shall*, &c. as Chap. 2. 10. 19. Matth. 13. 14. Means and ministers ye shall not want; but ye shall reap no fruit, receive no benefit by them, Ezek. 2. 5, 7. and 3. 7.

*indeed*] Or, *incessantly*, &c. Heb. *hear in hearing*, &c. Chap. 5. 2.

V. 10. *the heart of this people far*] The word, through your obstinacie, shall have a work on your souls contrary to its own nature, Chap. 28. 13. and 29. 10. and 42. 19. Rom. 8. 12, 13. 2 Cor. 2. 16.

*lest they see with their eyes*] Deut. 29. 2, 4. Ch. 42. 20. Jer. 5. 21.

V. 11. *how long*] How long shall thy prophets preach thus without fruit, and thy people persist in this their obstinacie? Jer. 4. 14. and 13. 27.

*the cities be wasted*] Untill the whole state be ruined, 2 King. 25. 9—11.

*man*] Or, any one, as Jer. 5. 1. and 9. 9.

*utterly desolate*] Heb. *desolate*, or, *wast*, *wish desolation*, as Chap. 22. 17, 18. Mic. 2. 10.

V. 12. *removed men farre away*] Carried them away captive unto Babylon, 2 Chron. 36. 20. Chap. 39. 3, 6.

*a great forsaking*] God utterly leaving them to the will and pleasure of their cruell enemies, 2 Chron. 36. 17. or, the land being left and abandoned by them, Jer. 9. 19. 2 Chron. 36. 21.

*in the midst*] Or, *in the land*. Chap. 7. 22.

V. 13. *a remnant*] A small partie, one of ten, as a remnant, shall be reserved, Chap. 10. 21, 22. either remaining still in the land, 2 King. 25. 21, 22. and those also again in part consumed, Jer. 41. 3, 10, 17. and 42. 22. or, preserved in the captivity, and restored again to their land, after it hath lien long wast, Chap. 7. 3. and 61. 4.

*and it shall return*] Or, *when it is returned, and hath been brought*, &c.



of his Bodie, with a train of all  
glorious Graces. Owen Med. Glory  
Chr. 56.

6. 1, 2. Christ's personal Appearances  
under ye old Testam<sup>t</sup> carried in & a  
demonstration of his Glory; Such was  
yt in ye vision of Isaia h<sup>o</sup>, when  
he saw his Glory, & spake of Him.  
It was a representation of ye Glory of  
ye divine Presence of Christ, fixing  
his humane nature, ye Temple



7. 15. Butter & Honey] Fuit autem Judæis  
alia quam nobis ratio educandi: Ut bantur enim  
melle, cujus nobis usus not ita cōmūnis est. Quam  
etiam morem hodie retinent, ut nato puero,  
priusquam lactetur, gustum butyri et mellis  
præbeant. Calvin.

cap. 7. 13. God I By despising the  
Grace profered in the sign ten-  
dered you. Mr. Arthur Jackson.



fed. as Chap. 3. 14. Or, which again shall be cropped, or eaten down, as Jer. 18. 4.

as a reil tree,] Or, as the elm, and the oak in Shallecheth, in which support is.

whose] As a tree, that having cast her leaves in winter, or being lopt, mangled, yea hewen down, yet retaineth some sap, by virtue whereof it sprouteth forth and springeth again, Job 14. 7-9. Or, as those trees that grow on either side of the causey, bank, or terrace, reaching from the Kings house to the Temple, (1 King. 10. 5.) at the gate of Shallecheth, (1 Chron. 26. 16.) support it, and keep up the earth, that otherwise would be crumbling away: so shall the holy seed be the support of the State, Job 22. 30.

substance,] Or, stock, or stem. Or, support. Heb. pillar. Gen. 35. 14.

the holy seed] Those choice ones, that God reserveth, as seed, to propagate his Church, Rom. 11. 5.

holy seed] Heb. seed of holiness as Chap. 62. 12. Mal. 2. 15. substance thereof.] Or, support. as before.

## CHAP. VII.

Verf. 1. **A** Haz] 2 King. 16. 5. 2 Chron. 28. 1.

Rezin] 2 King. 15. 37.

Syria,] Heb. Aram. Gen. 10. 22.

Pekah] 2 King. 15. 27.

went up] Psal. 129. 2.

Or, unto.

could not] They besieged Jerusalem; but could not take it.

prevail against it.] Heb. warre. as Num. 22. 11.

V. 2. the house] The Kings house, who was of the lineage of David.

is confederate] Heb. resteth on: relying upon his assistance. See Chap. 10. 20.

Ephraim.] Israel; the ten tribes, whereof that a principall one, Gen. 48. 19. So Chap. 28. 1.

moved] Trembled with feare. Chap. 21. 4.

V. 3. Shear-jashub] That is, A remnant shall return. Chap. 10. 21.

thy sonne] A name given his sonne by Gods appointment, to signify the return of a residue from captivitie. Chap. 8. 13.

conduit of] 2 King. 18. 17. Chap. 36. 2. Chap. 22. 9

high-way] Or, causey-way. Chap. 35. 8. and 40. 3.

V. 4. Take heed,] Or, Look that thou beest quiet; keep thy self quiet, Chap. 30. 15.

neither be faint hearted] Heb. let not thine heart be tender. Deut. 20. 3. Jer. 51. 46.

two tails] An allusion to Sampsons foxes, tied tail to tail, Judg. 15. 4.

smoking firebrands,] That make a great smother; do much mischief. 2 Chron. 28. 6-8. but shall soon be quenched, Psal. 118. 12.

fierce anger] Heb. burning heat of nose. or, anger. Deut. 29. 24. Lam. 2.

V. 6. vex it,] Or, waken. See verf. 16.

make a breach] Or, divide it between us, or, set.

in the midst] Or, therein. as Chap. 6. 12. verf. 22.

Tabcal] Some Syrian, say some; some Israelite, think others; some of the Rabbines, by a trick of theirs, Remaliah.

V. 7. It shall not] Chap. 8. 10. Psal. 33. 10.

V. 8. the head of] Or, As the head of Syria is Damascus: so Rezin shall still be the head of Damascus; not of Jerusalem, as he hopeth: nor shall Pekah reign there, but in Samaria, as he now doth. verf. 9. Or, Damascus the head of Syria, and Rezin the head of Damascus, together with Ephraim, and the head thereof Pekah, shall be broken all to pieces, &c.

three score and five] Reckoning as some, from the twenty and second of Uzziiah; what time this was foretold by Amos, Amos 1. 1. unto the sixth of Hezekiah, what time Shalmaneser took Samaria, and carried the people away captive, 2 King. 18. 10, 11. Or, as others, from the present fourth of Ahaz, unto the twenty third of Manassah; what time the residue of them were carried away by Esarhaddon, Ezra 4. 2.

broken,] Or, destroyed. Chap. 14. 25. Jer. 48. 4. 2. 4. 2. 5

That it be not a people] Heb. from being a people. Jer. 48. 42. So Chap. 17. 2. Zach. 9.

V. 9. If ye will not believe] Or, do ye not believe? it is because ye are not stable. 2 Cor. 10. 20. 20. 26. 3. 12.

V. 10. Moreover,] Heb. And the Lord added to speak. as Chap. 1. 5. and 8. 5.

V. 11. of the Lord] For the confirmation of his word, as Judg. 6. 36-40.

ask it] Or, make thy petition deep. as Chap. 31. 5.

in the height] Heb. lift aloft.

V. 12. will I tempt] Spoken by him hypocritically; as respecting that prohibition Deut. 6. 16.

V. 13. men,] Gods messengers, in refusing to obey them.

God also] God himselfe, in rejecting his gracious offer;

it is a rest to god sp. when we can trust in his promise

and by your wicked courses otherwise. Chap. 1. 14. and 43. 24.

V. 14. shall give you a sign,] Of his own free goodnesse, Ezek. 36. 32.

Behold,] Matth. 1. 23.

a virgin shall] A prophetic of the miraculous birth of the Messias, to be born of a virgin, that had not known man. Matt. 1. 21, 25. Luk. 1. 27, 31, 34, 35.

shall call] Or, thou, O virgin, shalt call.

Immanuel.] That is, God with us. Chap. 8. 10. a fit name for Christ, both God and man; the Mediator and reconciler of God and us, Joh. 1. 1, 14. 1 Tim. 2. 5. 1 Pet. 3. 18. 1 Cor. 12. 18

V. 15. shall be eat] Christ, as man, shall be fed, as others ordinarily in their infancie are. Or, This my child (of which, v. 3.) shall for all thy vain fears, be plentifully brought up. Job 20. 17.

that he may know] Untill he attain unto yeers of discretion: Some-what like that, Jon. 4. 11.

V. 16. before] Chap. 8. 4.

the child] This child here, or such an other as this.

the land that] The land of Israel, and of Syria, shall both lose their Kings, 2 King. 15. 30. and 16. 9. Or, The land of Israel, by whose two kings, the one her native, the other her confederate, thou art thus vexed, verf. 6. shall be left of her inhabitants, 2 King. 17. 6. See Chap. 6. 12.

V. 17. shall bring upon thee] A worse evill then thou at present fearest, shall befall thee and thine, from those, whom ye least suspect.

Ephraim] Israel, the ten tribes; as before, verf. 2.

departed from Judah;] Under Rehoboam, 2 King. 12. 16, 20: even the] Or, by the. as verf. 20.

king of Assyria.] On whom thou now relieft, 2 King. 16. 7.

V. 18. hisse for] Chap. 5. 26.

the flie] Egyptian flies, and Assyrian bees; because of the store of flies in Egypt, a waterie soil; of bees in Assyria, a more woody country: or rather, so teamed both of them, for the swarms and multitudes of them, Exod. 8. 21. Psal. 118. 12. the latter also, for their eagernesse, Deut. 1. 44. See Jer. 50. 26.

V. 19. all of them] Not the Egyptians themselves onely, but other people also bordering upon them. See Chap. 18. 1. and 20. 4.

the desolate] No place shall be free from them: nor shall ye any where escape them, Jer. 16. 16.

the holes] Where men use to hide themselves. Chap. 2. 19. 21. all bushes] Places also of covert, 2 Chron. 33. 11. Gen. 3. 8.

bushes.] Or, commendable trees.

V. 20. rasure] Ezek. 5. 1.

hired,] By King Achaz himselfe, 2 King. 16. 7, 8.

river,] Euphrates. Psal. 72. 8. Jer. 2. 18.

the head] Make all bare from top to toe.

feet:] Of the secret parts, Gen. 49. 10. Deut. 28. 57. Chap. 6. 2.

V. 21. a young cow,] A small quantitie of cattle shall men content themselves with.

eat butter:] And yet have plenty of provision: so few to eat it being left. Chap. 6. 11, 12.

eat that is left] Having none, of the richer sort especially, to sell it to, 2 King. 25. 12.

in the land.] Heb. in the midst of the land. Chap. 5. 8.

V. 23. there were] The richest and fertilest places shall, for want of manuring, be overgrown with briers and brambles. verf. 24. Chap. 5. 6.

silverlings,] Shekels of silver, vineyards valued at about one hundred and twenty five pounds by the year, Cant. 8. 11.

V. 24. arrows and] As men go to seek wild beasts in the bushes: or to defend themselves against such as there lurk, Exod. 23. 29.

all the land] Chap. 32. 13.

V. 25. shall] Or, should, as Mal. 1. 6.

digged with] For the planting of vines.

there shall not] Or, none shall come thither for fear, as Lam. 4. 22. Mal. 2. 5.

the treading] For cattle of each kind to run at large in.

## CHAP. VIII.

Verf. 1. **A** great roll,] Because much to be written; and in great letters. Chap. 30. 8.

a mans pen,] In a plain ordinary hand, Hab. 2. 2.

Maher shalal hash-baz,] Heb. In making speed to the spoil he hasteneth the prey. Or, Make speed to the spoil, hasten to the prey.

V. 2. faithfull witnesses] Because the businesse was of importance, 2 Cor. 13. 1.

to record,] Of the name given my child, either lately born, at the circumcising of him, (Luk. 1. 59. and 2. 21.) or yet unborn.

V. 3. And I went into] Or, For I had gone in to. as Gen. 12. 1. & 16. 2, 4.

went unto] Heb. approached unto. Lev. 18. 6.



the propheteſſe.] My wife.

V. 4. before the.] Chap. 7. 16.

ſhall have.] Be able to ſpeak.

the riches of.] Or, he that is before the king of *Aſſyria* (his ſervants and attendants. as 1 Sam. 16. 21. 1 King 1. 2. and 10. 8.) ſhall take away the riches, &c.

V. 5. ſpake alſo.] Heb. added to ſpeak. Chap. 7. 10.

V. 6. this people.] The Ephraimites, or Iſraelites, that ſcorn *Jeruſalem*, and the people thereof, as few and feeble, and by conſpiring with the Syrians, think to ſurpriſe and ſubdue it, Chap. 7. 2. 6.

refuſeth.] Or, ſcorneth. as Judg. 9. 38. Chap. 33. 8.

*Shiloah*] A fountain, which riſing at the foot of mount *Zion*, yeeldeth a rivelet, that ran through the lower Citie, *Pſal.* 46. 4. *Joh.* 9. 7. put here for the citie it ſelf.

rejoyce in.] Vaunt themſelves in the ſtrength of thoſe two kings, Chap. 7. 1.

V. 7. the waters.] The *Aſſyrian* forces ſhall come in upon them, not like thoſe ſtill waters, verſ. 6. but like a ſwift and ſtrong flood, Chap. 28. 2. and 59. 19. *Dan.* 11. 22. See 2 King. 16. 9.

V. 8. he ſhall paſſe.] The ſame king of *Aſſyria* ſhall alſo break into and ſurround *Judea*, Chap. 7. 17.

through *Judah*.] Or, into. or, into. as *Lam.* 4. 21.

*Dan.* 10. 18, 40.

to the neck.] So that all ſhall be in danger of being utterly drowned and loſt, Chap. 30. 28. *Hab.* 3. 13. See Chap. 36. 1. 12. and 37. 3.

the ſtreiching out.] Heb. the fulneſſe of the breadth of thy land ſhall be the ſtreichings out of his wings, that is, his forces ſhall over-ſpread thy whole land, *Jer.* 48. 40. and 49. 22.

*Immanuel*] *Chriſt*. Chap. 7. 14. who yet will not ſuffer his Church to be deſtroyed, verſ. 10.

V. 9. your ſelves.] Ye that are enemies to Gods Church, farre and neer; link your ſelves together, and ſtrengthen your ſelves all ye can; it ſhall be but to your own conſuſion, Chap. 45. 11, 12. and 54. 15, 17. *Mic.* 4. 11. — 13. *Pſ.* 83. 3.

and.] Or, yet. as 1 Sam. 2. 25.

gird your ſelves.] Prepare your ſelves to fight, 1 King. 20. 11. *Pſal.* 18. 32.

and.] Or, yet. and ſo verſ. 10. *Jer.* 25. 7.

V. 10. it ſhall come.] All your devices and deſignes ſhall be fruſtrate, Chap. 7. 7. *Pſal.* 33. 10. *Prov.* 21. 30. See *Lam.* 3. 37. *God* is with us.] And if he be with us, who can be, or do ought, againſt us? *Rom.* 8. 31. *Exod.* 3. 12. *Jer.* 20. 11. *Act.* 18. 10. he alludeth to the name given to *Chriſt* by *God*, Chap. 7. 14. verſ. 8.

V. 11. with a ſtrong hand.] Heb. in ſtrength; or, apprehenſion, of hand. *Pſ.* 112. 6. 7. 8.

hand.] Taking me by the hand to confirme and ſtrengthen me, Chap. 41. 13. and 51. 18. *Pſal.* 73. 23. or, to cauſe me to marke, what he ſhould ſay to me.

V. 12. Say ye not.] Neither joyn with thoſe that they joyn with; the *Aſſyrians*, to help them againſt the *Iſraelites*, and the *Syrians*, 2 King. 16. 7, 8. nor fear thoſe that they fear, *Pro.* 29. 25. Chap. 7. 2.

neither fear.] 1 Pet. 3. 14, 15. *V. 13. the Lord*] By truſting in him and being ſwayed by him, *Numb.* 20. 11. and 27. 14. *Deut.* 32. 51. *Ezek.* 20. 40, 41. and 36. 23, 27.

V. 14. a ſanctuarie;.] A place of ſurety and ſafety, to you his faithfull ones, *Ezek.* 11. 16.

a ſtone of.] Chap. 28. 16. *Luk.* 2. 34. *Rom.* 9. 33. 1 Pet. 2. 8. to both the houſes.] To the ten tribes, and to *Judah*.

V. 15. ſtumble and.] *Matt.* 21. 44. *Luk.* 20. 18.

V. 16. Bind.] Bind it up, and conceal it from thoſe obſtinate wretches: but ſeal it, and aſſure it to the faithfull, Chap. 29. 11, 12.

V. 17. wait upon.] Depend upon him with patience, Chap. 25. 9. and 30. 18. *Job.* 13. 15. *Jer.* 14. 22. *Mic.* 7. 7. hideth his face.] Sheweth himſelf diſpleaſed with us, *Pſal.* 27. 9. Chap. 54. 8. and 57. 17. and 64. 7.

V. 18. Behold.] Heb. 2. 13.

I and the children.] Either, I and my children are by *God* uſed for ſigns, verſ. 3. Chap. 7. 3. and 20. 3. as *Ezek.* 12. 11. and 24. 37. Or, I and my diſciples are eſteemed as monſters among this people, *Pſal.* 78. 7. *Zech.* 3. 8.

V. 19. peep.] Chap. 29. 4.

ſhould not.] 2 King. 1. 3.

for.] Or, from.

to the dead.] Should men go from Gods Prophets to dead men and devils? 1 Sam. 28. 8. *Deut.* 18. 11, 15. Or, take advice for the living from the dead, who neither have notice of them, nor can help them? Chap. 63. 16.

V. 20. To.] *Luk.* 16. 29.

the law.] Seek to Gods word, wherein his will is revealed, *Joh.* 5. 39.

no light.] Heb. no morning. as Chap. 58. 8. *Hof.* 6. 3. *Joel.* 2. 2. *Amos.* 4. 13.

light.] No ſound knowledge, *Matth.* 15. 14. *Luk.* 11. 52.

V. 21. ſhall paſſe.] The wicked, left in their diſtreſſes, ſhall ſhift to and fro: but finding no means of ſuccour from below or above, ſhall be at their wits end, *Jer.* 14. 18.

their king.] For not defending, or not relieving them. or, imputing the cauſe of theſe their troubles to him, by calling in the King of *Aſſyria*. See Chap. 7. 20.

God.] Or, Gods. their idols. See Chap. 2. 20.

and look.] Or, when he looketh upward. towards the Kings court, and to heaven.

V. 22. darkneſſe.] Chap. 9. 19.

dimneſſe.] Or, they ſhall be dimmed with.

anguish.] They ſhall meet with nothing but diſcomfort and anguiſh, whereſoever they come, Chap. 5. 30. *Job.* 15. 30.

and they.] Or, and driven. Or, purſued with darkneſſe.

## C H A P. IX.

Verſ. 1. **N**evertheleſſe.] This Chapter dependeth upon the former; containing, for the comfort of the faithfull, a promiſe of ſome mitigation of the fore-mentioned evils, and of reſtauration of the Church by *Chriſt*.

the dimneſſe.] Or, the land ſhall not be wholly dimmed, (with the dimneſſe threatned, Chap. 8. 22.) which was afflicted. Heb. it ſhall not be dimmed to her. Or, ſhe ſhall not be dimmed, who was afflicted. or, to whom affliction was. as Chap. 62. 4.

lightly.] Heb. dealt lightly with.

afflicted.] By *Tiglath Pileſer*, 2 King. 15. 29.

the land.] *Matth.* 4. 15.

afflict her.] By *Shalmaneſer*, 2 King. 17. 5, 6.

the ſea.] The ſea of *Galilee*, *Mark.* 1. 16. called the ſea of *Tiberias*, *John.* 21. 1. and the lake of *Geneſareth*, *Luk.* 5. 1.

beyond.] Or, beſide. as *Num.* 20. 1. and 32. 19.

of the nations.] Or, populous. well peopled, in regard of the fertilitye of the ſoil, *Deut.* 33. 23. The phraſe is in another ſenſe, *Judg.* 4. 2.

V. 2. The people.] *Matth.* 16.

in darkneſſe.] Were in diſtreſſe and diſcomfort, Chap. 8. 22. and 50. 10.

ſeen.] Have received much joy and comfort: as *Eſth.* 8. 16. *Pſal.* 18. 28. and 97. 11. and 112. 4. partly temporall, by their deliverance out of captivity, verſ. 4. but chiefly ſpiritually by the miniſtery of the Goſpel, and the preaching of *Chriſt*, *Matt.* 4. 17. *Mark.* 1. 14. *Luk.* 1. 7. *Eph.* 5. 14. Seen, for enjoyed, as *Pſal.* 34. 12. *Joh.* 3. 36.

the ſhadow.] In utter darkneſſe; extreme miſerie: little better then dead, *Pſal.* 23. 4. and 88. 3. — 6.

V. 3. multiplied.] Thou haſt done much for them, bleſſing them with wealth, honor, and iſſue, and given them much cauſe of joy; in delivering them from the *Aſyrian* invaſion, Chap. 37. 31, 35. Or, though thou haſt done much for them, yet not ſo much, or nothing to what thou wilt do; to that great and conſtant joy, which thou wilt hereafter give them; partly by their deliverance out of the *Babylonian* captivity, *Pſal.* 126. 1, 2. Chap. 35. 10. *Ezek.* 37. 11, 21, 22. but principally in their ſpiritually freedom procured by *Chriſt*, *Col.* 1. 11. — 13. *Joh.* 16. 22. 1 Pet. 1. 5. — 8.

and.] Or, but not given them ſo great joy.

not.] Or, to him.

increaſed.] Heb. magnified. as *Gen.* 19. 19.

the joy in.] *Pſal.* 4. 7. Chap. 16. 9. *Deut.* 16. 13, 14.

rejoyce.] *Pſal.* 119. 162.

V. 4. For.] Or, when thou brakeſt or, ſhalt break.

broken.] Chap. 10. 27. and 14. 21.

the yoke.] Heb. his yoke of burden.

yoke.] The *Babylonian* bondage; a very burdensome yoke. *Jer.* 27. 8. and 28. 14. and 30. 8.

the ſtaff.] Thoſe, by whom *God* ſometime ſmote his people; or laid them over the ſhoulders. Chap. 10. 5, 24. and 14. 5, 29. and 30. 31.

*Midian*] When *Gideon* overthrew the *Midianites*, *Judg.* 7. 22. Chap. 10. 26.

V. 5. For.] Or, when the whole battel of the warrior was, &c. every battel.] What time the enemies armie was all in a combat; and their camp, or garments, being all over on gore-blood, became fewel for the fire, Chap. 19. 19.

but this ſhall be.] Or, and it was, &c.

fewel of fire.] Heb. meat. verſ. 19. *Isa.* 37. 36.

V. 6. ſome is given.] *Chriſt*, our Saviour, the Sonne of *God*, *Luk.* 1. 35. and 2. 11. *Joh.* 3. 16. *Gal.* 4. 4. who by his almighty power ſhall deliver, ſupport, and govern his Church, *Matt.* 1. 21. and 16. 18.

his name ſhall be.] He ſhall be acknowledged to be ſuch as theſe titles import. as *Jer.* 23. 6.

Wonderfull.] Or, The Wonderfull Counſeller. Chap. 28. 29. govern one that doth wonderfully forecaſt and provide for his Church,

*Luk.* 21. 16, 18. or, that acquainteth his with his Fathers admirable counſels, *John.* 15. 15.

The mightie *God*.] *Tit.* 2. 13. *the comforter for you beyond all*

*ſuch Power, grace, wiſdom, his nature, his ſon, offices,*

His iſye  
roots of all  
of will

all other  
govern  
over his  
miniſteriall

the comforter for you beyond all  
they can think of  
3. 20.



To Mr [law] v. 20. cap. 8. Hinc agnoscimus omnia que verbo adduntur, damanda et rejicienda esse. Dominus enim omnino a verbo suo pendere; ejusq[ue] cancelli, inculcam intelligentiam nostram voluit. Quare si alijs prebimus aures cum magna ejus injuria, licentiam ab eo negatam arripimus. . . . Quicquid autem a scriptis profertur homines, nihil aliud erit quam corruptela Verbi. Necesse est igitur, si volumus parere Deo, omnes alios magistros rejicere. Admonet etiam, nos tunc demum adversus impios cultus & superstitiosos tutos fore, si in lege Domini acquiescamus. Calvin.



*Pater Seculi Futuri? Vulg.*  
v. 6. Pater Seculi I Græcus Interpret addidit  
μελλοντος Et rectè quidem, meo iudicio,  
interpretatus est. Calvin. Nomen Patris  
pro Authore capitur, quia Ch<sup>s</sup> Ecclesiam  
suam per omnes ætates propagat, et tam  
Corpus quam singula membra immortalita-  
te donat. Unde colligimus quam flexa  
sit extra ipsum nostra conditio. Calvin.







*the members of the visible church may be very numerous, yet have but few, or very small number.*

*God would not have his people fear no enemies, nor dangers.*

*God doth not leave military marches, nor they be so far from the city, as they are in camp.*

*the poor citizens of Jerusalem, who are now in the hands of the Assyrians.*

shall no more again] Heb. shall not adde to stay. Chap. 7. 10.  
Jon. 2.4.  
[stay upon him] For relief and support; as a man stayeth himself, by leaning on a staff, Chap. 36.6. & 50.10.  
[that smite them] Upon the Assyrians; (by whom God had smitten them, vers. 5. 24.) as they formerly had done, 2 King, 16.7. Hof. 5.13.  
[upon the Lord] This being the end of Gods smiting them, not to drive them from him, but to reclaim and draw them home to him, Chap. 9.11,12. and to make them rest and relie on himself alone, Chap. 17.7,8. & 18.7.  
[in truth] Or, sincerely, Psal. 145.18.  
V.21. The remnant shall return] Chap. 7.3.  
V.22. For though thy people] Rom. 9.27.  
as the sand of the sea] An hyperbolicall phrase; used to signify great numberlesse multitudes, Gen. 22.17. Judg. 7.12.  
Chap. 48.19. Heb. 11.12.  
[of] Heb. in. or, amongst.  
the consumption decreed] Chap. 28.22.  
[overflow] Shall through the just judgement of God, Plal. 119.161. overrun the whole land, vers. 23. Chap. 8.8.  
[with] Or, in.  
V. 23. determined in the midst of all the land] Or, a precise one (Dan. 9.27.) in the whole land. Chap. 5.8.  
V.24. in Zion] In Jerusalem, Chap. 1.8,27.  
[be not afraid of the Assyrian] Chap. 37.6.  
[he shall smite thee with a rod] Vers. 5.6.  
[and shall lift up his staff against thee] Or, but he shall lift up his staff for thee.  
[Egypt] He shall punish thee, as the Egyptians did, Exod. 1. 13. or, God shall destroy him, as he did the Egyptians. Exod. 14. 26, 27. vers. 26.  
V. 25. shall cease] Towards thee my people, Chap. 27.4. & 54.9. Ezek. 16. 42.  
[in their destruction] It shall be turned against those thine enemies; and employed in destroying them, vers. 12. in, Heb. upon.  
V.26. slaughter] Heb. stroke. Chap. 27.7.  
[Midian at the rock] Judg. 7.25. Chap. 9.4.  
[his rod was upon the sea] Moses his rod, lift up over the red sea, Exod. 14.16,21,26. vers. 24.  
[after the manner of Egypt] When the Israelites were saved, and the Egyptians drowned, Exod. 14.28,29.  
V. 27. his burden] Chap. 9.4. & 14.25.  
[shall be taken away] Heb. shall remove. Psal. 81.6.  
[because of the anointing] In favour of his anointed; Hezekiah, Chap. 37.21. a type of Christ, Act. 4.27. for whom chiefly, and by whose powerfull aid this should be effected, Chap. 9.4.6.  
V.28. is come to] He sheweth, which way the Assyrian forces should pierce into Judah: to wit, through the land of Benjamin; in which most of these towns were situate; as by the places pointed to, appeareth.  
[Aiath] Or, the territorie of Ai. Nehem. 7.32.  
[Migron] 1 Sam. 14.2.  
[Michmash] 1 Sam. 13.2.  
[laid up] Or, surveyed. Chap. 22. 10. Heb. made to visite. Jer. 36.20. Num. 1.49,50.  
V.29. the passage] 1 Sam. 14.1.  
[Geba] Nehem. 11.31.  
[Ramah is afraid] Josh. 18.25.  
[Gibeah of Saul] 2 Sam. 23.29.  
V.30. Lift up thy voyce] Heb. Cry shrill with thy voyce. Chap. 12. 6.  
[Gallim] 1 Sam. 25.44.  
[Lai] Judg. 18.29.  
[Anathoth] Jer. 1.1.  
V.31. Madmenah is removed] Josh. 15.31.  
[Gebim] Josh. 15.31.  
[gather themselves to flee] Jer. 6.1.  
V. 32. remain] Or, stay. Heb. stand. Gen. 45. 1. Chap. 66.22.  
[Nob] Nehem. 11.32.  
[shake his hand against] Threaten them he shall; and that shall be all, that he shall do to Jerusalem, Chap. 37. 33, 34. See Chap. 37. 22.  
[the mount of] Chap. 2.2. Jer. 17.3.  
V. 33. lop the bough] Cut off the Assyrian forces; compared here to high boughs and tall trees, Chap. 2.13. vers. 18.  
[terror] Or, violence. Chap. 8.14. & 29.20.  
[the high ones] Amos 2.9.  
[the haughty shall be humbled] Chap. 2.11.  
V.34. the thickets] Chap. 9.18.  
[forests with iron] That vast army, like the forest of Lebanon, for might and multitude, vers. 18. See Jer. 22.23.  
[by a mighty one] Or, mightily.  
[a mighty one] By the ministry of an Angel, Chap. 37.36.

CHAP. XI.

*There should be a rod out of the stemme of Jesse, Christ springing from Mary, a poor Carpenters wife; Mark 6. 3. as David is omitted, being more like to spring of Jesse. A root of Jesse, & a branch of David, & a sign of the Lord, it is from the Lord Jesus & from his power. The Lord is ordinarily wont to raise the greatest deliverances & mercies out of the lowest & poorest condition.*

David, her progenitor, from Jesse, a man but of mean account, 1 Sam. 18. 18. and 29. 10. Chap. 53.1,2. vers. 10. Act. 13. 23. a branch shall grow out of his roots.] Jer. 23.5. and 33. 15. Zech. 3.8.  
V. 2. the spirit of the Lord] Chap. 61.1. Matth. 3. 16. Joh. 1. 33. and 3.34.  
[rest upon him] Numb. 11.25. 2 King. 2.15.  
V. 3. quick understanding] Heb. sent, or smell.  
[after the sight] According to outward appearances, Joh. 7. 24. or, with acceptance of persons, Rom. 2.11.  
[after the hearing] According to fair tales, or flying reports, Gen. 18.21. Deut. 13.12,14. See 2 Sam. 16.1,2,3.  
V. 4. with righteousness] Psal. 96.11. and 98.9. Chap. 42.3.  
[reproce] Or, argue. Job 13.15. Chap. 2.4.  
[he shall &c.] He shall, as a judge, by his word and sentence, ad- judge to death and execute all the wicked of the world, Matth. 25. 41. Luk. 19. 27. Or, he shall by the ministry of his word, smite some to conversion, others to confusion. Chap. 49. 2. Joh. 12. 48. Act. 2. 37. 2 Cor. 2. 16.  
[smite the earth] Job 4. 9. and 15. 30. 2 Thess. 2.8. Rev. 1.16. and 2.16. and 19. 15.  
V. 5. the girdle of his loynes,] He shall be therewith furnish- ed and strengthened, for the execution of his office, Job 12. 18. Chap. 22.21. Psal. 93.1.  
V. 6. The wolf also] Those that were in disposition like wild beasts, and harmful creatures, shall by his powerfull work be metamorphosed, and become tame and harmlesse. Chap. 65. 25. Rom. 12.2. Eph. 4.23.  
V. 8. cockatrice-den] Or, adders. Chap. 14.29.  
V. 9. They shall not hurt] Job 5.23. Chap. 2.4. Chap. 25.9.  
[holy mountain:] Heb. mountain of holinesse. Jer. 31.23.  
[the earth shall be full] Hab. 2.13.  
[the knowledge] Grace and knowledge shall be as plentifull, as water is in the sea. Chap. 48.18. Job 36.30. Or, they shall abound, as water doth, where the sea overfloweth the land. Chap. 8. 7,8. See Jer. 31.33,34. Joel 2.28. Dan. 12.4. Act. 2.17. Rom. 15.14.  
[cover the sea.] Or, of the sea cover the land. Jer. 46.8.  
V. 10. a root of Jesse,] Rom. 15.10. Rev. 5.5. vers. 1.  
[Gentiles se.k,] They shall flock to it, as to a standart, set up in some eminent place, to call people together.. Chap. 2. 2. and 5. 26. and 66.19. vers. 10.  
[his rest] His Church, the place of his repose and residence. Exod. 40.34. Psal. 132.14. Chap 66.1,2.  
[Glorious] Heb. glory. Chap. 4.5.  
V. 11. the Lord] He will deliver and gather them out of those countries, into which they shall be dispersed; as he did before out of Egypt. Jer. 16.14,15. and 23.7,8. Zech. 10.10.  
[set his hand] Heb. adde his hand. as Chap. 7.10.  
[Pathros,] Gen. 10.14.  
[Cush,] Gen. 10.6.  
[Elam,] Gen. 10.22.  
[Shinar,] Gen. 10.10. and 11.2.  
[Hamath,] Gen. 10.18.  
[islands of the sea.] Or, lands bordering upon the sea. Chap. 20. 6. and 41.1,5.  
V. 12. an ensign for the nations,] Chap. 49.22. and 62.10. See vers. 10.  
[outcasts of Israel,] Or, out-cast men.  
[the dispersed of Judah,] Joh. 7.35. Jam. 1.1. 1 Pet. 1.1.  
[dispersed] Or, dispersed women, intimating that no sort, or sex, should be neglected, or rejected. 1 Cor. 11.11. and 12.13. Gal. 3. 28. Col. 3.11.  
[corners] Heb. wings. Chap. 24.16.  
V. 13. erwie also of Ephraim] They shall be at concord and agreement together, that formerly disagreed; Chap. 7. 1, 2. and 9.21. Joh. 4.9. Luk. 9. 52, 53. and shall combine themselves together against the common enemy. Jer. 3. 18. Ezek. 37. 16, 22. Eph. 2.14,15.  
[envie Judah,] As before they did. Chap. 7.5.6.  
V. 14. the Philistins toward the west,] Chap. 9.12.  
[them of the east] Heb. the children of the East. Job 1.3.  
[the east together] The Arabians, Syrians, and other nations ly- ing that way from them. Gen. 10. 30. and 25. 6, 18. Judg. 6. 3. Chap. 2.6. Jer. 49.28.  
[they shall lay their hand upon Edom] Heb. Edom and Moab shall be the laying on of their hand.  
[shall obey them.] Heb. their obedience.  
V. 15. the tongue of the Egyptian sea,] The red sea; or the bay of it, that flooteth into the land, like a tongue, and bordereth up- on Egypt. Josh. 15.2,5. Zech. 10.11.  
[he shake his hand over the river,] Chap. 19.16. Zech. 2.9.  
[the river] Nilus, that runneth through Egypt; and by sever- streams, or chanel, emptieth it self into the sea. Jer. 2.18.  
[dry-shod] Heb. in shoes.  
V. 16. there shall be] All impediments shall be removed, that might hinder their passage; and all conveniences fitted for it. Chap. 40. 3,4. and 49. 11.  
[an high-way] Or, a causey. Chap. 7.3.  
[like as it was to Israel] Exod. 14.29. Chap. 51.10. and 63.12,13.

CHAP.

*when gods anger is turned away from his people, shall be an open & free passage of christian Commu- nity, & liberty of conscience, & freedom from envie hatred & all other things, which do as Jacob gen 32. 10. must be*

*Christ Jesus is fully supplied with all spirit- ual gifts, & is ready to give out- look to his people*

*when ye king do me of ch- takes place in away of grace it is indubitable heart of carnal men, to mis- take the heart of God*



Isa. 11. 2, 3. And the Spirit of the Lord  
As the first Adam had the image of God on him, when  
he came out of God's hands; which was nothing else  
but the body of sanctifying Graces, furnishing him  
for Obedience: So had the Second Adam a fullness  
of this Image on his humane nature, in the as-  
sumption of it. Willard Catech. pag. 320. col. 2

10.27. - Anointing] *prae faciebus Olei.*  
*Montanus.*  
- propter Oleum. Tremel. Jun.  
- a facie Olei. vulgar.  
See Anot. Levit. 2. 1.

Cap. 11. 13. This Envy began early; Rachel  
Envied Leah, Gen. 30. 1. And hath lasted  
long; the cure will be ye greater Blessing;  
Ephraim's Condition being so much bette-  
red, as to remove it.



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3. in his ordination. 6. exhortation to others to pray, to pray &c  
some time god hath been angry with his own people. Pl. 6. 1. 74. 1.  
Geo. 19. 2. Chap. xij. xij. Job. 42. 7. Annotations on the Book of the Prophet Isaiah.  
Gods love the everlasting, unchangeable, yet he is so to be angry  
in of apprehension. 2. in regard of efforts of his anger, his  
sin to remember, off his CHAP. XII.  
3. by detestation, reason of prayers, Ps. 80. 4. 77. 3. Ps. 57. 17. 18.  
Verf. 1. [N that day] When thou shalt be delivered and gather-  
ed together again. Chap. 11. 11, 12, 16.  
thine anger is turned away, ] Chap. 10. 25. and 27. 8. Psal. 85.  
to 64. 9. 78. 59. Dan. 9. 16. Ps. 30. 5. Ps. 54. 8.  
waited for thy anger, comfortedst me ] Chap. 40. 1. and 51. 3, 12.  
with thee in which V. 2. God is my salvation ] Our salvation is in, and from God  
it is that makes alone; Psal. 3. 8. Jon. 2. 9. who giveth us assurance of safetie,  
inful of our and occasion to praise him. Psal. 3. 2. 7.  
love continueth strength and my song ] Exod. 15. 2. Psal. 118. 14.  
his for thy goodness V. 3. draw water ] Ye shall receive abundance of saving  
grace and sound comfort, as water drawn by full buckets from a  
well-spring, Joh. 4. 14. and 7. 38. alluding, as some think, to a so-  
lemn ceremonie used by the Jews at the feast of Tabernacles; at  
which their manner was, in the night time, with varietie of mu-  
sic, to fetch water from the spring of Siloam, to  
the Temple, in a golden vessell, and there powre it upon the Al-  
tar. Chap. 30. 29. See the contrary use of the like rite. 1 Sam. 7. 6.  
V. 4. Praise the LORD, ] 1 Chron. 16. 8. Psal. 105. 1.  
I call upon his name, ] Or, proclaim his name. Jer. 2. 2. Lam. 1. 21.  
Jer. 4. 16.  
make mention ] Or, record it. Chap. 49. 1.  
V. 5. known ] Or, made known. Psal. 9. 16.  
V. 6. Cry out ] Heb. cry shrill. Chap. 30. 30. and 54. 1.  
Heb. inhabitant ] Heb. inhabitress. Jer. 51. 35.  
great is the holy One ] He hath shewed himself so to be, by the  
deliverance of thee. Psal. 126. 2, 3.  
in the midst of thee. ] Psal. 46. 5. and 48. 1. and 96. 4. Zech. 2.  
V. 10. 11. Comforted. 2. ye salvation is close. 3. ye Confidenc  
ye strength renewed with holy charitableness  
CHAP. XIII.  
The Perfumes of god in  
Verf. 1. B Urden ] An heavy, or burdensome prophecie, of  
calamities to befall those it concerneth. 2 King. 9. 25.  
So Chap. 15. 1. and 16. 1. 3c. Jer. 1. 10. Zach. 5. 6  
Babylon, ] Jer. 50. and 51.  
V. 2. a banner upon the high mountain, ] Chap. 5. 26. and 11. 12.  
To the Medes and Persians to come against Baby-  
lon. verf. 17.  
Call to those that are neer at hand, and can  
hear; beken to those, that are further of.  
The cities; as Deut. 16. 5. or the houses of the  
princes of Babylon. Chap. 45. 1.  
V. 3. sanctified ones, ] Men prepared and appointed to execute  
judgement. Jer. 51. 27, 28.  
That shall go willingly about my work: or, that  
shall victoriously triumph, by the successe that I shall give them.  
Or, highly, proudly. Heb. in, or, with pride. Psal.  
36. 11.  
V. 4. noise ] Or, rumour. Jer. 4. 15.  
like as of a great people: ] Heb. the likeness of. Ps. 75. 7.  
The two kingdoms of the Medes and the Persi-  
ans; both which Cyrus held: or the other kingdoms also, whose  
people served under him. Jer. 25. 14. and 27. 7. and 50. 41.  
V. 5. from the end ] A common phrase, used to signifie the re-  
mote people of the world commonly known, and with whom  
any ordinary commerce is. Nehem. 1. 9. Act. 2. 5. Col. 1. 23.  
The land, or countrey lying under that part of heaven.  
Jer. 50. 26.  
V. 6. ye, ] Ye Babylonians.  
Gods day of visitation and vengeance. Chap. 10. 3.  
Jer. 46. 10, 21. and 50. 27. Ezek. 30. 3. Joel 1. 15. and 2. 1. and 3.  
14. Obad. 15. Zeph. 1. 7.  
And therefore unavoidable. Job 3. 1. 23.  
Joel 1. 15.  
V. 7. hands ] Jer. 6. 24. and 50. 43. Ezek. 7. 17. and 21. 15.  
Or, fall down. or, hang down.  
heart shall melt. ] Psal. 22. 14. Chap. 19. 1.  
V. 8. sorrows ] Or, pains.  
as a woman ] Psal. 48. 6. Chap. 21. 3. Jer. 30. 6. and 49. 22, 24.  
Heb. wonder.  
one at another. ] Heb. every man at his neighbour. Gen. 11. 3. Jer.  
36. 16.  
Or, looking one upon another. as Gen. 43. 33.  
their faces ] Their faces shall with grief and fear, be as black  
as if they had been scorched with fire. Lam. 4. 8. and 5. 10. Ezek.  
20. 47. Joel 2. 6.  
flames. ] Heb. faces of the flames, as Lam. 4. 7.  
V. 9. fierce anger, ] Heb. fervor of nose, or, anger. Chap. 7. 4.  
verf. 17.  
Lyzibeland desolate, ] Heb. put the land into desolation. Jer. 2. 15.  
and 4. 7.  
Or, to destroy. as Josh. 24. 9.  
V. 10. the starres of heaven, ] All shall be so full of horreur and  
dread, that the very heavens shall seem to have lost their light.  
Chap. 5. 30. and 34. 4. Ezek. 32. 7, 8. Amos 8. 9. Joel 2. 10, 31.

and 3. 15. Matth. 24. 29. Mark. 13. 24. Luk. 21. 25.  
V. 11. punish ] Heb. visite. Chap. 26. 14.  
the world ] The state of Babylon; so tearmed for her ample  
empire. Jer. 27. 5, 6. Dan. 4. 22. and 5. 19.  
arrogancie ] One of Babylons principall sins. Dan. 5. 20.  
will lay low ] Chap. 2. 17.  
terrible. ] Or, roisters. Chap. 25. 4, 5.  
V. 12. more precious then fine gold ] For the great havock and  
slaughter, that shall be made of them: the Medes sparing none  
for money. verf. 17. See Chap. 4. 1.  
V. 13. I will shake ] They shall be so distracted, as if the heavens  
above them were falling upon their heads; and the earth mo-  
ving, or removing from under their feet. See Chap. 29. 6.  
remove out of her place ] Hag. 2. 7. Job 9. 6.  
fierce anger. ] Heb. heat, or, fervor, of his nose, or, anger. verf. 9.  
Fsal. 18. 8. Jer. 4. 8.  
V. 14. it shall be as the chased roe, ] Babylon forsaken by her hi-  
red souldiers and confederates; Jer. 50. 16. and 51. 9. and being  
now as an hunted deer, Prov. 6. 5. or a stragling sheep, Psal. 119.  
176. not knowing, whither to betake herself, or where to finde  
safetie.  
V. 16. dashed to pieces ] Psal. 137. 9.  
their houses shall be spoiled, ] Zech. 14. 2.  
V. 17. Medes against them, ] Under whom the Persians are al-  
so comprehended, as in a manner one people, because acknow-  
ledging one king. Chap. 21. 2. Jer. 51. 11. Dan. 5. 28.  
not regard silver, ] They shall not regard to spare any for ran-  
some, as Saul did Agag. 1 Sam. 15. 20.  
V. 18. Their bows ] Or, But with their bows shall they dash.  
dash the young men to pieces, ] Shooting them to death.  
no pittie ] They shall shew no more pittie to them, then they did  
to Gods people. Psal. 137. 8, 9. 2 Chron. 36. 17. Jer. 50. 15, 29.  
Jam. 2. 13.  
the fruit of the wombe ] The children yet in the wombe, ei-  
ther destroying their mothers going great with them; or ripping  
them up in inhumane manner. 2 King. 8. 12. and 15. 16.  
V. 19. as when God overthrew ] Heb. as, or, according to, (as  
Jer. 3. 26.) the overthrowing. Amos 4. 11.  
Sodom, and Gomorrah ] Gen. 19. 24. Jer. 50. 40.  
V. 20. It shall never ] It shall neither have throne to sit on, nor  
place to dwell in; neither regain power to rule; nor rise to be a  
place of habitation again. Jer. 50. 39. and 51. 26, 62.  
be inhabited ] Heb. sit, to wit, on a throne; as a queen, or em-  
presse. Chap. 10. 13. or, inhabite, be inhabited by any. Jer. 51. 43.  
or, have any place to inhabite. So Zech. 7. 7. and 9. 5.  
be dwelt in ] Heb. dwell. Jer. 50. 39.  
from generation ] Heb. to generation and generation. Psal. 100. 5.  
Arabian ] A people, that used to go from place to place, to seek  
pasture for their cattle. Jer. 49. 29.  
V. 21. wild beasts ] Heb. Zim.  
dolefull creatures ] Heb. Ochim.  
owls ] Or, ostriches. See Lam. 4. 3.  
owls ] Heb. daughters of the owl. Mic. 1. 8.  
satyres shall dance there ] Either evil spirits, devils, appearing in  
the form of some rough and hairie creature, Lev. 17. 7. 2 Chron.  
11. 17. or, strange beasts; of their horride and ugly shape so  
tearmed. Chap. 34. 14.  
V. 22. the wild beasts ] Heb. Iim.  
desolate houses ] Or, palaces.  
her time is niger ] It shall not be long, before this judgement be  
put in execution. verf. 6. It was not till about some 200. yeers af-  
ter this prophecie, that Babylon was surprisid, sacked, and ruined  
by Cyrus. But besides that, what may seem long to man, is short  
with God. Jam. 5. 8, 9. 2 Pet. 3. 8. Psal. 90. 4. This is by the Pro-  
phet said, as speaking to those in the captivitie; for whole comfort  
and support especially this was delivered, and left by him upon  
record.

CHAP. XIII.

Verf. 1. T He LORD ] The reason, why God will hasten the  
destruction of Babylon: Chap. 13. 22. for the de-  
liverance of his people. Is. 43. 3. 4. 14. 15. 4.  
mercy on Jacob ] Psal. 102. 13. Zech. 1. 16. and 2. 12.  
the strangers ] The Gentiles, Eph. 2. 12. shall ioyn themselves  
to Gods Church. Psal. 47. 9. Chap. 2. 3. and 44. 5. and 60. 3. Zech.  
2. 10, 11.  
V. 2. bring them to their place ] Ezra 1. 6. Chap. 66. 20.  
for servants and handmaids ] The converts shall freely offer  
themselves to the Church, to do her service. Chap. 60. 7, 10. and  
61. 5. Rom. 16. 1, 2. 1 Cor. 16. 15. 2 Cor. 8. 4, 5.  
whose captives they were ] Heb. that had taken them captives.  
V. 4. proverb ] Or, taunting speech. Ezek. 16. 44.  
the oppressour ] Chap. 16. 4.  
golden cuie ] Or, exactresse of gold.  
V. 5. broken ] Chap. 9. 4. Psal. 125. 3. and 129. 4.  
staff of the wicked ] The might and power of the adversary, staff  
and scepter being, the one a sign of force and strength, Chap. 10.  
5, 24. the other of authoritie. Gen. 49. 10. Ezek. 19. 11.

And if the people  
be overthrown  
we shall be  
disturbed

when man  
appointed  
of gods  
is acceptable

the most  
things  
god hath  
most  
shal be  
desolate

the people  
to his people  
of a  
of a

this people  
where ever  
live they  
to be  
some to  
vion.  
there is a  
when  
gives his  
not seem  
strong  
hard bonds



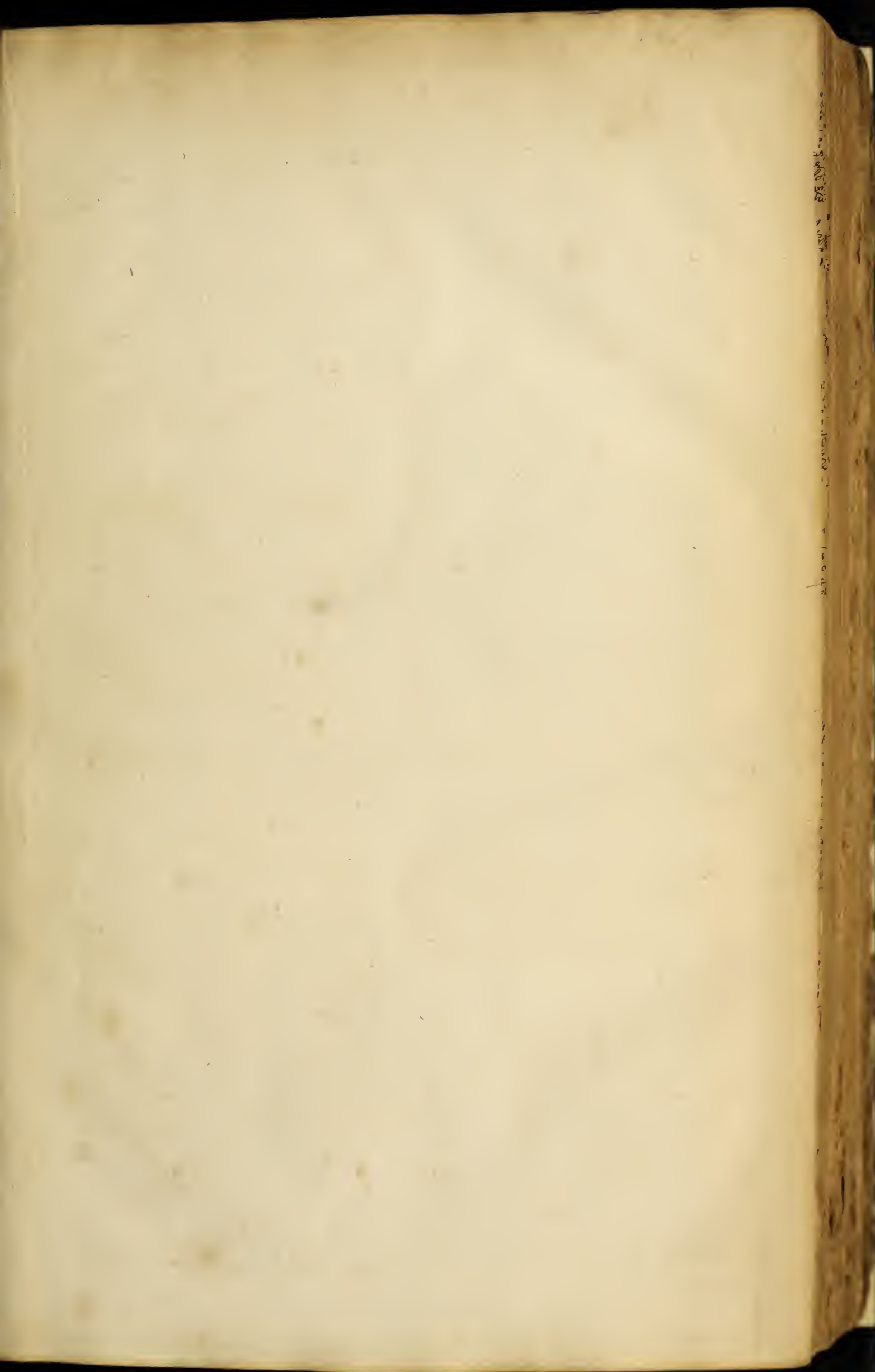
V. 29. *that smote thee*] Uzziah, who smote thee, is deceased,

Moab, and with the slaughter of the Moabites was afterward lo-  
indeed,

when god takes  
ye hearts of  
People away  
if they fondle  
sins are weary  
of ye lives.  
agony heart  
is moved with  
great affliction  
at families  
of Heathens

through men  
lay up abun-  
dances of wealth  
yet unless ye  
lord keep it  
it may be carried  
away







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indeed; 2 King. 3. 22, 24. upon that occasion so called. Or, as some think, the same with Dibon before-mentioned, ver. 2. so rearm'd here by the Prophet, for the abundance of blood, that therein should be shed. See Chap. 39. 1.

of blood] Of the slain, Ezek. 32. 6.

more upon Dimon] Heb. additions. more and more evils, as Chap. 1. 5.

lions] Wild beasts, Lev. 26. 22. 2 King. 17. 25.

upon him] So that they shall no way escape Gods hand, Chap.

17. 18. Amos 5. 19. & 9. 1.

him that escapeth] Heb. the escaping. Chap. 10. 20.

H A P. XVI.

Ver. 1. The lambe to the ruler of the land] Send sheep, either

for tribute to the King of Israel. 2 Sam. 8. 2. with

him, Ezra 6. 8. 10. & 7. 15. 22.

Sela] From Sela, or Petra; Heb. a rock. a citie of Moab, so

called, because situate on a rock, lying upon the wilderness,

2 King. 14. 7. Or, from Sela, the South border of Moab, unto the

wildernesse of Judah, the North border of it; from the one end

of the land to the other.

Or, toward. Chap. 22. 7.

the mount of the daughter of Zion] Unto Jerusalem; or the Tem-

ple there, Chap. 1. 8. & 2. 2.

V. 2. For] Or, els.

it shall be that] If ye persist in your rebellion and refusal,

2 King. 3. 5.

as a wandering bird] Unless ye yeeld the daughter of Zion her

due, your daughters (the Moabitish women, as the daughters of

Jerusalem, Luk. 23. 28.) shall be carried captive out of their

countray, and wonted places of abroad, Job 29. 18.

cast out of the nest] Or, a nest forsaken, Chap. 10. 14.

at the fords of Arnon] In the confines of Moab, Num. 21. 14.

V. 3. Take counsel] Heb. Bring.

execute judgement] Or, deal discreetly. or, equally. Psal. 112. 5.

make thy shadow] He sheweth what Moab should have done,

for Gods people in their distresse; to wit, concealed, harboured,

protected them: which because they did not, the like should not

be done to them, Obad. 14. Luk. 6. 38.

V. 4. for] The Assyrian shall but for a while oppresse my

people: and it is but for a short time therefore, that this office is

required of you.

the extortioner] Chap. 14. 4. & 49. 20.

extortioner] Heb. wringer. Pro. 30. 33.

is at an end] Or, shall be no more. Chap. 33. 1.

ceaseth] Or, shall cease.

the oppressors] Heb. treaders down. Jer. 50. 26. Lam. 3. 34.

are consumed] Or, shall be.

V. 5. in mercy] By mercy, shewed in righting and relieving the

poor oppressed, Pro. 16. 22. & 20. 28. & 29. 14. Dan. 4. 27.

the throne] The Kingdome of Judah, the throne of David,

Chap. 9. 7. Jer. 17. 25. called Gods throne, 1 Chron. 29. 23. and

a type of it, Dan. 7. 14. 27. Mic. 4. 7. Luk. 1. 33. shall be restored

and established, Chap. 37. 3. 1. 3. 2. Amos. 9. 11.

established] Or, prepared. Chap. 2. 2.

he] Or, one.

he shall sit upon it] Hezekiah, a type of Christ; for a time, Chap.

32. 1. Christ for ever, Luk. 1. 33.

in truth] Or, constantly. Pro. 29. 14.

tabernacle] The house, or palace, Amos 9. 11.

judging and seeking, &c.] Or, who shall judge, and seek, and

hasten: who shall administer justice, as David did, justly, diligent-

ly, and without delay, 2 Sam. 8. 15. Psal. 75. 2. & 101. 8.

V. 6. pride of Moab] Jer. 48. 27.

lies] Or, vain counsels. as Chap. 44. 25. Jer. 50. 36.

V. 7. how] Jer. 48. 20.

for Moab] Or, to. One Moabite to another, as Chap. 6. 3.

for the foundations] For the utter subversion of it, which it alone

of the ancient cities of Moab had escaped in the expedition of

those three Kings, 2 King. 3. 25.

Kir-harseth] Called also Kir-heres, ver. 11. and signifieth the

citie of the Sunne: who was there worshipped, and is so rearm'd,

Job 9. 7. & 31. 26. Or, as some, but with lesse probability, the

citie of earthen ware; (so is the word used, Jer. 19. 1.) from the

multitude of potters there resiant, and curious earthen vessels

there made. See Chap. 15. 1. & 19. 18. Jer. 19. 2.

moor] Or, murther. Chap. 8. 19. & 59. 11.

V. 8. the fields] Their countray is all wasted; and their wealth

all surpris'd. fields] Or, vineyards. Deut. 32. 32.

Heshbon] Chap. 15. 4.

languish] Chap. 24. 7.

Silmah] Num. 32. 38.

the lords of the heathen] The Assyrians their enemies; and others

with them.

principall] Or, choys't Gen. 49. 11. Chap. 5. 2.

stretched out] Or, plucked up. Chap. 33. 23.

the sea] The sea of Jazer, Jer. 48. 31. all their wealth is carried

away out of their countray, to the confines, and over the sea ad-

joining. See Chap. 15. 7.

V. 9. I will bewail with the weeping] Or, I will bewail with

weeping (grievously bewail, as Jer. 48. 5.) Jazer, and the. See Jer.

48. 32.

my tears] So grievous are thy plagues, as may well move any

man to bemoan thee, Chap. 15. 5.

the &c.] Or, the alarm is fallen upon, &c. Jer. 25. 30. & 51. 14.

shouting for thy summer fruits] Thy wonted shouting and sing-

ing for joy upon such occasions is at an end, ver. 10. Chap. 9. 3.

Or, the enemy shouteth for joy upon the surprisall of thy wealth,

ver. 8. See Jer. 48. 32.

V. 10. gladnesse is taken away] Jer. 48. 33. Chap. 24. 8.

V. 11. Wherefore] Jer. 48. 36.

my bowels shall sound like an harp] Out of compassion, ver. 9.

Chap. 15. 5. and 63. 15. making dolefull lamentation, such as is

usuall at funerals, and over the dead, Matt. 9. 23. Or, my bowels

working within me, as the strings of an harp move, Lam. 1. 20.

Hof. 11. 8.

mine inward parts] Or, the inward part of me. mine heart; Jer.

4. 19. Lam. 1. 20.

Kir-harseth] Ver. 7.

V. 12. when it is seen] Or, though Moab present himself, (Heb.

be see. Chap. 1. 12.) though he weary himself, &c. as Jer. 10. 2.

Moab is weary on the high place] His idols, though he tire out

himself, never so much with them, shall not be able to help him.

Deut. 32. 37. 39. Chap. 47. 12. num. 22. 15. Jon. 2. 8.

that he shall come to] Or, and repair. 1 Sam. 28. 15.

but] Or, yet, as Chap. 8. 9.

V. 13. since that time] Heb. from then. since the time of Moabs

subjection to Israel, 2 Sam. 8. 2. Or, since his revolt from them,

2. King. 3. 4. Or, long ago determined, though not till now pub-

lished, as Chap. 44. 8. & 48. 3. 5.

V. 14. three years] These three years seem to commence from

the first year of Hezekiah, Chap. 14. 28. in whole fourth year

Shalmaneser coming to besiege Samaria, did in likelihood sur-

prise the land of Moab in his way, 2 King. 18. 9. at which time the

fall of Moab begun by the Assyrians, was afterward to be accom-

plished by the Chaldeans, Jer. 48. 40.

of an hireling] Either because their hired servants were enter-

tained usuall from three year, to three year, Deut. 15. 18. Or,

three year precisely: because such an one will precisely reckon

the term of time that he is hired for; the expiration whereof he

is wont with much earnestnesse of desire, to expect. Job 7. 1, 2.

Chap. 21. 16.

feeble] Or, not many. Chap. 10. 13. Or, not mighty, as Job

36. 5.

CHAP. XVII.

Ver. 1. Burden] Chap. 13. 1.

Damascus] Jer. 49. 23. Amos 1. 2. Zech. 9. 1. strength of

taken away] By the King of Assyria, 2 King. 16. 9. Chap. 8. 4.

from being a citie] As Chap. 7. 8.

V. 2. Aroer] Bordering upon the river Arnon, Deut. 2. 36. flowen up to

none shall] Jer. 7. 33. Chap. 7. 2.

make them afraid] Or, fright. or, fray them away.

afraid] Either disturb them there, or chase them thence, Ezek.

34. 28. & 39. 26.

V. 3. forresse also shall cease] Samaria, and other their strong

cities, shall be surpris'd and lacked, 2 King. 18. 9.

Ephraim] The ten Tribes, Chap. 7. 2.

Syria] Heb. Aram. Chap. 7. 1.

as the glory of the children of Israel] The Syrians and the Isra-

elites, the joynt enemies of Gods people, shall be both alike

brought low, Chap. 7. 2, 4.

V. 4. Jacob shall be made thin] The ten Tribes, that boasted

much of their might and multitude, shall be diminished, Chap.

10. 16. Dut. 32. 14. 1. 26.

V. 5. As when the harvest-man] They shall be cut down and

carried away: being no more able to stand before their enemies,

then the corn before the reapers, Rev. 14. 15, 16.

Rephaim] A fertile valley, on the West side of Jerusalem, Josh.

15. 8.

V. 6. Yet] Heb. And, Chap. 8. 9.

gleaning grapes] A remnant for a Church shall be reserved,

Chap. 1. 9. & 6. 13. & 7. 3. & 10. 21, 22. See Chap. 24. 13. & 65. 8.

Jer. 49. 9. Obad. 5.

V. 7. to his maker] This being Gods end in chastising his peo-

ple, to reclaim them, and bring them home to himself, Chap. 10.

20. 21. & 19. 22. & 27. 9.

V. 8. the groves] According to the divers seasons of the year,

and conditions of the weather, they had divers sorts of places for

the worship of their idols: their groves and shade places, which

they used in heat of summer: and their Sunne-images, set in

Sun-shine places, which they made use of in colder weather: by

these two therefore, are all sorts of idols and idolatrous services

designed, Chap. 27. 9.

images]



images] Or, sun images. Lev. 26.30. 2 Chron. 14.5. & 34.4.  
V.9. day shall his] Wherein the judgement mentioned, ver. 4.  
5. shall be put in execution.  
cities be, &c.] The cities of Israel shall be left, as some few trees,  
left for standers, when the wood about them is all felled; or, as  
a standing bough is left on the top of a tree, when the rest are all  
lopped away, naked and bare, Chap. 30.17.  
a forsaken bough] Heb. the leaving of a wood, and of  
they left] Either left by the Assyrians, sparing yet some, because  
God would not have them utterly ruined, Chap. 6. 13. & 10. 21,  
22. or, left, that is, forsaken of the Israelites themselves, being  
driven out of them by the enemy, Chap. 6.12. & 7.16.  
they left] Or, shall be abandoned by the.  
V.10. forgotten] Neglected him, and no more regarded to  
serve him, then as if thou hadst clean forgotten him, Psal. 106.  
21. Hos. 8.14. *Deut. 32. 15.*  
the God of thy salvation] Or, thy saving God, the God, that  
should save thee, hath so done, and would still so do, if thou didst  
not dis-regard him, Psal. 68.19.20.  
the rock of thy strength] Or, thy strong rock. Psal. 31.2,3,4. Deut.  
32.30,31.  
strange slips] Choice ones, brought from foreign parts, Chap.  
16. 8.  
V.11. shalt thou make thy plant to grow] Thou shalt use all the  
care and diligence that may be about them, Chap. 27.3.  
the harvest shall be] All your labour shall be lost: for the ene-  
mie shall destroy all, Lev. 26.16. Deut. 28.38,39  
a heap, &c.] Or, removed in the day of inheritance. (when it should  
be inned and enjoyed, Deut. 16.13,14. Joel 1.5.) and there shall  
be deadly sorrow, Jer. 30.12.  
grief] Or, grievous plague. Jer. 10. 19. & 14.17. & 30.12.  
Nahum 3.19.  
V.12. Wo to] The latter part of this Chapter is a Prophecie of  
Wo, denounced against those troops of sundry nations, that af-  
flicted Senacherib in the invasion of Judea, Chap. 36. & 37. See  
Chap. 30.28.  
the multitude of many people] Or, the multitude of tumultuous  
people.  
rushing of nations] Or, noise. Chap. 60.5. Or, rustling nations.  
Jer. 47.3.  
like the rushing] Psal. 93.3. Jer. 6.23. Chap. 5.30.  
mighty] Or, many. Chap. 16.14.  
V.13. rebuke them] With a reall rebuke, as Psal. 9. 5. & 68.  
30. destroying them by an Angel, Chap. 37.36. and 59.19.  
as the chaff] Psal. 1.4. & 35.5.  
a rolling thing] Or, thistle-down. Or, a wheel, Psal. 83.13.  
V. 14. at evening-tide] He compareth the Assyrian to a tem-  
pest, that riseth over-night, but before morning is laid. Or, his  
meaning is, that the Assyrians were affrighted in the night, and  
fled away in the morning, Chap. 37.37.  
trouble] Or, terror. Ezek. 26.21.  
spoil] Or, tread on. Chap. 42.22.

CHAP. XVIII.

Verf. 1. **W**O to] Or, Ho the land. as Chap. 10.5. & 29.1.  
and 55.1.  
the land] Spoken, either by way of denunciation, as some  
think, to Ethiopia, lying part on the one side of the red Sea, and  
part on the other; whose inhabitants used to send messengers over  
sea, either to other, as occasion required. Or, as others rather,  
by way of compellation, to Egypt, which bordered upon Ethiopia,  
and was in confederacie with it: Ezek. 30.5. advising her by em-  
ballage to advertise the Ethiopians of those evils, that were com-  
ing upon them, Ezek. 30.9.  
shadowing with wings] Or, shadowed; or, of cymbals; or, gingles.  
sing it; or, with swarms of locusts and flies, Chap. 7.18. Joel 2.  
10. Or, shadowing the sea, with the sails of their shipping: or,  
the lands, where they come, like locusts, Judg. 6.5. 2 Chron. 14.  
9. & 16. 8. with their troops, as wings, Chap. 8.8. Dan. 11.12.  
Or else, full of cymbals and gingles, which in Egypt were very  
rife: and parted into two moities, as two wings, Chap. 11. 12.  
by the river Nilus running through it, Chap. 19.5.  
beyond] Or, besides. Chap. 9.1.  
Ethiopia] Heb. Cush. Gen. 10.6.  
V.2. the sea,] By the red sea, Exod. 14.1. & 15.4.  
of bitumens upon the waters] Made of such matter; plentiful in  
those parts, Chap. 19. 7. Exod. 2. 3. and used much there; in  
saying] Or, say.  
to a nation] To the Ethiopians, a beardless people, spr'd farre  
and neer; or remote from other nations.  
scattered and peeled] Or, out-spread and polished.  
from their beginning hitherto] Much dreaded formerly, for their  
warlike disposition.  
by this means ye knowe Comtey was  
chaunted & praised of ye valiant soldiers by ye longfingers not  
rough but soft & valor as ezek. 39. 18. the offsprings  
of one house be from ye beginning & by ye Captains had  
mission to me of me out many Comteys for ye selves &  
ye down as chap. 10. 13.

a nation, &c.] Or a nation, that melteth out and treadeth down. Or,  
to be melted out and trodden downe.  
a nation] Heb. a nation of line, line, and treading under foot,  
Chap. 10.6. & 17.14. & 22.5.  
melted out and trodden downe] To let them know, that they are  
shortly to be melted out to destruction: or, to be overthrowen  
and laid level with the ground, Psal. 60.8. 2 King. 21. 13. Chap.  
34. 11. Lam. 2. 8. Dan. 7. 7. by the King of Assyria, Chap.  
20.4.  
whose land the rivers have spoiled] Or, whose land the rivers de-  
spise. Or, to tell them, that the floods will spoile their land.  
the rivers have spoiled] The Assyrian forces, breaking in upon  
them as floods, will lay it all waste, Chap. 8.7. & 17.12.  
V. 3. ye inhabitants of the world] He calleth the whole world  
to observe and expect the issue, when God shall begin to muster  
the Assyrian forces, Chap. 5.26.  
V.4. I will take my rest] Though I sit still, and let the Assyrian  
go on; yet I have an eye to my Church to relieve and refresh it,  
2 Sam. 23.4. Psal. 72.6.  
consider in my dwelling place] Or, regard my set dwelling. Exod.  
15.17. 1 King. 8.13.  
upon herbs] Or, after rain. Job 36.32. & 37. 11. Chap. 24.15.  
& 26.19. Hose. 14.5.  
V.5. For] Or, But yet. as Psal. 118.17. Chap. 9. 1.  
when the bud is perfect] This people, which I have given up to  
the Assyrians, shall be cut off by them, before their time, Job 15.  
32.33. & 18.16.  
pruning books] Chap. 2.4.  
V.6. unto the fowls of the mountains] As boughs cut down, left  
without regard, for birds to sit, and beasts to brouse on, Chap.  
17.9. & 27.10. Ezek. 31.13.  
V.7. shall the present be brought] After this judgement exe-  
cuted; in the dayes of the Messias. Chap. 19.18,19.  
of a people] The Ethiopians shall yeeld up themselves unto  
Christ; and shew their submission, by offering of spirituall sa-  
crifices to him, Psal. 68.31. Zeph. 3.10. Mal. 1.11. Act. 8.27,37.  
as subjects their homage to their Sovereign by presents, Psal. 72.  
10. Chap. 16.1.  
scattered and peeled] Or, out-spread and polished, &c. ver. 2.  
the mount Zion] A type of the Church, Chap. 2.2,3.

CHAP. XIX.

Verf. 1. **B**urden] Chap. 13.1.  
Egypt] Jer. 46.13. Ezek. 29. & 30.  
rideth upon a swift cloud] He will come speedily, suddenly, and  
unexpected upon them; for clouds in Egypt are not usuall, Deut.  
11.10,11. Psal. 18.10. & 104.3.  
swift cloud] Heb. light. Jer. 2.23.  
the idols of Egypt] Whereas they trusted in the multitude of  
their idols, and might of their men; the one shall be shaken, and  
the other faint, Jer. 43.12. & 46.25.  
idols] Exod. 12.12.  
melt] Chap. 13.7.  
in the midst of it] Or, within it. as Psal. 22.14.  
V.2. set] Heb. mingle. Chap. 9.11.  
against the Egyptians] As he caused others at other times, to  
kill one another, when they came against his people, Judg. 7.22.  
2 Sam. 14.16,20. 2 Chron. 20.23. Chap. 49.26.  
every one against his brother] Or, one against another. Chap. 9.19.  
Jer. 31.34.  
citie against citie] 2 Chron. 15.6.  
kingdome against kingdome] Matth. 24.7.  
V.3. spirit of Egypt] Their wisdom and policie, ver. 11.  
shall fail] Heb. shall be emptied. Chap. 24.3. Jer. 19.7.  
destroy] Heb. swallow up. Chap. 3.12. & 20.7.  
seek to the idols] Neither their Gods, nor their Magicians shall  
afford them any aid, or advice, Exod. 8.19. & 9.11. Chap. 16.12.  
& 47.12.  
V.4. give over] Or, shut up. Gen. 8.2. See the like, 1 Sam. 24.  
18. & 26.8. Psal. 31.8.  
hand] Or, power. as Psal. 78.61.  
a cruel lord] Heb. Lords hard, each of them, as Psal. 119. 139.  
lord] Either tyrans of their own. or forain Kings; the Af-  
syrian, Chap. 20.4. and the Chaldean, Jer. 46.26. Ezek. 29.19.  
V.5. the waters shall fail from the sea] The sea, by which they  
traffique; and the river Nilus, that watereth their soil for them,  
shall both fail them, Ezek. 29.3. & 30.12.  
V.6. turn the rivers far away] For want of water, lengthening  
their chanel, to convey it as far as they can: or, deriving the  
stream of the river, for the making of a great pool else-where;  
to the no small prejudice of the whole land.  
of defence] That are the strength of Egypt, Ezek. 29.3. & 32.2.  
or, that are fenced with strong banks to keep them in, ver. 10.  
emptied and dried up] Or, exhaust, drained. Job 28.4.  
reeds and flags] Exod. 2.3.  
V.7. paper reeds] A principall commoditie of Egypt; from  
whence other countries were for books and writings furnished.  
brooks] Heb. brook.



18.7. Neque enim nobis Ierusalem, vel  
ad montem Sion excurrendum: quia tam  
longe et late patet hodie Sion, quam  
universus Orbis, qui totus consecratus est  
Deo. Calvin.



Ma. 20. 2. Magis receptum est Prophetam  
nunquam se nudasse; sed hoc per visio-  
nem ei esse ostensum. Dicitur f. 10. 1.  
Quid si dicamus Prophetam vestitum fuisse  
Domini, atque etiam in publico, nisi cum ad  
docendum prodire vellet? atque tunc nudi-  
tatis Spectaculum populo exhibere solum  
fuisse? Nec enim me movet illa ratio, quod  
aestum et frigora sustinere non possunt.  
Deo enim, a quo id facere iubebatur,  
tueri ipsum ac munire, difficultas non fuit.  
Respondet, hanc nuditatem  
non magis indecoram fuisse Circumcisi-  
one: cuius Spectaculo nihil magis ridicu-  
lum iudicare poterant homines profani, cum  
in ea prudentia nudarentur. Verum existi-  
mandum non est Prophetam ita se totum  
nudasse, quin egeret eas partes quae de-  
formem Conspectum habitura erant. Sa-  
tis erat populum intelligere quod a Domi-  
no querebatur, et re insolita commoveri.  
Iam vero ut ita sentiam movet, quod hic  
dicitur, IN MANU. &c. Calvin.

I am apt to think, the prophet went,  
at times, at least, as our Massachu-  
setts Indians, when they have only their  
little cloth on, in stead of breeches.



*the mouth*] The spring-heads, where the water issueth out, as at a mouth: or, because few, or none such are in Egypt, Deut. 11. 10, 11. the river-sides, or banks, which are to the river, as the lips to the mouth.

*brooks*] Heb. *brook*.

*and be no more*] Heb. *and shall not be*. Psal. 39. 13.

V. 8. *fishers also shall mourn*] The countrey shall decay, because all their commodities shall fail.

V. 9. *net works*] Or, *white works*. Gen. 40. 16.

V. 10. *they shall be broken*] Or, *her banks shall be broken*. with all those that make ponds for hire, or, gain of ponds for fish, or, sluices for ponds of fish.

*purposes*] Heb. *foundations*.

*for fish*] Heb. *of soul*. or, *living things*. Gen. 1. 20. 21.

*fish*] A speciall commoditie in Egypt, by reason of the river Nilus, and the ponds fed by it, Num. 11. 5.

V. 11. *Zaan*] A very ancient citie of Egypt, Num. 13. 22. called also Tanes.

*fools*] Rom. 1. 21, 22. 1 Cor. 1. 20.

*how say ye*] Jer. 3. 8.

*I am the some of the wise*] They vaunted of their wisdom and their nobilitie, as if they had them both by inheritance: and flattered their King, causing him also to think so of himself.

*ancient kings*] Heb. *kings of antiquitie*. as Deut. 33. 15. chap. 23. 7.

V. 12. *where are thy wise men*] Chap. 47. 12, 13. 1 Cor. 1. 20. and let them tell thee now] Or, *that they may tell thee now*, and know, or, by telling make thee know, Jer. 9. 12.

*upon*] Or, *against*.

*Noph*] Or, *Memphis*. Hof. 9. 6. now Grand-Cairo.

*they that are the stay*] Or, *the governours*. Heb. *corners*. a metaphor taken from corner stones, Psal. 118. 22. chap. 28. 15.

*the stay of the tribes*] Those that should be their principall upholders, are the chief causes of her ruine, chap. 3. 12. & 9. 16.

V. 14. *mingled*] Or, *powred out*. chap. 5. 22.

*a perverse spirit*] Heb. *a spirit of perversities*.

*perverse spirit*] In stead of the spirit of wisdom, which they so much vaunted of, God hath made them drunk and giddy with a spirit of stupiditie and erroneoussesse, Psal. 60. 3. Chap. 29. 9, 10, 14. & 51. 17, 22. In the midst thereof] Or, *into it*. or, among them, vers. 3. chap. 5. 8.

*as a drunken man*] Chap. 24. 20. Jer. 48. 26.

V. 15. *the head or tail*] Both great and small, strong and weak, shall all want employment, chap. 9. 14.

V. 16. *like unto women*] Jer. 51. 30.

*the shaking of the band*] Chap. 11. 15. & 30. 32.

V. 17. *the land of Judah shall be a terror*] They shall tremble for fear, when they shall see the land of Judah, that relied upon them, over-run and distressed by the Assyrians, chap. 36. 1. as fearing lest the like betide them too.

V. 18. *shall five cities*] After those times, under the Gospel,

vers. 23. chap. 18. 7.

*the language*] Heb. *the lip*. Zech. 3. 9.

*of Canaan*] The language, wherein God was then served: making the same profession and confession of faith with Gods people, Nehem. 13. 24. Rom. 10. 9. 2 Cor. 4. 13.

*swear to the Lord*] Bind themselves by oath to God, Psal. 119. 106. Nehem. 10. 29. renouncing their former superstitions,

2 King. 5. 17. Act. 19. 19. Or, *swear by him*, and not by false Gods, Deut. 10. 20. Josh. 23. 8. that is, worship him onely, Psal. 63. 12. Chap. 65. 16. & 45. 23. Jer. 4. 2. & 12. 16.

*they will be one*] Some one of six onely, remaining in wickednesse, shall be destroyed: or, one of which six shall be the citie of Heliopolis,

a most idolatrous place in former times. Or, one, that is, each of them, as chap. 6. 2. shall be called a citie saved from destruction, as chap. 25. 6.

*shall be called the citie*] Or, *shall be the*. as chap. 56. 7.

*of destruction*] Or, *of Heres*. or, *of the Sunne*. Job 9. 7. See chap. 16. 7.

*destruction*] Chap. 49. 19.

V. 19. *an altar to the Lord*] Evident signs that Gods religion is there: such as the Patriarchs used in ancient times, Gen. 12. 7.

*in the land*. vers. 20. as Chap. 6. 12. vers. 24.

V. 20. *for*] Or, *when*. Chap. 1. 30.

*a saviour*] The Lord Jesus. Tit. 2. 13.

*and*] Or, *even*. as Jer. 14. 14.

V. 21. *shall be known to Egypt*] He shall manifest himself unto them, both by his word, and by his works, Psal. 9. 16. Chap. 65. 1. Gal. 4. 8.

*do sacrifice and oblation*] Performe spirituall service to him, Zeph. 3. 10. Mal. 1. 11.

*vow a vow unto the Lord*] Psal. 75. 11. Eccles. 5. 4.

V. 22. *smite and heal it*] Deut. 32. 39. Hof. 6. 1.

*return even to the Lord*] See chap. 10. 20, 21. & 17. 7. Jer. 46. 26.

*he shall be intreated of them*] 2 Chron. 30. 20. Jer. 3. 22. chap. 57. 18. 19.

V. 23. *shall there be, &c.*] There shall be free commerce & amity

between those nations, that were at enmitie and hostilitie before: and they shall, being united in Christ, both among themselves, and with Gods people, joyn together in the true worship and sincere service of God, chap. 11. 13. Joh. 10. 16. Ephes. 2. 12, 13.

*high way*] Or, *causeway*. chap. 11. 16.

V. 24. *in the midst of the land*] Or, *in the land*. chap. 7. 25. vers. 19.

V. 25. *Blessed be Egypt*] The Gentiles shall have an equall share with the Jews in the blessings of God by Christ, Gen. 22. 18. Ephes. 1. 3.

*my people*] Hofe. 2. 23.

*the work of my hands*] Chap. 43. 7. Ephes. 2. 10.

*mine inheritance*] Jer. 10. 16.

CHAP. XX.

Verf. 1. *Tartan*] One of Senacheribs captains, 2 King. 18. 17. *Contemporarie* *Ashdod*] A citie of the Philistines: but belonging to the King of right to Judah, Josh. 15. 47. 2 King. 18. 8, 13.

*Sargon*] Senacherib: or one of his predecessors.

V. 2. *by Isaiah*] Heb. *by the hand of Isaiah*, as chap. 37. 24. Mal. 1. 1.

*loose*] Heb. *open*. Psal. 30. 11.

*the sackcloth from off thy loines*] Not a mourning weed here: but such a coarse upper-garment, as the Prophets usually did wear, 2 King. 1. 8. Zech. 13. 4. Matt. 3. 4.

*naked and bare foot*] Not stark naked, but in his coat, or inner garment; without his upper garments, cloak, gown, or mantle. 1 Sam. 19. 24. chap. 32. 11. Mic. 1. 8. Act. 19. 16. Joh. 2. 7. strips, as a prisoner, or captive.

*three years for a sign and wonder*] Or, *for a three years sign and wonder*, &c. not that the Prophet walked so three years: (it may be but three dayes, as Ezek. 4. 4, 5, 6.) but to signifie, that those two countries should at three years end, or within the space of three years, be over-run by the enemic, as chap. 16. 14.

V. 4. *the Egyptians prisoners*] Heb. *the captivitie of Egypt*. Psal. 126. 1. Ezek. 16. 53.

*buttocks uncovered*] 2 Sam. 10. 5. chap. 3. 17. Mic. 1. 11.

*shame*] Heb. *nakednesse*. 1 Sam. 20. 30. *Exh. 16. 37*.

*Egypt*] Their neer confederate, vers. 3. chap. 18. 1.

V. 5. *they shall be afraid*] The Philistines, who before had relied on them, and gloried much in them, vers. 1.

*Egypt their glory*] Chap. 30. 5, 6. Jer. 2. 36.

V. 6. *this isle*] The land of Judah: the people whereof also had over-much trusted to Egypt for succour against the Assyrians, and other their enemies, chap. 30. 2. & 31. 2. that which therefore Rabshakeh upbraiderth them with, chap. 36. 6.

*isle*] Or, *countrie*. Job 22. 30. Chap. 41. 1. & 49. 1.

*how shall we escape*] How shall they save us, that cannot save themselves? Psal. 146. 3, 4. chap. 2. 22.

CHAP. XXI.

Verf. 1. *Burden*] Chap. 13. 1.

*the desert of the sea*] Chaldea, and Babylon, so called, of the great meers in that region: for such in Scripture are called Seas, Joh. 6. 1. & 21. 1. Or, because it was to be destroyed, and made a pool of water, chap. 14. 23. Jer. 51. 42.

*south*] Or, *beath*. or, *wast*, dry land, Josh. 15. 19. Jer. 17. 26. such as the Southern parts are wont to be, lying neer to the scorching heat of the Sunne.

*pass through*] There being nothing there to hinder, or restrain them, Jer. 4. 11.

*it cometh*] the ruine of Babylon, by the Medes and Persians, breaking in fiercely and furiously upon them, Jer. 50. 42, 44. and 51. 28, 30.

*the desert*] Lying between Media and Babylon.

V. 2. *grievous*] Heb. *hard*. Chap. 19. 4.

*wisdom*] Chap. 1. 1.

*the treacherous dealer*] The sinnes of Babylon, for which it was to be destroyed; extreme perfidiousnesse, and inhumanity, Hab. 2. 5.

*the spoiler spoileth*] Chap. 33. 1.

*Elam*] A part of Persia, Gen. 10. 22.

*Media*] Chap. 13. 17.

*thereof have I made to cease*] Procured by the Chaldeans and their cruelty, as Gen. 18. 20.

V. 3. *are my loins filled with pain*] Spoken in the person of the Babylonians: or, as one amazed and affrighted at the sight of so dreadfull a vision, Hab. 3. 15. See Chap. 15. 5.

*pangs have taken hold*] Chap. 13. 8. & 26. 17. Jer. 48. 41.

V. 4. *My heart panted*] Or, *my mind wandered*.

*the night of my pleasure*] Or, *my night of desire*. 1 King. 9. 1, 19. *night of my pleasure*] The evening, or night, desired for rest, to a premeditation was turned with me into terrour, Deut. 28. 67. Job 7. 4, 13, 14. *war*.

Or, the Babylonians festiual night shall be turned into terrour, as of 10 Jer. 51. 39. Dan. 5. 1, 30.

*turned*] Heb. *pur*.

*such as put themselves fighting upon others*

*they shall at length cease to oppress*

*themselves*. All that will overcome others are to imitate god in his justice, and gentle government. Prophane luxury & sensuality will at length be filled with extreme anguish & agonie in the day of calamity. When more will god & presumptuous against god it is a righteous thing with god to turne his night of pleasure to extreme fear.

*Common of the Association of the*

*The hymn of gods sending his word to the people unto a*

*People is justly attended at*

*Contemporarie*

*of the great*

*shakes in the*

*great*

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duplarity is a forerunner of great calamity.  
when ye Lord sends dead full calamity to ye children of men  
he doth before hand give seasonable warning to his people  
gen. 6.13. gen. 19.12.13.

Chap. xxj.

Annotations on the Book of the Prophet Isaiah.

Chap. xxij.

when I go with the  
most with the  
men the Lord hath  
a fierce yet  
watchful over  
his own people

V. 5. arise ye princes] While they are feasting and making merry, they shall be commanded and compelled to betake themselves to their weapons.  
[Or, forbish.  
the shield] Chap. 22.6.  
V. 6. let him declare what] Or, that may tell what. as Chap. 57.16.

V. 7. [aw] In a vision, vers. 2.  
a chariot, &c.] Troops of chariots of men of warre; and others with baggage.

a chariot] Or, a company of horse. or, chariots. 2 King. 6. 17.  
a couple of] Or, two troops of.  
a chariot of asses] Or, a company.  
a chariot of camels] Or, a company.  
hearkened diligently] Heb. attended with attention, even great attention. as Chap. 22.17.

V. 8. he cried] Or, cried as a lion. as Psal. 11.1.  
A lion] Cyrus, or Darius, that took Babylon, Dan. 5.30. called a lion, Jer. 50.44. Or, the watchman cried aloud, like a lion, as Lam. 3.10. Holo. 11.10. by his hideous noise expressing much fear of great danger approaching.

I stand continually] The watch-mans speech, professing his constant diligence in his place of employment: and withall relating, what he had therein discovered.

watch-tower] Jer. 6.27. Hab. 2.1.  
whole nights] Or, every night.  
a chariot of men] See vers. 7.

and said] Upon relation of what the watchman had seen, God expoundeth it to the Prophet.

Babylon is fallen] Jer. 51.8. Rev. 14.8. & 18.2.  
the graven images] Chap. 46.1. Jer. 50.2. & 51.44.  
broken into the ground] Or, broken and thrown down, as Psal. 89.39. Chap. 14.12.. & 22.18.

the Captivity &c.] 10. threshing] Babylon, by whom God formerly threshed, family of gods, &c. or afflicted, other people; as Chap. 25.10. & 41.15. is now herself to be threshed; or, to be made a floor, for her own people to be threshed in, Jer. 51.33. Mic. 4.13. Isa. 27.9.

corn of] Heb. some. as Thren. 3.13.  
V. 11. burden] Vers. 1.  
Dumah] Jer. 49.7. Ezek. 35.2. Obad. 1.

Dumah] Edom, or Idumea, as Ram for Aram, Job 32.2.  
Seir] The Edomites countrey, Deut. 2.4,5.

what of the night?] What saw you the last night? or, how much of the night is spent? The speech of persons possessed with fear of some evil approaching, and enquiring oft of the watchman, whether he discover ought: Or, partly so affected, and partly weary of attending all night in arms; and enquiring how near it is to break of day, Psal. 130.6.

of the night] Or, saith the watch-man? as Gen. 21.7.  
V. 12. The morning cometh] As sure as the night succeedeth the day; so sure is such calamitie shortly to surprize you, as by no diligence of enquiry, or running to and fro, ye will be able to avert, or avoid. Or, the morning indeed is coming: but as little comfort will ye have of it, as if it were night still; (Chap. 51.30. and 59.10.) unless ye turn from your sinnes, seek to God, and joyn your selves to his people, Chap. 55.6,7. Psal. 47.9.

return] Or, go and come, or, come again, as Gen. 26.18.  
V. 13. burden upon Arabia] Vers. 1.11.

forest in Arabia] Ye shall flee to the woods, for fear of the Assyrians invading you, as to places of covert and retreat, Gen. 3.8. 1 Sam. 22.5.

travelling companies] Heb. paths. or, journeyes. as Gen. 37.25.  
Dedanim] People of Arabia, descended from Dedan, Gen. 25.3. Jer. 49.8.

V. 14. the] Or, ye.  
Tema] Job 6.19.  
brought] Or, bring.

water to him] Because for fear they durst not stay to eat, or drink: or because in those wast places there was great want of either sustenance, Job 6.19.

was] Or, is.  
they prevented with their bread] Or, prevent with your bread him that fleeth.

V. 15. fled] Or, flee.  
from the swords] Or, for fear of. Heb. from the face of. Chap. 31.8.

bent bow] Heb. trodden. Chap. 5.28.  
from the, &c.] Or, from a grievous warre, as Gen. 18.20.  
grievousnesse of warre] Heb. heaviness. Chap. 30.27.

V. 16. a year] A shorter time, then that assigned Moab, Chap. 16.14. and Egypt. Chap. 20.3, the Assyrian, it seemeth, seizing sooner upon these countries of Arabia, then upon either of these.

of an hireling] See Chap. 16.14.  
Kedar shall fail] A people of Arabia, Psal. 120.5. Chap. 60.7. descended from Ishmael, Gen. 25.13.

V. 17. archers] Heb. bows. Chap. 22.3.  
the mighty] Or, of the.

diminished] Psal. 107.39.  
his name for you, improve you to his advantage

cast he bring men to want, bread & water and to flee away

room all of ye glorie.

for the LORD God] Chap. 1.20.  
of Israel] The onely true God, Jer. 10.10.

CHAP. XXII.

Vers. 1. B Udden] Chap. 13.1.  
valley] Judea, and Jerusalem; so called, because environed with mountains, Psal. 125.2.

vision] So called, for the plenty of visions therein revealed to Gods Prophets, Chap. 1.1. Or, in allusion to the name of Jerusalem; which may signifie Salem, (Psal. 76.2.) situate in that place, where God appeared, and was thereupon named Jireh, Gen. 22.14. and both joyned together, Jerusalem, Josh. 10.1. 1 Chron. 11.4.

to the house-tops] For fear of the enemy, to flee from them, as to a place of more safety, Marc. 13.15. Or, to cry out from thence for succour; Or, to bewail thy self there, Chap. 15.8. Jer. 48.38.

V. 2. Thou that art] Or, That thou art.  
full of stirres] What is the matter, that thy tune and tone is altered; that thou art so full of out-cries now, that erst-while wast so full of revelling and jollitie? vers. 13.

a tumultuous] Or, thou tumultuous.  
a joyous citie] Or, thou joyous, or, revelling citie, Chap. 5.11. 14. & 32.13. vers. 13.

with the sword] But with hunger, or grief, or pestilence, Jer. 14.18. & 38.2. or, are like dead men with fear, before they come to any fight.

V. 3. All thy rulers, &c.] Or, That all thy captains flee together, that they.

fled together] That they wander to and fro, as men at their wits end: Or, are fled all to Jerusalem: 2 Chron. 32.3,4. Or, are fled out of it, upon the surprisall of the citie: Jer. 39.4. But this prophetic seemeth to be meant rather of the invasion of Judea by the Assyrians, then of the surprisall of Jerusalem by the Chaldeans.

they are bound] Or, that they are so bound, and their hands tied up with fear, that they cannot handle the bow, nor make use of their weapons.

by the archers] Heb. of the bow. Chap. 21.17. Or, from the bow. from making use of it, as Psal. 69.23.

all that are found in thee] Or, that all that are in thee. as Est. 1.5. which have fled] Or, that they flee.

from farre] Those that are in the remoter parts of the land, repair to the citie. Or, the captains and men of warre flee, ere the enemy come neer them.

V. 4. Look away from me] Let me alone. Job 7.19. & 14.6. Offer not to restrain, or to comfort me: the manner of Gods Ministers to mourn, as for the sinnes, so for the plagues, of their people, Jer. 4.19. & 9.1. Luk. 19.41.

I will weep bitterly] Heb. I will be bitter in weeping, Zech. 12.10.

the daughter of my people] My countrey men, that were sometime as Gods darling; and are as dear as such an one to me, Chap. 1.8. Jer. 9.1. Rom. 9.3.

V. 5. a day of trouble] 2 King. 19.3. Chap. 37.3.  
treading down] Chap. 18.2.

the valley of vision] Vers. 1.  
to the mountains] Whither the people seek for shelter and safe guard, Psal. 11.1. & 121.1.

V. 6. Elam bare the quiver] The Persians, and Medes, that served under the enemy, Chap. 21.2. noted for good archers, Jer. 49.35.

Kir] A city of Media, under the Assyrians government, 2 King. 16.9. Amos 1.5. not that of Moab, Chap. 15.1.

uncovered the shield] Heb. made naked. Chap. 32.11. uncased it, took off it the case, wherewith in time of peace it was wrapt up, Chap. 21.5.

V. 7. thy choicest valleys] Heb. the choyce of thy valleys. as Gen. 23.6.

shall set] Heb. setting set.  
at the gate] Or, towards. Chap. 16.1. & 28.6.

V. 8. he discovered the covering of Judah] The enemy seized upon their strong forts, which were as their covert, Psal. 29.9. Chap. 36.1.

the house of the forest] The armory built by Solomon, 1 King. 7.2. & 10.16,17. 2 Chron. 12.9,10.

V. 9. seen also the breaches] Ye viewed and fortified the decayed places, neglected in time of peace, 2 Chron. 32.5.

the city of David] The fort of Zion, 2 Sam. 5.7,9. 2 Chron. 31.5.

the waters] For the strengthening and supplying of the citie, 2 Chron. 32.4,5.

the lower pool] Chap. 7.3.  
V. 10. numbred the houses] Or, surveyed. as 1 Sam. 14.17. to pull down such as might hurt, or hinder; or prove advantageous to the enemy.

the houses] Or, some houses.  
V. 11. a ditch] To furnish you, if need were, with water, 2 Chron. 32.30.

It is a great provocation of Gods anger to use means of safety not so fixed gods providence but to neglect it

but such men set up y<sup>e</sup> selves & with the force of god it also so much y<sup>e</sup> sensuality. 2. it is a breach of covnt. & god will avenge y<sup>e</sup> gnaresle of his covnt. he would be of strength for us in



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22.17. Ecce Dominus traducat te

Quotias Verò  
hunc locum lego, simile exemplum mihi  
potissimum in mentem redit, quod pro ca-  
teris huic conveniat: nempe Thomæ Mori,  
qui eodem munere fungebatur, quo hic  
Sobna. Erat enim Regis Angliæ cancellarius.  
Is quum acerrimus esset hostis Evangelii,  
atque pios homines ferro & flammis quæ-  
rebat, eo etiam nomine famam suam cele-  
brari, suæque impietatis et sceleris monumen-  
tum extare volabat. Itaque sepulchro, quod  
sumptuoso et magnifico opere extruendum  
curarat, virtutis suæ anconia inscribi iussit.  
Atque epitaphium suum, quod ipse descrip-  
serat, Basilicam misit ad Erasmus, cum quo  
gradario, quem illi dono offerabat, ut illud  
typis excudendum curaret. Adas scilicet avi-  
dus erat gloriæ, ut famam et laudes, quas  
obitum suum sequeretur, putabat, vivens  
delibare, vult. Inter alia anconia hoc erat  
celeberrimum, quod Lutherianorum, id est  
piorum profligator maximus fuisset. Quid  
accidit? Accusatur proditoris, damnatur car-  
pite plectitur, ita patibulum ei pro sepul-  
chro fuit. An aptiora Dei iudicia requi-  
rimus, quibus superbiam impiorum, et ef-  
franiam gloriæ cupiditatem, blasphemiam et  
iam iactantiam punit? In hoc certe populi  
Dei infensissimo hoste, non minus quam in  
Sobna, summa Dei providentia agnos-  
cenda et exosculanda est.

Calvin.

Margine, Esther 7. 10.

Junij 28. 1726. scripsi.



of him you will be well pleased with such as finally seek to  
him & will pardon sin direct to your grace & safety. & Anshyah  
escaped so to do & god did graciously answer him.  
Chap. xxii.

Annotations on the Book of the Prophet Iſaiah.

Chap. xxiii.

the old pool] Nehem. 3. 16.  
unto the maker thereof] Unto God, that made Jerusalem,  
Chap. 37. 26. Or, that doth all this; Mal. 3. 17. that by the ene-  
my thus afflicteth you, Chap. 10. 5. 6. 2 King. 24. 2. They trusted  
more in these outward means, then in God; and looked after  
them more, then after him and his protection, Pro. 18. 10. 11.  
maker thereof] Or, doer thereof. Ps. 10. 4.  
fashioned it] Or, framed. devised, purposed it, Jer. 18. 11.  
long ago] Heb. from afar. Jer. 31. 3.  
V. 12. to baldness, &c.] Signs of grief and sorrow. Chap. 3. 24.  
and 15. 2. & 37. 1. Jer. 4. 8.  
V. 13. joy and gladness] In stead of repentance and mourning  
for their finnes, the procuring cause of these evils, they abandon  
themselves to riot, excess, revelling, and jollitie; in contempt  
of the menaces of Gods Prophets, vers. 2. Chap. 5. 11, 12.  
let us eat and drink, for to morrow we shall die] The Prophets  
say, we shall die to morrow: let us make merry then, while we  
may, Chap. 56. 12. Wisd. 2. 6. 1 Cor. 15. 32.  
V. 14. it was revealed] Chap. 5. 9.  
Surely this iniquity, &c.] Heb. If this iniquity be, &c. as Chap.  
5. 9. & 62. 8.  
saith the Lord God] God, in mine hearing, hath taken a so-  
lemne oath, that this your high and horrible contempt shall by  
no means be expiated, but that ye shall be destroyed for it.

Disphace  
good is generally  
indicated against  
aen all proud  
Politicians  
Excessive  
Captivity.

Captivity, vagrant  
ignominious

God doth not dis-  
like but appears  
Criminosis of  
state

Such govern-  
as god calls to  
to Anshyah  
he calls to be  
fathers to city  
& Country

to be the good  
as if they were  
his own children  
to seek & save  
Passage of roads  
in all mans  
pleasure to repel  
of obstructions  
by idleness  
and luxury  
Pride, feaud  
by protection  
of results of  
good worship  
god man

a kind of good to encourage & establish schools of learn-  
ing all good education of children; & with lax discipline  
all manifestures. & ye good of whole body.  
Such men as god calls to plan the culture of to attend  
government & to work with ye hands but with ye shoulders  
to put the whole strength to do ye work of ye state & to

vessels of cups] Or, severall kinds, or, sorts.  
the vessels of flagons] Or, kind, or, sorts of bottles. Chap. 30.  
14. Jer. 13. 12.  
vessels of flagons] Or, instruments of viols.  
V. 25. fastened in the sure place] Shebna; who seemed to sit so  
sure. vers. 23.  
the burden that was upon it] Those that had dependance upon  
him. Chap. 3. 1. 3.

CHAP. XXIII.

Verf. 1. Burden] See Chap. 13. 1.  
Tyre] Jer. 25. 22. & 47. 4. Ezek. 26. 28. Amos 1. 9.  
Zech. 9. 2, 4.  
Howl,] Verse 14.  
ye ships of Tarshish] Ye of Cilicia, that trade there. Ezek. 12.  
27. 25. See Chap. 2. 16.  
it is laid waste] Tyrus; by Nebuchadnezzar at first, Ezek. 26. 7.  
& 29. 18. and afterward by Alexander the great.  
so that &c.] Heb. from City, from entrance; as Chap. 7. 8.  
no house,] No harbour, or place of receipt for you at Tyre.  
Chittim] Macedonia; from whence Alexander came. See  
Gen. 10. 4. Num. 24. 24. Dan. 11. 30.  
it is revealed to them] Or, it (the foundation thereof) is laid  
bare. Ezek. 13. 14. Mic. 1. 6.

none shall want  
revenge in well  
ing not pe  
for in in  
deserving.  
such as alt  
own hon  
in great  
good of ch. & common wealth shall  
be removed & all ye hang upon  
ye for help  
there is no stability in wealth  
that things gods discipline  
affaulted  
about was ap  
thrown by  
but they were  
destroyed by  
owne fault  
save one  
left standing  
wealth & land by  
low in heart hand  
ye have got with  
it & ye have  
Gen. 14. 13. Dan  
Ez. 27. 27. 28. 2  
will be a great  
a sign of desolation  
they were  
full of broyles

V. 2. still] Heb. silent. Jer. 47. 6.  
Iste,] Tyrus, for it stood within the sea. Ezek. 27. 3, 4.  
& 28. 2.  
Zidon] See Verf. 4. 12.  
have replenished] Have haunted and enriched. Ezek. 26. 2.  
& 27. 5, &c.  
V. 3. by great waters] Brought in by the Mid-land sea. Psalm,  
104. 25.  
of Sihon] The flax and corn of Egypt, fed by the river Nilus.  
Josh. 13. 3. Jer. 2. 18.  
a mart of nations] The greatest mart of the known world in  
those times, for all manner of merchandise. See Ezek. 27.  
V. 4. Zidon] A citie near to Tyrus, and so conjoynd with it  
in commerce and confederacie, that they seemed to be as one  
state. See Gen. 10. 15, 19. Josh. 19. 28, 29. Ezek. 28. 21. Matth.  
11. 22.

the multitude  
ships of  
the sea  
ye have  
in ye  
as ye  
Egypt  
from in  
at Moab

sea hath spoken] The sea bordering on Tyrus; and Tyrus its  
chief port.  
V. 5. As at the report] Or, when the report cometh to Egypt, they  
shall.  
be sorely pained] Fearing, not without cause, that their turn  
may be next. Ezek. 29. 18, 19.  
V. 6. Pass ye over to Tarshish] Flee, ye Tyrians and Sidonians,  
to seek you new seats. See Cha. 2. 16.  
ye inhabitants] Verf. 2.  
V. 7. joyous] Or, revelling. Chap. 22. 2.  
ancient dayes] Heb. dayes of antiquity. Chap. 37. 26.  
feet shall carry her] Shee shall go away, carried captive; not in  
state, riding as a Princeesse; but compelled to travel on foot, as  
some mean person. Eccl. 10. 7.  
as farre off] Heb. from as farre off. as Jer. 49. 19.

a prince  
if he had les  
his kingdom  
might be  
with we  
to remove  
a crown again  
or let. fye  
the day was  
very proud  
hyming to  
a good for  
from ruin

V. 8. the crowning] That royall citie, that weareth a crown. Ezek.  
28. 22. Or, that crowneth her inhabitants with wealth and state.  
crowning] Or, crowned.  
Merchants are princes] That maketh her merchants as princes.  
or, with whom princes trade. Ezek. 27. 21.  
V. 9. to stain] Heb. to pollute.  
stain] Or, throw down. Psal. 89. 39, 44.  
V. 10. Pass through thy land] Flee with all speed, to make an  
escape, thou Tyrus, the daughter of the Ocean. or, flee unto Tar-  
sus in Cilicia, or some other place abroad: for thy shelter is all  
gone at home. Verf. 12.  
O daughter] Or, to the daughter, as Verf. 6.  
there is no more strength] Thy wall and rampiers are gone,  
Ezek. 26. 4. or, thy power and strength. Chap. 11. 5. & 22. 21. See  
the like manner of speech, Chap. 47. 1.

strength] Heb. girdle. Job 12. 18. & 38. 3.  
V. 11. He stretched] The Lord hath done it. vers. 9.  
stretched out, &c.] Or, hath stretched out, &c. hath shaken, &c.  
over the sea] As sometime over the red sea. Exod. 1. 4. 16, 21.  
Chap. 10. 24, 26 & 14. 27.  
shook the kingdoms] Hag. 2. 6. Heb. 12. 26, 28.  
against the merchant citie] Or, concerning a merchant-man.  
Hof. 12. 7.  
the merchant citie] Heb. Canaan. from whence the Tyrians and  
Sidonians are descended. Gen. 10. 15, 19.  
strong holds] Or, strength. Verf. 14.  
V. 12. no more] Heb. not added to. as Chap. 1. 13.  
rejoyce] Or, revell in. Verf. 7.  
virgin] Not touched, or afflicted before. Or, for state and  
beauty, like a young beautifull damsell. Chap. 47. 1.  
daughter of Zidon] Tyrus, founded by the Zidonians. or, Zidon  
it self; in the same state with Tyrus. Verf. 4. See Chap. 1. 8.  
& 47. 1.

CCCC

there



there also shalt thou have no rest ] For from thence shall the ene-  
my set forth against thee. Ver. 1.  
V. 13. Behold ] Amos 6. 2.  
the land of the Chaldeans ] Because it might seem incredible, that  
Tyrus should thus be destroyed, he mindeth them of the Chal-  
deans, a state ancienter and more ample, then theirs: which yet,  
either had been destroyed by the Assyrians, 2 King. 17. 24. or  
though, being by them, having surprized it, fortified and repaired,  
yet should by the Medes and Persians be utterly ruined. Chap. 13.  
and 14. See the like to Egypt concerning Assyria, Ezekiel  
31. 3. &c.  
this people ] The Tyrian state.  
till ] Or, when.  
that dwell in the wilderness ] That dwell scattered here and  
there before in waste places. Job 3. 14. & 15. 28.  
towers ] Heb. watch-towers. Chap. 32. 14.  
and he brought it ] Or, yet was it. as Chap. 22. 19.  
V. 14. Howl ] Ver. 1.  
V. 15. seventy years ] So long as the Jews were in captivity  
in Babylon. Jer. 29. 10. Dan. 9. 2.  
one king ] Of the Babylonian kingdom or Empire; so long as  
it shall last. Jer. 27. 7. under which all those parts of the world  
endured grievous servitude; untill by Cyrus they were restored  
to their former freedom.  
shall Tyre sing as an harlot ] Heb. it shall be unto Tyre, as the  
song of an harlot.  
sing as an harlot ] She shall use all cunning means to draw people  
to her. or, she shall return to her merchandise again.  
V. 16. thou harlot that hast been forgotten ] She shall seek to re-  
gain her former credit, as an harlot, that hath long been for-  
saken of her lovers. Jer. 2. 32. alluding to her musick; mentioned  
Ezek. 26. 13. & 28. 13.  
sweet melody ] Heb. good striking, or, hand-musick. Chap.  
38. 20.  
V. 17. her hire ] Her wonted commerce, attended common-  
ly with fraud and evil arts. Prov. 20. 14. Hof. 12. 7. Luke  
16. 9. *Jo. 2. 16. mat. 21. 13.*  
evil of it. it will commit fornication ] Rev. 17. 2. & 18. 9.  
Polite mens souls V. 18. And ] Or, yet, as Chap. 17. 8.  
her merchandise ] When by the preaching of the gospel, she  
shall be brought to repentance, the gain of her trading shall be  
employed to the maintenance of Gods worship and his ministerie.  
Chap. 60. 6. 7. See Act. 2. 44. & 4. 34. *W. 4. 5.*  
holiness to the LORD ] Exod. 28. 36. Zech. 14. 20.  
laid up ] For profane, or private use, Deut. 15. 19. & 26. 14.  
durable ] Heb. old. Prov. 8. 18.  
altho' he forsook his work in maintaining his old manner of supplying  
his poor saints.  
CHAP. XXIII.  
The earth empty ] The lands, against which he had  
before prophesied, from Chap. 13. this being as the  
conclusion of all before going from thence.  
Or, land.  
Empty of inhabitants; and voyd of all those com-  
modities that formerly it either was furnished with, or afforded.  
turneth it upside down ] Heb. perverseth the face thereof.  
V. 2. as with the people ] There shall be a generall confusion;  
no order in Church or State. Chap. 3. 5. Or, all estates and con-  
ditions shall fare alike, be alike plagued. Chap. 2. 9. and 5. 15.  
Hof. 4. 9.  
priest ] Or, prince. Gen. 41. 50. 2 Sam. 8. 18. & 20. 25.  
V. 3. utterly emptied &c. ] Heb. emptying emptied. and, spoiling  
spoiled ] Chap. 19. 3.  
spoiled ] Chap. 10. 6. & 17. 14.  
for the LORD hath spoken ] Chap. 21. 17.  
V. 4. mourneth ] Chap. 3. 27. & 19. 8.  
fudeth away ] Chap. 1. 30.  
languisheth ] Chap. 16. 8. & 19. 8.  
the haughty people ] Heb. the height of the people. Chap. 3. 25.  
V. 5. The earth ] Or, Even this land also is profaned by thee.  
earth also ] Even this land of Judah, that should have been an  
holy land, and have kept it self pure from those abominations  
wherewith the heathen are defiled. Chap. 1. 21. Jer. 3. 1, 8.  
defiled ] Either with the gore blood and carcases of men slain  
and sacrificed. Psal. 106. 38. or, with the impietie and wicked-  
nesse of those that live in it. Lev. 18. 27. Numb. 35. 33. Jer. 3. 1, 2.  
Laws ] Morall and civill. 2 Chron. 33. 8.  
ordinance ] Gods sacred rites, and ordinances. Nehem. 9. 14.  
everlasting ] Heb. covenant of eternitie. Chap. 55. 3.  
covenant ] Which by Abraham God made with them. Gen.  
17. 7. 9. and by Moses renewed. Exod. 24. 8. Deut. 29. 12.  
V. 6. the curse ] The curse of God, Jer. 23. 10. denounced in  
the book of the law. Lev. 26. 14. Deut. 28. 16. &c. and 29. 20.  
Or, land. ver. 13.  
burned ] Burnt up with heat and drought. or, consumed with  
the fire of Gods wrath. Chap. 9. 18. and 10. 16.  
few men left ] Chap. 4. 1. & 10. 19. & 13. 12.  
V. 7. new wine ] Or, sweet. Chap. 49. 26.  
to the lower heavens & to the pillars of the earth  
shall be justice & judgement in a common wealth  
riches shall be in the state, good order in every rank  
but if ye shall shake foundations ye move all these to  
earth & ruin.

mourneth ] Being powred out by the enemy.  
languisheth ] Being troden down. Chap. 16. 8. Amos 5. 17.  
sigh ] Because the means and matter of their mirth are gone.  
ver. 8. 12.  
V. 8. of tabrets cease ] Chap. 5. 12. & 16. 10. Jer. 7. 34. & 16. 9.  
& 25. 10. Ezek. 26. 13. Hof. 2. 11.  
of them that rejoyce ] Or, of the revellers, (Chap. 22. 2.) is at  
an end.  
V. 9. drink wine ] They shall not revell it, as they had wont;  
they shall take little pleasure in any strong drink, by reason of the  
calamities and distractions of the times.  
V. 10. city of confusion ] Either Jerusalem; or any of them;  
whose desolation is here denounced. Chap. 27. 10.  
shut up ] To keep out the enemy. Chap. 26. 20. Joh. 20. 29.  
V. 11. darkened ] Chap. 8. 22. and 9. 19. Amos 8. 9. 10.  
is gone ] Because it was abused, when they had it. Deut. 28.  
47. 48.  
V. 13. it shall be ] When the Lord shall have executed the  
judgements above-mentioned. Chap. 10. 12.  
in the midst of the land ] Or, in the land. Chap. 7. 22.  
among the people ] Heb. in the midst of. as Jer. 40. 5.  
as the shaking ] A very small number shall be left: that God  
may have a people to praise him. Chap. 1. 9. and 6. 13. and 7. 3. &  
10. 21, 22. Jer. 3. 14.  
of an olive-tree ] Chap. 17. 6.  
V. 14. from the sea ] From the utmost parts of the world; or  
the land. Psal. 72. 8. or, from the islands and sea coasts, whither  
they had been carried captive. Chap. 26. 15.  
V. 15. in the fires ] In the midst of your tribulations. Chap. 48. 10.  
1 Pet. 4. 12. or, in the valleys and plains, where grasse and herbs  
grow. Chap. 18. 4. and 26. 19. and the rivers run. Psal. 104. 10.  
fires ] Or, valleys.  
V. 16. uttermost part ] Heb. wing. Chap. 11. 12.  
to the righteous ] To God; Psal. 11. 7. and 129. 4. who will  
manifest his righteousness, as by execution of justice, so by the  
vocation of the Gentiles according to his promise. Chap. 1. 27.  
My leanness ] Heb. Leanness to me (Chap. 10. 16.) or, My  
secret to me.  
my leanness ] I am even consumed, with grief and thought, for  
the wickednesse and perfidiousnesse of my people. Psal. 69. 9. &  
118. 139.  
have dealt very treacherously ] Heb. dealing treacherously have dealt  
treacherously. Jer. 5. 11.  
V. 17. Fear ] Jer. 48. 43.  
V. 18. he, who fleeth ] The inevitableness of Gods judge-  
ments; which shall every where overtake them. Amos 5. 19.  
& 9. 2, 3.  
fleeth ] Prov. 25. 25.  
the windows ] Gods vengeance shall be as well over them, as  
under them: as it was in Noahs flood. Gen. 7. 11. so that there  
shall be no means of escape. So Gen. 19. 24. Psal. 11. 6. Chap. 13.  
13. Rom. 1. 18. See the contrary, Mal. 3. 10.  
V. 19. utterly broken down ] Heb. breaking in peeces broken in  
peeces. Psal. 2. 9. Prov. 11. 15.  
clean dissolved &c. ] Heb. dissolving dissolved. and, moving moved.  
V. 20. reel ] Heb. reeling reel.  
like a drunkard ] Psal. 107. 27. Chap. 19. 14. Jer. 23. 9.  
like a cottage ] Chap. 38. 12.  
heavy upon it ] In the punishment thereof. Psal. 38. 4. Ezek.  
33. 10.  
it shall fall ] Jer. 25. 27. and 51. 64.  
rise again ] Heb. add to rise. Amos 5. 2.  
V. 21. punish ] Heb. visite upon. Chap. 26. 14.  
of the high ones ] No power so high or mightie, but that God  
will visite with his plagues: the greatest shall smart as well as the  
meanest. ver. 2. Or, God will visite as well the heavenly hoast, his  
Church, as the world and the princes of it. Lam. 2. 1. Dan. 8. 10.  
Rev. 12. 1, 7.  
the high ones ] Or, on high. Chap. 34. 4.  
V. 22. as prisoners ] Heb. with the gathering of prisoners. as  
Chap. 10. 26. & 27. 7. & 62. 5.  
are gathered ] They shall be kept in, and kept under, by Gods  
almightie power, as fast shut up in a prison, untill the time of their  
releasement come. Zech. 9. 11, 12. Chap. 27. 13.  
pit ] Or, dungeon. Jer. 37. 16.  
visited ] Or, found wanting. Numb. 31. 49.  
visited ] Not in judgement; but in grace and mercy; by the  
ministry of the Gospel. Jer. 27. 22. Luk. 1. 79. & 4. 18.  
V. 23. the moon ] The light of the moon and sunne shall not  
be comparable to the glory of God, that shall shine in his Church  
and the ministry thereof under the Gospel. Chap. 30. 26. 2 Cor.  
3. 7—11, 18. & 4. 4, 6.  
moon ] Chap. 13. 10. Ezek. 32. 7. Joel 2. 31. & 3. 15.  
before his ancients ] Or, there shall be glory before his ancients.

## CHAP. XXV.

Ver. 1. LORD, thou art my God ] A psalm of the Pro-  
phet, praising God, for what he will do, (as Psal.

13. 5, 6.)  
It is a fruit of thankfulness to god for  
spiratual favours when it breedeth a fresh  
confidence of gods union & fellowship with us  
with him & the free possession of it with full  
joy & obedience. The setting forth of his  
glory & his acknowledged. Gods name in us  
is an exalting of god. 2. 10. *Jo. 1. 14. 18. 23. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*



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25.7. Coveringi Nonnulli operimenti  
nomine intelligant ignominiam qua  
fideles sic in hoc mundo continguntur,  
ut gloria Dei in ipsis non appareat:  
etiam multis probris obviantur p*i*,  
Dominus tamen ea tollet, eorumque  
statum reddet gloriosum. Verus autem  
meo iudicio sensus est, quod Dominus  
promittit se sublatum valum, quo in  
caecitate et ignorantia tenebantur.  
— Est igitur ad Christi Regnum  
necessario referendus hic locus, nec  
enim lux affulsit omnibus hominibus, donec  
Sol iustitiae Christus exortus est, a quo  
omnia vela, integumenta, et involucria  
sublata sunt. Calvin.



13, 5, 6.) in subjecting and bringing in the nations by his chastisements, and adjoining them to his Church. Chap. 2. 3, 4. Or, of Gods people, acknowledging his goodness towards them, in delivering them, and making good his gracious promises to them. as Chap. 26. 1. *Ps. 30. 1.*

*as has wrought* wonderful things] Heb. a wonderful thing] Psal. 77. 12. Chap. 29. 14. *1 Chron. 29. 10 to 15. 2 Sam. 7. 18. Ps. 8. 4*  
*thy counsels*] Or, even thine ancient counsels, or purposes, in faithfulness and truth. *Jer. 31. 1. 2. 3.*  
*for many years* of old] Heb. from of old. Chap. 22. 11. Jer. 31. 3.  
*as a city*] Of the cities of the enemies to thy Church. Chap. 26. 5.

*it is only ye* a palace of strangers] Forts kept by forain souldiers. Chap. 29. 5. Ezek. 27. 11. Or the strong holds of strangers from the common-wealth of Israel. Psal. 18. 44, 45. Eph. 2. 12.  
*in a word* it shall never be built] Or, so that it can not for ever be built. Job 14. 17. *12. 14.*

*ye understand* V. 3. the strong people] The proud and stout ones, enforced by thy judgements; who before would not acknowledge thee. Psal. 66. 3. & 83. 16.

*ye shall be* terrible nations] Or, roisting. ver. 4. 5.  
*ye shall be* V. 4. the poor] To thy poor afflicted and oppressed people. *Psal. 9. 9. & 18. 27.*

*ye shall be* a refuge] Chap. 32. 2.  
*ye shall be* the blast] The rage of the wicked, till God break the power of it. Psal. 76. 10.

*ye shall be* terrible ones] Or, roisters. ver. 3.  
*ye shall be* a storm] Chap. 28. 2. Ezek. 13. 11.

*ye shall be* V. 5. shall bring down] Or, hast brought down.  
*ye shall be* noise] Or, tumult. Chap. 13. 4. & 22. 3.

*ye shall be* strangers] See ver. 2.  
*ye shall be* in a dry place] Abated by rain, or kept off by shade. ver. 4.

*ye shall be* dry place] Heb. drinse. Chap. 32. 2.  
*ye shall be* the heat with] Or, as the heat is abated by the.

*ye shall be* the branch] Or, so the song. Cant. 2. 12.  
*ye shall be* branch] Their power, that spread it self this way and that way, Ezek. 17. 6, 7. shall be abated and abased. Or, their roaring and revelling, their shouting and triumphing, shall be quelled and quailed. Chap. 13. 11. & 24. 8, 9.

*ye shall be* terrible ones] Or, roisters. Chap. 29. 5.  
*ye shall be* shall be brought low] Or, is brought.

*ye shall be* V. 6. this mountain] Zion, Gods Church. Chap. 2. 2, 3. consisting of Jews and Gentiles. Chap. 56. 7. and a type of heaven, where these things shall be perfectly fulfilled. Luk. 22. 16, 30. Rev. 20. 14. *Ps. 84. 1.*

*ye shall be* a feast] A spirituall banquet. Psal. 22. 26, 29.  
*ye shall be* fat things] All manner of spirituall dainties. Psal. 36. 8.  
*ye shall be* wines on the lees] Heb. Lees.

*ye shall be* on the lees] Or, drawn from the lees. as Chap. 19. 18. so after.  
*ye shall be* marrow] Psal. 63. 5. *63. 4.*

*ye shall be* V. 7. destroy] Heb. swallow up. as ver. 8. Chap. 19. 3. & 49. 19.  
*ye shall be* the covering] The veil of ignorance and blindness. 2 Cor. 3. 15. Eph. 4. 18. or, the face-cloth of death. Joh. 11. 44. or of condemnation. Est. 7. 8.

*ye shall be* covering] Or, face-covering.  
*ye shall be* cast over] Heb. covered. or, wrapt. 1 Sam. 21. 9.

*ye shall be* V. 8. swallow up death] He will utterly destroy death. ver. 7.  
*ye shall be* Hof. 13. 14. 1 Cor. 15. 54. 1 Tim. 1. 10. Heb. 2. 14. Revel. 20. 14.  
*ye shall be* & 21. 4. *Psal. 1. 24. 23. Rev. 22. 4. 5.*

*ye shall be* in victory] Or, for ever. Psal. 9. 6, 18. Chap. 13. 20.  
*ye shall be* wipe away tears] They shall have no more occasions of sorrow. Chap. 30. 19. & 35. 10. Rev. 7. 17. & 21. 4.

*ye shall be* the rebuke of his people] Those afflictions, that exposed them to the reproach of wicked worldlings. Psal. 44. 13. Joel 2. 17.  
*ye shall be* rebuke] Or, reproach. Jer. 31. 19.

*ye shall be* for the LORD hath spoken it] Chap. 21. 17. & 24. 3.  
*ye shall be* V. 9. we have waited for him] Psal. 41. 1. Chap. 8. 17. & 26. 8.

*ye shall be* he will save us] Chap. 33. 22.  
*ye shall be* god's people whom we will be glad] Psal. 20. 5. & 21. 1.

*ye shall be* V. 10. in this mountain] ver. 6.  
*ye shall be* the hand of the LORD] His power shall reside and abide, to protect his people. Chap. 4. 5, 6. 1 Sil. 132. 14. Zech. 2. 5.

*ye shall be* Moab] The enemies of his Church. Psal. 18. 42. & 44. 5. & 60. 12. & 108. 13. Chap. 41. 15. Zech. 10. 5. Mal. 4. 3.

*ye shall be* troden down] Or, threshed.  
*ye shall be* down] Troden and crusht. as Job 39. 15. or, threshed, as Chap. 21. 10. & 41. 15. Hab. 3. 12.

*ye shall be* under him] Under his feet. Psal. 110. 1. Chap. 26. 6. Mal. 4. 3. Rom. 16. 20.

*ye shall be* troden down] Or, threshed in Madmenah. Chap. 10. 31.  
*ye shall be* V. 11. spread forth his hands] He shall, by his mightie power, reach and strike his enemies on every side, being no more able to resist him, then the water can the arm, or the stroak of the swimmer. Psal. 110. 2.

*ye shall be* he shall bring down] Chap. 16. 6. Jer. 48. 29.  
*ye shall be* with the spoils of their hands] Or, with the strokes of his hands.  
*ye shall be* V. 12. the fortress of the high fort] Chap. 26. 5.

thy walls shall be bring down] O Moab. ver. 10.  
 bring to the ground] Heb. make to touch. Lam. 2. 2.

## CHAP. XXVI.

Ver. 1. **V**E have a strong city] A song composed to thanksgiving in assurance of their deliverance; at the time whereof it should be sung. Chap. 25. 1.

salvation will God appoint for walls and bulwarks] Gods protection shall be defence sufficient. Psal. 121. 1, 2. & 125. 1, 2. Chap. 60. 18. Zech. 2. 5.

V. 2. gates] Of Jerusalem to assure them of their return thither; and to intimate the confluence of people to it. Chap. 60. 11. or, of the Temple; that they may go in thither, to praise God for their return. Psal. 118. 19, 20.

keepeth the truth] that continue faithfull and constant with God. Psal. 31. 23. Hof. 11. 12. Rev. 2. 10. & 3. 10.

truth] Heb. truths, or, faithfulness. Prov. 13. 17. & 14. 5. & 20. 6.

V. 3. perfect peace] Heb. peace peace. Chap. 57. 19. whose minde is stayed on thee] By an unchangeable decree, or purpose. Rom. 11. 29. Or, by a settled thought.

minde] Or, thought: or, imagination. Gen. 6. 5.  
 because he trusteth in thee] Psal. 37. 40.

V. 4. the LORD JEHOVAH] Heb. Jah. Psal. 68. 4.  
 everlasting strength] Heb. the rock of ages. as Chap. 45. 17.

V. 5. he bringeth down them that dwell on high] Chap. 25. 12. & 32. 19.  
 on high] No power so high or strong, but he can pull it down. Chap. 24. 21. Dan. 4. 37.

V. 6. of the poor] He will set up his poor afflicted ones over the power of the proud wicked. Josh. 10. 14. Luke 10. 19. Rom. 16. 20. Rev. 2. 26.

V. 7. way of the just is uprightness] Prov. 21. 10.  
 is uprightness] The godly have a good issue, and finde a free passage, in all their affairs; because God conducteth them, and levelleth their way for them. Psal. 5. 8. & 18. 32. & 143. 10.

uprightness] Heb. a way of streightness, or, evenness, as Ver. 10. a most streight or even and plain way. Psal. 26. 12. & 27. 11. Prov. 15. 19.

most upright, doest weigh] Or, doest evenly ballance. Chap. 40. 3, 4.  
 upright] Heb. even, or, streight. Chap. 40. 3. *Pro. 3. 5. 6.*

V. 8. in the way] Chap. 64. 5. *Pro. 4. 26.*  
 of thy judgements] We have continued constant with thee in the midst of our afflictions. Job 13. 15. Psal. 44. 17, 18.

we waited for thee] Chap. 25. 9. & 33. 2.  
 the desire of our soul is to thy name] Our thoughts have been of thee, and our desires after thee continually night and day. Psal. 63. 1, 6. Mal. 3. 16.

V. 9. in the night] Can. 3. 1. & 5. 2.  
 will] Or, should.

learn righteousness] Men should learn the fear of God by afflictions. Job 37. 23, 24. Rev. 15. 4.

V. 10. favour be shewed to the wicked] Gods favours will not win the wicked. Eccl. 8. 11. 12. Rom. 2. 4, 5.

learn righteousness] *Isai. 1. 17.*  
 in the land of uprightness will be deal unjustly] Even in Gods Church, where righteousness reigneth, Chapter 60. 21. Romans 5. 21. he will do wickedly. Or, He will transgress; and go out of Gods way, where it is straightest, plainest, evenest, easiest to finde and to follow. Jer. 2. 25. & 6. 16. & 14. 10.

land of uprightness] Or, evenest ground.  
 uprightness] Heb. evennesses. or, streightnesses. Ver. 7.

unjustly] Or, unequally. or, unevenly.

V. 11. when thy hand is lifted up] Or, Thine hand is lifted up (exalted by thy marvellous works. Psal. 118. 15, 16.) but they will not see. (regard it. Job 34. 26, 27. Psal. 28. 5. Chap. 5. 12.) yet they shall see; (enforced, will they, nil they, to see it) and be confounded. Psal. 83. 17. & 86. 17. Or, Thine high hand (as Deut. 32. 27.) they will not see: yet they shall see; and be confounded at the sight of it, or, with shame and confusion, or, to their shame and confusion; thy zeal for thy people. Chap. 9. 7. & 37. 31.

at the people] Or, towards the people. Psal. 112. 10.

yea the fire of thine enemies shall devour them] Or, and the fire, or, the fire also prepared for thine enemies (thy fierce and fiery wrath incensed against them) shall devour (that is, destroy) them. Psal. 21. 9. & 97. 3. Chap. 30. 33. Matthew 25. 41, 46. Revel. 20. 9, 10.

V. 12. thou also hast wrought all our works in us. Psal. 37. 5.  
 in us] Or, for us.

other lords besides thee have had dominion over us] Forain tyrants have tyrannized over us. 2 Chron. 12. 8. Jerem. 50. 17. *Lam. 5. 8.*

but by thee only, &c.] yet in thee alone trusting, (Ver. 3.) we remembered. Ver. 8.

V. 14. they shall not live] The enemies of thy Church are irrecoverably destroyed. Psal. 36. 12. Chap. 24. 20. Jerem. 25. 27. & 51. 64.



therefore hast thou visited ] Or, because thou hast; as Gen. 38.26.  
 made all their memory to perish ] Psal. 9.6.  
 V. 15. *hast increased the nation* ] Thou hadst multiplied them in times past. Exod. 1.12. Deut. 1.10. or, doest multiply them, by adding to thy Church. Aet. 2. 41. 47. & 4.4. & 5.14. or, thou hadst added affliction upon affliction to them. Psal. 69.27. Jer. 45.3.  
*hast increased* ] Heb. added to.  
*thou art glorified* ] Thou didst glorify thy selfe by thy judgements upon them for their sins. Levit. 10.3. Numb. 14. 21. 23. Psal. 99.8. or, They aggrieved and burthened thee with their transgressions. Chap. 43.24. & 63.10. Ezek. 6.9. Amos 2. 13. Ephel. 4.30.  
*art glorified* ] Or, wast aggrieved; as Psal. 32.4. See Chap. 63.9.10.  
*all the ends of the earth* ] Whither thou causedst them to be carried captive. Deut. 28.64.  
 V. 16. *they visited thee* ] They visited thee by prayer, when thou visitedst them by afflictions. Psal. 78. 34. Jer. 2. 27. Hos. 5.15. & 6.1.  
*prayer* ] Heb. *charm*, that is, a secret, or bemoaning, or humble, or persuasive speech. See Chap. 3.3. & 8.19. & 29.4.  
 V. 17. *we been, &c.* ] In extrem pain and grief. Chap. 13.8. & 21.3.  
*thy fight, O LORD* ] While thou stoodst by, and lookedst on; but affordedst us no succour. Psal. 10. 14. & 35.22. Habbak. 1.13.  
 V. 18. *brought forth winde* ] Our pains were endlesse and easlesse, and our selves helplesse and hopelesse. Chap. 37.3. all our endeavours proved but windy. Chap. 33. 11. Hos. 12.4. and 8.7.  
*have not wrought* ] Or, could not work; as Chap. 30. 5.  
*in the earth* ] Or, for our land.  
*neither have the inhabitants of the world fallen* ] We were not able to bear down our enemies; as Psal. 44.5. Psal. 18.17.  
*fallen* ] Or, did not fall. Psal. 18.38.  
 V. 19. *dead men shall live* ] Thy people, though they seem utterly destroyed, shall again be raised and restored. Ezek. 37.11-14. Dan. 12. 1,2. contrary to that of the wicked, their adversaries. Vers. 14.  
*together with my dead body shall they arise* ] Or, my bodies each of them shall arise.  
*dead body, &c.* ] There shall not one of them be wanting, whom God will have preserved, and reserved for this nationall resurrection. Dan. 12.1.  
*awake and sing* ] Chap. 51.17. & 52. 1. & 60.1.  
*that dwell in the dust* ] That seem to be as dead and buried. Psal. 88.4-6. Ezek. 37.11.  
*thy dew is as the dew of herbs* ] Thy grace and might is as the dew, that maketh the herbs spring again, which either in winter, or in heat of summer, seemed dead. Psal. 72. 6. & 133. 3. Prov. 19.12. Chap. 18.4. At this verse endeth the Psalm of praise.  
 V. 20. *Come, my people* ] Here beginneth a new Prophecie, concerning Gods judgements on the enemies of his Church; and the recollection of his people. Exod. 12. 22.  
*enter thou into thy chambers* ] He admonisheth Gods people to wait patiently, betaking themselves to God, and expecting deliverance from him, amidst those generall calamities, that should shortly ensue. Matth. 6.6.  
*hide thy self* ] Job 14.13.  
*for a little moment* ] Psal. 30. 5. Chap. 54. 7, 8. 2 Corinth. 4.17.  
 V. 21. *cometh out, &c.* ] Mic. 1.3.  
*disclose her bloud* ] Cast up the innocent blood, which she hath drunk up, and which crieth to God for vengeance. Gen. 4. 11. Job 16.18.  
*bloud* ] Heb. *bloods*. Chap. 1.15.

## CHAP. XXVII.

Vers. 1. *Sore* ] Heb. *hard*. as Chap. 19.4.  
*sword shall punish* ] His mightie power and word. Chap. 11.4. Rev. 19.15.  
*punish* ] Heb. *visit upon*. Chap. 10.12.  
*leviathan* ] Satan. Rev. 12. 9. & 20. 2. and other the mightie adversaries of his Church, compared to that Leviathan. Job 41.1. Psal. 74.13,14. Chap. 51.9. Ezek. 29.3. & 32.2.  
*piercing* ] Or, *gliding*. or, *crossing*. or, *long, like a barre*. Job 26.13.  
*serpent* ] Or, *whale*. Gen. 1.21. Psal. 44.19.  
 V. 2. *sing ye unto her* ] Heb. *answer*. sing by course. as Exod. 15.21. 1 Sam. 18.7. Ezra 3. 11.  
*A vineyard* ] The Church. Psal. 81.8. Chap. 5.7.  
*red wine* ] The best and strongest wine. Psal. 75. 8. Chap. 5.2. Jer. 2. 21.  
 V. 3. *do keep it* ] Or, *who watch it, will*. Jer. 4. 17.  
*keep it* ] I will, both protect it against all assailants, and supply it with all things necessary unto the continuance of it in a

flourishing and fruitfull estate. Chap. 58.11. Gen. 2.9,10. Ezek.

47.1,9,12. Rev. 22.1,2.

*hurt* ] Heb. *visit on*. vers. 1.

*keep it* ] Or, *watch*. Psal. 121.4. 2 King. 17.9.

V. 4. *not in me* ] My wrath towards my people is not implacable. Prov. 6.34. Or, Mine anger and displeasure towards my Church is clean over. Chap. 12.1. & 54.8.9. Ezek. 16.42,63.

*who would set the briers and thorns against me in battel* ] Or, *Yea who so shall set me briers and thorns in it, in battel will I march against them, and will burn, &c.*

*who would set &c.* ] Yet, if any shall dare to attempt ought against my Vineyard; or, if briers and thorns, such as are wicked and profane ones, Mic. 7. 4. shall spring up in it; they shall finde me a consuming fire. Deut. 4.24. Chap. 33.12. Zech. 2.5. & 12.6. I will in hostile manner set upon them, and burn them up together. 2 Sam. 23.6,7. Chap. 9.18.

*the briers and thorns* ] Heb. *brier and thorn*. Chap. 5.6.

V. 5. *Or* ] For, who is able to try it out with me? 1 Cor. 10. 22. and their wisest course therefore is, while they may, to make their peace with me, Job 22.21. Luk. 14.32. and forbear meddling with those, whom I protect. Psal. 105.14,15.

*let him take hold of my strength* ] Or, *who will grapple with my strength?*

*that he may make* ] Or, *let him make*.

*and he shall* ] Or, *yea let him*.

V. 6. *He shall cause them that come of Jacob to take* ] Or, *Hereafter Jacob shall take*.

*that come &c.* ] Heb. *In the days coming*. Chap. 39.6.

*to take root* ] Though Gods people have been so grievously afflicted, that they may seem past all hope of recovery, Ezek. 33.10. & 37.11. yet shall they settle, and thrive and encrease again. Job 14.7-9. Chap. 37.31.

V. 7. *Hath he smitten him* ] God dealeth not so roughly in chastising them, as he doth in taking vengeance on their adversaries by whom he chastised them: partly, because he mixeth judgement with mercy to the one; Hab. 3.2. whereas he ministrerth justice without such allay, to the other. vers. 11. Jam. 2. 13. partly, because after some time of chastisement over, he restoreth the one; vers. 6.13. whereas he utterly and irrecoverably destroyeth the other. vers. 11. Chap. 26.14,19.

*as he smote those that smote him* ] Heb. *according to the stroke of those*. Chap. 10.26.

V. 8. *In measure* ] With discretion and moderation he dealeth with his, Jer. 10.24. & 30.11. meting out their sufferings in a just proportion; as those that do things exactly by weight and measure; Physicians especially, in prescribing pills or potions to their patients; not according to the greatnesse of his power, and wrath proportionable thereunto; Job 23.6. & 37.23. Psal. 78.38. & 90.11. or to the hainousnesse of their sinne, Ezra 9.13. Psal. 103.10. Lam. 3.22. but according to the abilitie of the sufferer to bear what is afflicted. Psal. 103.13,14. 1 Cor. 10.13. whereas in dealing with the other, he is not so cautious; but doth as those, who pour out, or lay on, without regard of stint or measure. Chap. 65.6,7. Jer. 10.25. Joh. 3.34.

*measure* ] Heb. *peck-peck*. a measure here alluded to, thought to be much about, but somewhat more then our peck: it seemeth to have been one of the smallest in ordinary use. See Gen. 18.6. 2 King. 7.1. Matth. 13.33.

*when it shooteth forth &c.* ] Or, *when thou sendest it forth, or, puttest it away, (Chap. 50.1.) thou debatest*. Job 23.6.

*it shooteth forth* ] Even then, when he seemeth to cast them off, as if he had given them a bill of divorce, and they were no longer his; Psal. 44.9. Chap. 50.1. Jer. 1.15. or, to cast them out, by sending them into captivity. Jer. 24.5. Ezek. 11.16.

*he stayeth* ] Or, *when he removeth it*. Or, *but he carrieth them away with his, &c.*

*his rough wind* ] Either, in fanning his people, he slackens the wind, that it may not carry all away before it. Chap. 48.9. or, those other their enemies, he sweeps away (as Job 25.4.) with a tempestuous blast; such as the east-wind is wont to bring; noted for a boistrous, blustering and blasting wind. Gen. 41.6,23. Job 20.21. Psal. 48.7. Jer. 18.17. Ezek. 17.10. & 19.12. & 27.26.

V. 9. *the iniquitie of Iacob be purged* ] The main end of Gods chastising his people, to reclaim them from their sinnes, that they may not perish by them. Chap. 1.25. & 48.10. Prov. 21.30. Dan. 11.35. Mal. 3.3. 1 Cor. 11.32. Heb. 12.9,10.

*purged* ] Or, *done away*. Heb. *expiated*. Chap. 28.18.

*when he maketh all the stones of the altar &c.* ] When he shall shew the sinceritie of his repentance (till which no reconciliation) by abandoning of his idols and instruments, or monuments of idolatry. Chap. 30.22. Deut. 7.5. & 12.23,3. 2 King. 18.4. & 23.4-20.

*the groves and images &c.* ] Or, *and the groves and images stand not: abide not; (as Gen. 45.1.) but are demolished*.

*images* ] Or, *sun-images*. See Chap. 17.8.

V. 10. *Tet* ] Or, *For*. Psal. 102.1. or, *But* their. as Jer. 46.21. *city shall be desolate* ] Either, Jerusalem, the chief citie of Gods people, shall yet be ruined, and cattel graze on it, for some space of time; Jer. 26.18. Mic. 3.12. through Gods just judgement upon



27.4. Tunc is not in m<sup>l</sup> Dr. Owen  
Serm. 35. fol. 371.

26. 19. — Live] Multi de ultima Refur-  
rectione interpretantur hunc locum. In-  
dei ad regnum Messiae referunt: sed in  
hoc falluntur, quod statim primo Messiae  
ingressu hoc impleri putant. Falluntur  
etiam Christiani, quod ad Iudicium extre-  
mum restringunt. Nam Propheta totum Chri-  
sti Regnum ab initio ad finem usque com-  
prehendit: — de solis Dei mortuis vitam  
promitti. Mat. 22. 32. Calvin.

V. 20. Chambers] ingredere in cubicula tua  
(illa est Captivitas Babylonica) —  
Beza in Cant. homil. 19. p. 368.



(ap. 28. 16. Make haste) He that believeth  
these promises you have heard of, will be  
content to tarry the Lord's leisure. It becomes  
not us to appoint the Lord his time, when he  
shall answer us, nor the way how he shall  
help us. Beggars must ~~not~~ not be Chufers.

Hilderham on psal. 51. 1, 2. p. 80. ad 4.

Qui credit his verbis meis, non festinat  
videre hunc lapidem angularem. Non-  
dum enim impletum est tempus, quod  
pater coelestis praefixit filio suo in-  
carnando. Vel, qui credit, non fe-  
stinat ad sua consilia, sed expectat  
Dei consilium; et non convertatur ad  
illicita media. Munster.



upon them for their folly and obstinacie. *vers. 11.* Or, the strongest cities of their adversaries shall be so destroyed and laid waste. Chap. 24. 10. & 25. 12. & 26. 5, 6.

*the calf feed* ] Feed quietly, without disturbance. Chap. 17. 2. *consume the branches thereof* ] Brouse upon them. Chap. 18. 6.

V. 11. *boughs* ] Heb. *harvest*. Psal. 80. 11.

*they shall be broken off* ] Or, and broken off.

*set them on fire* ] As they use to do with leaspray. 1 King. 17.

12. Joh. 15. 6. no more regard shall be had of them, then of such trash, as is reserved onely to make fewel for the fire. Chap. 33. 12. Matth. 3. 12. & 13. 30.

*it is a people of no understanding* ] Deut. 32. 28. Chap. 1. 3. Hof. 4. 14.

*of no understanding* ] Their want of spirituall wisdom, to take notice of Gods dealings, and make use of them to their own behoof, is the main cause of their ruine. Chap. 5. 12, 13. Jer. 3. 22. & 5. 4. & 8. 7. Luk. 19. 43, 44. Heb. *understandings*: of no manner understanding at all. as Chap. 40. 14.

V. 12. *in that day* ] When God chastiseth his people.

*beat off* ] As olives, or the like fruit, are wont to be beaten off the tree, Deut. 24. 20. Chap. 17. 6. So shall the inhabitants of the land be beaten from their places of aboad.

*from the chanel of the river into the stream of Egypt* ] Through the whole land of Judah; whereof the river Euphrates on the one side, and the river Shichor or Nilus on the other side, are usually the utmost bounds. Deut. 1. 7. & 11. 24. Josh. 1. 4. & 13. 3. 1 Chron. 13. 5.

*gathered one by one* ] As men pick up, and gather, fruit beaten off, or fald down.

V. 13. *in that day* ] After the execution of the fore-mentioned judgements. as Chap. 24. 13.

*the great trumpet shall be blown* ] The Jubilee Trumpet of release and return. Lev. 25. 9, 10. sounded sometime by Cyrus. 2 Chron. 36. 22, 23. Ezra 1. 1, 2. but chiefly by Christ and his Apostles. Chap. 61. 1, 2. Luk. 4. 18, 19. Rom. 10. 18. See Chap. 24. 22.

*ready to perish* ] Heb. *perished*. Deut. 26. 5. Job 29. 13. Psal. 119. 176. Chap. 26. 19.

*in the land of Assyria* ] A remnant of the ten Tribes, carried captive into Assyria. 2 King. 17. 6.

*in the land of Egypt* ] A parcel of those, that fled into Egypt. Jer. 43. 7. & 44. 28. or had been carried captive thither. Deut. 28. 68. Hof. 8. 13. Zech. 10. 10. *holy mount* ] Heb. *mountain of holiness*. Ezek. 20. 40.

CHAP. XXVIII.

*to follow* *Verf. 1.* *Crown of pride* ] The proud haughtinesse of Israel, the ten tribes, drunk with prosperitie, and addicted to sensuality: Hof. 5. 5. & 4. 11. & 7. 5, 10. Amos 6. 1, 4-6. *of the drunkards* ] Or, of the.

*ride & drunken Ephraim* ] Chap. 7. 2.

*is as a dish of glorious beauty* ] Heb. *beauty of glory*. *vers. 4.*

*a fading flower* ] Psal. 103. 15, 16. Chap. 40. 6, 7.

*fat valleys* ] Having many fat (that is, fertile, Gen. 27. 39.) *fat valleys*. Gen. 49. 25. Deut. 33. 19. and hence Gethsemane, Matth. 26. 36. situate about the foot of mount Olivet, as some of these beneath mount Lebanon, had its name.

*overcome* ] Heb. *broken*: or, *smitten*. Prov. 23. 35. See *vers. 7.*

V. 2. *strong one* ] Either king, or hoast: the Assyrians, who should carry them away captive. 2 King. 17. 5, 6. & 18. 10, 11.

*a tempest of hail* ] Chap. 25. 4. Ezek. 13. 11.

*a flood of mighty waters* ] Chap. 8. 7. & 59. 19.

*with the hand* ] By main force: with a strong hand. Ezek. 20. 33. Or, easily, without much ado; as with one hand. Lam. 4. 6.

V. 3. *The crown of pride* ] Or, With their crown. *vers. 1.*

*under feet* ] Heb. *with feet*. Chap. 26. 6.

V. 4. *the glorious beauty* ] *vers. 1.*

*the hastie fruit* ] Rath-ripe fruit; soon ripe, and soon rotten. Or, greedily devoured, because eagerly desired. Jer. 24. 2. Hof. 9. 10.

*while it is yet in his hand* ] Or, as soon as it is.

*eateth* ] Heb. *swalloweth*. Job 20. 15.

V. 5. *a crown of glory* ] Or, a glorious; or, a beautifull crown. *glory* ] Or, *beauty*. *vers. 1.*

*of his people* ] To those of Judah; whom he will, not strengthen onely, but honour and magnifie under Hezekiah. Chap. 32. 1. *his stake*. 2 King. 18. 7, 8.

V. 6. *for a spirit of judgement* ] Giving wisdom to their rulers, and valour to their warriors.

*in judgement* ] Heb. upon judgement: that is, upon the seat of judgement. Psal. 9. 4. Prov. 20. 8.

*that turn the barrel to the gate* ] Who not onely defend their own country against the enemy, but beat him back also to his own gates. 2 King. 18. 8. Chap. 22. 7.

V. 7. *they also* ] They of Judah, notwithstanding the favour shewed them, have fallen away also, and imitated Israels evil courses. Jer. 3. 10.

*swallowed up of wine* ] Their Priests, Prophets, Princes, and

Rulers, being drunken fots, Chap. 56. 10, 12. have no regard either what they teach, or what sentence they passe, Jer. 5. 31. in the judgement, that they ought to give. Deut. 17. 9. 2 Chro. 19. 8. Mal. 2. 7. *vers. 1.*

V. 8. *vomit* ] Hab. 2. 16.

*there is no place clean* ] Or, free.

V. 9. *Whom shall he teach knowledge* ] Jer. 6. 10.

*doctrin* ] Heb. *the hearing*. *vers. 19.* Chap. 53. 1.

*weaned from the milk* ] As foolish they were, and as unable to understand any good teaching, as a young infant. Jer. 4. 22.

V. 10. *precept must be upon precept* ] They must have, or have had, the same things oft told them, and be, or have been taught, as little children, letter after letter, and line after line; and yet never the better. 2 Tim. 3. 7. Heb. 5. 12. *must be* ] Or, *hath been*.

V. 11. *with stammering lips* ] Either, speaking half words, as we do to children, to teach them to speak. Or, by people of a strange language, which they understand not, brought in upon them, will God speak to this people; because they regard not his word, which they might understand, speaking to them in their own language. Deut. 28. 49. Jer. 5. 15. Which though God did also for this very end, to make them attend unto his word, that they might understand it, and thereby be saved; *vers. 19.* yet it failed of that effect with them. *vers. 13.* See 1 Cor. 14. 21.

*stammering lips* ] Heb. *stammerings of lips*.

*and another tongue* ] Chap. 33. 19.

*another tongue* ] Or, *strange*. Act. 2. 4. 1 Cor. 14. 21.

*will he speak* ] Or, *he hath spoken*.

V. 12. *To whom he said* ] or, *Because he said unto them*.

*he said* ] God by his Prophets. Chap. 7. 4. & 30. 15.

*the rest* ] The onely means of procuring rest. Jer. 6. 16. Matth. 11. 28.

*wherewith ye may cause the weary to rest* ] Whereby in your afflictions ye may be releved, and attain a good issue out of them. *yet they would not hear* ] Or, *but*. as Chap. 29. 13.

V. 13. *But* ] Or, *Therefore*. as Amos 5. 27.

*was unto them* ] Or, *shall be*. as Chap. 6. 9, 10.

*that they might go and fall back-ward* ] Gods word having an effect with them, through their corruption, contrary to it own nature, and Gods principall intendment in it. Ezek. 20. 11. Rom. 7. 10, 13.

V. 15. *We have made a covenant with death* ] They thought, they had shifts enow to avoid Gods judgements; so that they were sure enough to escape, whosoever else perished.

*made a covenant with death* ] Heb. *cut*. Chap. 55. 3.

*hell* ] Or, *the grave*. Chap. 14. 15.

*are we at agreement* ] Heb. *we have made provision*. as Exod. 18. 21. Chap. 57. 8. *vers. 18.*

*we have made lies our refuge* ] Chap. 30. 12.

*lies* ] Heb. *a lie*. Jer. 7. 4. & 27. 15.

*our refuge* ] Their craftie shifts; or, their idols; on which they relied. Chap. 44. 20.

*under falsehood* ] Deceit; or goods thereby gotten. Psal. 62. 7. Jer. 5. 27. Luk. 16. 11.

V. 16. *I lay* ] Heb. *I am the founder of*. or, *I am he that layeth a foundation in Zion*.

*a foundation* ] Christ, the onely true and sure foundation, 1 Cor. 3. 11. Eph. 2. 20. opposed here to the vain fastnesses of wicked worldlings. as Prov. 18. 10, 11.

*a stone* ] Psal. 118. 22. Matth. 21. 42. Act. 4. 11. Rom. 9. 33. & 10. 11. 1 Pet. 2. 6-8.

*a tried stone* ] Heb. *a stone of proof*: or, *triall*. Ezek. 21. 13. a proper name not unlike it, and it may be alluded to, Josh. 15. 6.

*a precious corner-stone* ] Heb. *a stone of the corner of preciousness*. See Chap. 54. 11. Jer. 51. 26.

*a sure foundation* ] Heb. *foundation founded*. as Chap. 25. 7. or, *foundation of foundation*. as Ezek. 20. 47.

*shall not make haste* ] He shall rest quiet; not seeking to sinister courses, or relying upon other means; but resting onely on God in Christ. Psal. 112. 7, 8. 2 Chron. 14. 11. & 16. 8. Chap. 10. 20. Jer. 17. 7.

*make haste* ] Chap. 49. 23.

V. 17. *will I lay to the line* ] I will deal in exact rigour of justice with you, as by line and level: alluding, as to the manner of workmen, when they will do a thing exactly; Amos 7. 8. so to the line after line before-mentioned. *vers. 10. 13.*

V. 18. *your covenant with death shall be disannulled* ] Gods judgements shall discover the vanitie of your shifts, and shall ferret you out of your hiding holes. Jer. 7. 21. & 16. 16. Ezek. 7. 19. & 17. 11-14. Matth. 7. 27.

*disannulled* ] Heb. *expiated*. Chap. 27. 9.

*agreement* ] Heb. *vision*, or, *provision*. as *vers. 15.*

*hell* ] Or, *the grave*. Chap. 5. 14.

*the overflowing [course]* ] *vers. 2. 15.*

*trod down* ] Heb. *a treading down to it*. Chap. 5. 5. & 10. 6.

V. 19. *goeth forth* ] It shall passe through the whole land, with that violence, that nothing shall be able to stand before it; and go over it so oft, that there shall be no escape from it.

*forth* ] or, *thorough*. Chap. 8. 8.

*morning by morning* ] Heb. *by morning, by morning*. Chap. 50. 4.

*a vexation* ]







of symptoms.  
Compl.

Cap. 28. v. 21. Strange] mihi tamen eo  
loco significare videtur opus abiectionis,  
opus inusitatum, non antea visum, & inau-  
ditum: ac si diceret Deus, Non aliquo vul-  
gari et quotidiano suspicio; verum insigni  
vos afficiam. Qui ad hunc modum verba  
Propheta accepit, me iudice, a fectentia  
eius genuina minimè aberrabit.  
P. Martyr, 1 Sam. 2. fol. 19. a.

28.28. ~~28.28.~~ Loquitur autem pro  
more regionis. Gallia nostra, praeter Pro-  
vinciam, hunc triturandi modum ig-  
norat - Calvin







wisdom of their wife men shall perish] He will infatuate them, because they worship him, not according to his will and word, Rom. 1.21,22.

shall be hid] Or, perish. as Prov. 28.28.

V.15. Who unto them &c.] Chap. 30.1.

they say, Who seeth us] Supposing their devices and designs to be so closely and covertly carried, that God himself could not descry or discover them, Psal. 64.5. & 94.7. Eccles. 2.3,18.

who knoweth us] Who can discern what we do, or intend to do?

V.16. your turning of things upside down] Whereby you think to conceal your intended course, as alluding to the whelming of some dish or other vessel to conceal what is in, or under it, Matt. 23.15. Or, that which ye roll up and down in your minds and thoughts, casting how to contrive it with the greatest cunning and likelihood of successe.

shall be esteemed as the potters clay] They lie as open to me, as the fashion of the pot of clay doth to the potter, when he hath it before him upon his wheel. Jer. 18.3,6. & 19.9,10. Pro. 15.11. Heb. 4.12,13.

shall the work say of him that made it] Shall the work denie, or control the workman? ye might as well denie your selves to be my creatures, as think that ye can conceal ought from me; or imagine that I want skill to understand, what ye attempt, or intend. Psal. 94.8,11. Chap. 45.9.

V.17. Lebanon shall be turned into a fruitful field, &c.] A strange change of things shall be: the haughtie great ones shall be laid low, and the lowly low ones advanced. Chap. 40.4. Luk. 1.52. & 18.14. Or, The Gentiles, who formerly were as savages, or as a wild forest, shall by spiritual managing and manuring become orderly and fruitful; whereas the Jews that were managed and manured before, shall become wild and savage. Chap. 32.15.

a fruitful field, &c.] Heb. Carmel. Chap. 34.24. and so after again.

V.18. shall the deaf hear, &c.] The spiritual deafnesse and blindness shall be taken away, Chap. 35.5. Luk. 4.18. Act. 26.18.

the book] Gods word shall not now be like a book sealed up, as before it had been, vers. 11,12.

out of obscurity] Or, coming out of obscurity. as Psal. 45.8. Chap. 38.17.

V.19. shall increase] Heb. adde. Chap. 26.15. have joy upon

your joy; plenty of joy, Joh. 15.11.

joy in the L O R D] Psal. 32.11. & 63.11. & 97.12. Phil. 3.1. and 4.4.

poor among men] Heb. poor of men. as Dan. 4.17.

V.20. the, &c.] Chap. 16.4.

terrible one] Or, roister. vers. 5.

is brought] Or, shall be, &c.

that match for iniquitie] That studie to do evil, Psal. 36.4. Mic. 2.1. and watch opportunities to execute it, as beasts to prey and spoil, Psal. 10.9. Jer. 5.6.

V.21. That make a man an offender for a word] That call men in question, and seek to bring them into trouble, for their godly admonitions, and sincere delivery of Gods truth, Jer. 18.18. and 20.10. Amos 5.10. Matt. 22.15. Luk. 11.53,54.

Or, cast, or, overthrow. Pro. 18.5. Amos 5.12. Heb. make to decline. Chap. 10.2.

the just for a thing of nought] That pick quarels against men, and in judgement prosecute and cast them, being otherwise guiltlesse, for matters of no moment, or without any just cause, Psal. 69.4,5.

V.22. who redeemed Abraham] That rescued him out of, and preserved him from, dangers and distresses, Gen. 12.3. & 15.1.

Or, that brought him out from an idolatrous place and people, Gen. 12.1. Joh. 24.2,3. So Gen. 48.16. Psal. 107.2.

shall not now be ashamed] Chap. 25.8.

V.23. his children] The regenerate. 1 Cor. 4.15. the true children of Abraham by faith, Rom. 4.11,12. Gal. 3.29. and the true race of Jacob, Psal. 24.6. Gal. 6.15,16.

the work of mine hands] Chap. 60.21. Ephes. 2.10.

V.24. that cried in spirit] As all do, untill God give understanding and grace, Chap. 32.15. See Psal. 95.10.

shall come to understanding] Heb. shall know understanding. Prov. 4.1.

that murmured] That were ever and anon murmuring against God and his Ministers, Exod. 16.2. & 17.7. Num. 11.1. Deut. 1.27. Psal. 106.25. Or, that murmured at the calling and coming in of the Gentiles, Matt. 20.11. Luk. 15.23,30. Act. 11.2,3. & 13.45. & 22.21,22. 1 Theff. 2.16.

CHAP. XXX.

V.1. The rebellious children, &c.] Mine own people; who, contrary to their promise and allegiance, refuse to be at rest in my protection; and contrary to my command seek for help to strangers. Chap. 31.1. Hof. 12.1. Dnt. 17.8 to 12.

that cover with a covering, but not of my spirit] Seek else-where for shelter and succour; as Chap. 4.5.

2. when ye prophets of god expose such sin to bid ye hold your peace, as if they were out of office calling. 3. to get about such a work, as not after counsel of god nor of his prophets nor priests it god be of sovereign gift him yt should make him: i. e. last.

monny make leagues of peace with them. 12.18. of common but not of dntly so deposed on ye, to assist ye to marry with ye who were not yet married. 2 Cro. 13.11. & 13.12. & 13.13. & 13.14. & 13.15. & 13.16. & 13.17. & 13.18. & 13.19. & 13.20. & 13.21. & 13.22. & 13.23. & 13.24. & 13.25. & 13.26. & 13.27. & 13.28. & 13.29. & 13.30. & 13.31. & 13.32. & 13.33. & 13.34. & 13.35. & 13.36. & 13.37. & 13.38. & 13.39. & 13.40. & 13.41. & 13.42. & 13.43. & 13.44. & 13.45. & 13.46. & 13.47. & 13.48. & 13.49. & 13.50. & 13.51. & 13.52. & 13.53. & 13.54. & 13.55. & 13.56. & 13.57. & 13.58. & 13.59. & 13.60. & 13.61. & 13.62. & 13.63. & 13.64. & 13.65. & 13.66. & 13.67. & 13.68. & 13.69. & 13.70. & 13.71. & 13.72. & 13.73. & 13.74. & 13.75. & 13.76. & 13.77. & 13.78. & 13.79. & 13.80. & 13.81. & 13.82. & 13.83. & 13.84. & 13.85. & 13.86. & 13.87. & 13.88. & 13.89. & 13.90. & 13.91. & 13.92. & 13.93. & 13.94. & 13.95. & 13.96. & 13.97. & 13.98. & 13.99. & 14.1. & 14.2. & 14.3. & 14.4. & 14.5. & 14.6. 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of judgement] Not in punishing onely; but in using moderation, when he doth punish, Chap. 27. 8. Jer. 10. 24. & 30. 11. blessed, &c.] Psal. 2. 12. & 34. 8. Pro. 16. 20. Jer. 17. 7.

wait for him] Chap. 49. 23.

V. 19. shall dwell in Zion] Being returned from the Babylonian captivity, Chap. 65. 9. Ezek. 20. 40. & 36. 33. a type of the restoration of the Church by Christ. Or, delivered from the Assyrian siege, Chap. 37. 31, 32.

thou shalt weep no more] Chap. 25. 8. Heb. not weeping weep. Jer. 22. 10.

he will be very gracious unto thee] Heb. dealing graciously deal graciously with thee.

at the voice, &c.] Chap. 58. 9. & 65. 24.

answer thee] Grant thy requests, Psal. 118. 5. & 143. 1.

V. 20. the bread of adversity] Deut. 16. 3. 1 King. 22. 27.

affliction] Or, oppression.

shall not thy teachers be removed into a corner] Thou shalt not complain of the want of them, as formerly, Psal. 74. 9. Amos 8. 11, 12. Mat. 28. 20.

V. 21. hear a word behind thee] God by his word and spirit will direct thee, which way to take, Psal. 25. 9, 12, 14. Chap. 35. 8.

ye turn, &c.]

Pro. 4. 27.

V. 22. shall defile] Ye shall cast away your idols, and their ornaments, as a vile and filthy thing: and testify the sinceritie of your repentance by your detesting and utter abandoning of them,

Deut. 7. 25, 26. Chap. 27. 9. & 31. 7.

the covering] The plates of silver, or leaves of gold, wherewith their images were overlaid, Chap. 40. 19. or the rich vestures that they were arrayed and adorned with, Jer. 10. 9.

thy graven images of silver] Heb. the graven images of thy silver.

thy silver graven images, Chap. 2. 20.

cast them away] Heb. scatter them. being torn and broken to pieces, Jer. 22. 28. Exod. 32. 20.

a menstruous cloth] Heb. one sick of her infirmities, Levit. 12. 2.

& 15. 33.

V. 23. give the rain] Deut. 28. 3, 4, 11, 12.

it shall be fat and plentiful] There shall be plenty of food, and of all necessaries, both for man and beast, Psal. 104. 13, 15.

V. 24. shall eat clean provender] Or, shall eat, in stead of provender, clean corn. Or, savourie. Heb. leavened. Such plenty of provision shall there be, that even their cattle shall eat of as pure grain, as men themselves usually feed on. *Isa. 32. 4. 15*

V. 25. every high mountain] Of Judah and Israel, Ezek. 36. 8, 12.

high hill] Heb. hil. lifted up.

10. & 133. 3. rivers] To make the soil fat and fertile, Judg. 1. 15. Psal. 104. 10. & 133. 3.

in the day of the great slaughter] When God maketh a solemn sacrifice, or slaughter, of the enemies of his Church, Chap. 34. 5, 7. Ezek. 39. 17, 20. Rev. 19. 17, 18.

the towers fall] Chap. 2. 15.

V. 26. the light of the moon shall be as the light of the sunne] The glory of Gods Church, when it is restored, shall exceed the glory of the Moon or Sunne, Chap. 24. 23. Matt. 13. 43. Or, that under the Gospel shall farre exceed that, which in former times it had, 2 Cor. 3. 7, 18. See Chap. 32. 25. & 60. 17.

the LORD bindeth up the breach of his people] As a wound is wound up to close it; or bones, that have been broken or dislocated, being set again, are bound up, that they may fasten the better, Chap. 3. 7. Hos. 6. 1.

V. 27. the name of the LORD cometh from farre] The vengeance of God against the Assyrians, as the chief enemies then of his Church, ver. 31. revealed from heaven, Rom. 1. 18. Chap. 37. 36.

and the burden thereof is heavie] Or, and the grievousness of flame. Judg. 20. 38.

Heb. heaviness. Chap. 21. 15.

V. 28. to the midst of the neck] Chap. 8. 8. Hab. 3. 13. 2 King. 19. 25. to sift the nations] That serve under Senacherib, Chap. 17. 13.

mir. 4. 11. 12.

with the sieve of vanitie] To drive them to nothing by that, by which he onely purgeth his, Chap. 27. 8, 9. Or, to shake and sift them in such a sieve, as retaineth nothing, but letteth all runne through; to make an utter riddance of them, Chap. 37. 36.

a bridle in the jaws] Chap. 37. 29. Ezek. 38. 4.

causing them to erre] Forcing them another way, then that they desire to go, or intend, Job 12. 19, 24. Psal. 107. 40. Chap. 37. 33, 34.

V. 29. Ye shall have a song as in the night] Ye shall rejoyce at the destruction of your enemies; as they that sing for joy at a solemn night-feast. See Chap. 12. 3.

when one goeth with a pipe] Psal. 42. 4.

mighty One] Heb. rock. Deut. 32. 4. Psal. 18. 31. *Ps. 58. 11*

V. 30. the LORD shall cause his glorious voice to be heard] Heb. the glory of his voice. or, his voice of glory, as Chap. 3. 8. As a commander exciting and encouraging his forces to fight. Joel 2. 11.

the lightning down of his arm] Chap. 48. 14.

a devouring fire] Psal. 50. 3. & 97. 3.

hailstones] Alluding to the story of the Amorites destroyed with hail-stones from heaven, Josh. 10. 11.

V. 31. the voice of the LORD] Chap. 37. 36.

the Assyrian] A principall enemy of Gods people, Chap. 10. 5, 6. & 31. 8. Mic. 5. 5.

which smote] Or, he shall smite him. See Chap. 10. 24.

V. 32. in every place where the grounded staff shall passe] Heb. every passing of the rod founded. The fixed wrath of God, that sticketh fast and stayeth, where it cometh. Zech. 9. 1. not like that, wherewith God exerciseth his, onely for a season. Psal. 125. 3.

shall lay upon him] Heb. cause to rest upon him.

it shall be with tabrets and harps] The people of God shall in those places rejoyce and make merry with all manner of melody. Exod. 15. 1, 20. 2 Chron. 20. 28. Psal. 58. 10. and 68. 25. Jer. 31. 4.

in battels of shaking will he fight with it] Or, against them. Psal. 56. 2. When the Lord shall have discomfited him in battel by his mightie power, as by the lifting up and shaking of his hand, Chap. 19. 16. in another manner, then he shook his hand at Jerusalem. Chap. 10. 32.

V. 33. Tophet] A place, in the valley of Ge-hinnom, on the South side of Jerusalem, Josh. 15. 8. & 18. 16. where the idolatrous Jews burnt their children to Moloc: Lev. 20. 2. 2 Chron. 28. 3. and 33. 6. so called of the drums or tabers that they beat upon, to drown the shrieks and cries of the sacrificed children: made sometime a place of common buriall, Jer. 7. 31, 32. & 19. 11, 13. a type of hell, Matth. 5. 22. & 18. 8, 9. Mark 9. 43, 44. See Chap. 66. 24.

of old] Heb. from yesterday. 1 Sam. 10. 11.

for the king] For Senacherib, Chap. 37. 38. whose army also some suppose to have been destroyed in that valley, Chap. 37. 36.

## C H A P. XXXI.

Ver. 1. **T**hat go down to Egypt] Whither God had forbidden his people to return, Deut. 17. 16. & 28. 68. Hof.

11. 5. that they might not forget the benefit of their deliverance thence; and to keep them the freer from the superstitions and idolatries of that place and people. Jer. 2. 17, 18.

for help] Against the King of Assyria. 2 King. 18. 21. Chap. 30. 6; 7. 36. 9. and after that also, against the Chaldean. Jer. 37. 5.

trust in chariots] Psal. 20. 7.

horsemen] Whereof Egypt had store and choice. Deut. 17. 16. 1 King. 10. 28, 29. Ezek. 17. 15.

not unto the holy One of Israel] Implying that men can not trust in God, while they trust to worldly means. Psal. 40. 4. Jer. 17. 5.

neither seek the LORD] Or, enquire of him. Chap. 30. 2.

V. 2. he also is wise] Not ye alone; as ye think: and it were your wisdom therefore, to take advice of him, Jer. 8. 8, 9. who indeed alone is truly wise, 1 Tim. 1. 17. Jude 25. which because ye have neglected to do; he will bring all your plots to nought. Psal. 33. 10, 11.

call back his words] Heb. remove. Chap. 48. 9. or, revoke. annul, frustrate.

V. 3. stretch out his hand] Chap. 23. 11.

he that helpeth shall fall, and he that is holpen shall fall] Both Egyptians and Israelites shall alike miscarry. Chap. 22. 25.

V. 4. For] Or, Yet. as Chap. 8. 10.

thus hath the LORD spoken] Yet hath God promised, in the midst of all these troubles to defend and deliver his Church, by his almightie and irresistible power. Chap. 37. 35.

as the lion and the young lion] Jer. 2. 15. & 25. 30.

a multitude] Heb. fulnesse. Gen. 49. 19.

the noise] Or, multitude. Chap. 33. 3.

come down] By his Angel. Chap. 37. 36.

to fight for mount Zion] For the citie of Jerusalem, whereof mount Zion a chief part. Chap. 1. 8. & 37. 35.

the hill thereof] The hill, or rising, on which it is situate. Jer. 17. 3.

V. 5. As birds flying] As they flutter over their young ones to shelter them: so will God protect those that trust in him. Deut. 32. 12. Psal. 91. 1, 2. Or, he will swiftly and suddenly come to rescue and save them. Deut. 28. 49. Psal. 18. 10. Hof. 8. 1.

passing over] As he did in Egypt. Exod. 12. 12.

V. 6. the children of Israel have deeply revolted] Heb. made deep revolt. as Chap. 7. 11. He setteth forth the grievousness of their sinne, together with the greatness of the danger, as being deeply sunk and almost drowned in it, and with it, Psal. 69. 2, 14. to excite them the rather to speedy repentance, before their condition grow irrecoverable. Hof. 9. 9.

V. 7. For in that day every man shall cast away his idols] Or, When in that day. Or, For in that day, wherein every man, or, each of you. Heb. a man. as Chap. 9. 20. When being humbled by the Assyrian invasion, Chap. 37. 3. they shall return to God, from whom they had revolted, ver. 6. and manifest the sinceritie of their repentance by abandoning their idols. Chap. 27. 9. & 30. 22.

his idols of gold] Heb. the idols of his gold, his golden idols. Chap. 2. 20.

V. 8. 100



Cap. 30. 33. — Parum fuit Prophetæ  
illos occidendos dicere, ni in æternum  
cruciandos cum principe Diabolo prædi-  
cari in igne, quem Dominus in Evange-  
lio, ad hunc locum alludendo, dicebat  
præparatum esse Diabolo, & angelis  
ejus. Forerius apud Critica Sacra.

Vide Munsterum, & Calvinum.

For ought I know, David, & CHRIST  
all Nations, Psal. 9. 17. and Mat. 25.  
32. may be the same; and Isai-  
ah's King may be Matthew's Devil.  
v. 41. — for the Devil, & his angels.



Js. 32. 2. From the power of Corrup-  
tions, Trouble of Temptations, dis-  
tress of Persecutions, there is in Him  
quick Rest & Repose. Owen Com. 45.

v. 5. Liberal I shall never be esteemed  
among men for places of Preferment  
& Inducement: he shall never have the  
name & Title of a Judge, or publick  
Officer. Dr. Wilkinfon, Rev. 11. 15.  
p. 889.



V.8. *not of a mighty man*] Not of any man, but of God. Chap. 37.36.  
*he shall flee*] See Chap. 37.37.  
*from the sword*] Or, *for fear of the sword*. Chap. 21. 15. Jer. 55.11.  
*shall be discomfited*] Or, *be tributary*. Josh. 16. 10. or, *faint*. Josh. 2. 11. Heb. *for melting*. Chap. 10. 18. or, *tribute*. Lam. 1.1.  
V.9. *he shall passe over to his strong hold for fear*] Or, *his rock shall passe away for fear*.  
*his strong hold*] Or, *his strength*. Nineveh, his chiefest and strongest citie. Chap. 37.37.  
*the ensigne*] The standard, that God shall set up against him. Chap. 59.19.  
*whose fire is in Zion*] Whose residence is at Jerusalem; where his house is, and his fire constantly kept in it. Levit. 6. 13. which he will therefore protect: or, who hath there his furnace, and his fire, to burn up all his enemies, and the enemies of it. Lev. 10. 2. Numb. 16.25. Psal. 21.9. Zech. 2.5.  
*furnace*] Or, *chimney*. Lam. 5.10.

## C H A P. XXXII.

Verf. 1. **A** King] Hezekiah, a type of Christ; or, Christ himself; in whom all this is principally fulfilled: being foretold, as some, before Hezekiah's reign; or, as others, under it. See on Verf. 10.  
*princes shall rule in judgement*] Heb. *as for princes, they* (as Chap. 59. 21. See Eccl. 9. 4.) *shall execute just and upright judgement*. Psal. 97.2.  
V.2. *a man*] Or, *that man*; as Act. 17.31. 1 Tim. 2.5.  
*as an hiding-place*] A succour, shelter and relief against all grievances. Psal. 32.7. & 119.114.  
*a covert*] Chap. 4.5.6.  
*as rivers of water*] So Christ, John 4.10.14. & 7.37-39.  
*in a drie place*] Heb. *drivess*. Chap. 25.5.  
*shadow*] Chap. 25.4,5.  
*a great rock*] Heb. *heavy* (Chap. 36.2.) rock.  
*a weary land*] Where men are weary of travelling for heat and drought. John 4.6. Math. 11.28.  
V.3. *the eyes of them that see*] Spirituall sight shall be recovered, by the pure and clear preaching of the Word; Chap. 29.18. & 35.5. 2 Cor. 4.6. contrary to the judgement threatened; Chap. 6.9. & 29.10. and that complaint made, Chap. 42.19,20.  
*not be dimme*] Or, *look another way*. Chap. 17.7,9.  
V.4. *rash*] Heb. *hasty*. Chap. 35.4.  
*the tongue, &c.*] Chap. 35.6.  
*to speak plainly*] Or, *elegantly, neatly, clearly*; a metaphor taken from the clearnesse of the air. Chap. 18.4.  
V.5. *The vile person*] Or, *fool*. 1 Sam. 25.25.  
*shall be no more called liberall*] Or, *a prince*. Mal. 1. 8. Vice shall no more be called virtue; as Chap. 5.20. nor virtue reckoned by power and riches; Psal. 49.18. Prov. 28.11. or, vile persons shall not be preferred and advanced. Psalm. 12.8. Prov. 28. 12. 28. & 29.2.  
*said to be bountifull*] Or, *called magnificent*. Job 34.19.  
V.6. *For the vile person will speak villany*] Or, *But he shall be called vile, or, fool, that uttereth villany, or, folly*. Chap. 9.17. Men shall be accounted and called such as their words and dealings declare them to be. John 8.39,44. 1 John 3.7,10.  
*his heart will work iniquity*] Or, *whose heart worketh iniquity*.  
*to practise hypocrisie*] Or, *use prophaneesse*. Chap. 9. 17. & 33.14.  
*utter error*] By giving unjust sentence in judgement. 2 Chron. 19.6,7. Prov. 17.15.  
*and he will cause*] Or, *by causing*; or, in that he causeth.  
*the drink of the thirsty to fail*] By depriving them of their means of maintenance. Chap. 33.16.  
V.7. *The instruments also of the churl are evil*] Or, *He also shall be called a churl, whose instruments are evil*: Or, *The instruments of the churl shall be called evil*. Such an one will use all evil means to enrich himself: Mic. 6.10-12. or, he shall be so esteemed, that use th such courses; or, The means he useth, and courses he taketh, shall be deemed and termed such as they are; men shall not flatter and sooth such up in their wicked wayes, as the wonted guise of the world is. Psal. 10.3. & 49.18.  
*he deviseth*] Or, *that deviseth*.  
*lying words*] Heb. *words of falsehood*. Jer. 23.32.  
*when the needy speaketh right*] Or, *when he speaketh against the poor in judgement*.  
V.8. *the liberall deviseth liberall things*] Or, *he shall be called liberall, that deviseth liberall things*; that useth and taketh liberall counsels and courses.  
*and by liberall things shall he stand*] Or, *be established*. Prov. 12.7. or, *and standeth for liberall things*. Dan. 11.31.  
V.9. *Rise up ye women that are at ease*] He calleth on them yet to consider of the calamities, that were either to come before this blessed time, or to ensue after it, and on the women among the rest; partly, because no sex, or age, should be spared in them,

but all fare alike: 2 Chron. 36.17. partly because they were as faulty as others; Chap. 3.16. and more secure, it may be, than others, as being more addicted to their ease. Deut. 28. 30,32,41, 50,56. Though some understand it, as spoken to the cities; that is, to the inhabitants of them in generall; as Jerem. 22. 20,23.

V.10. *Many dayes and years shall ye be troubled*] Heb. *dayes above a year*; or, *dayes* (that is, a year, as Exod. 13.10. Numb. 9. 22.) upon a year. These afflictions will continue long; and when one year is over, new ones must be looked for the next year; or, for many years together shall they continue, to wit, in the Chaldean captivity: Jer. 25.11. or within the space of two years, shall these troubles begin to befall you; to wit, by the Assyrian. See the like phrase, 2 Chron. 21.15,19. for then were they put to great straits: Chap. 36. 1. & 37. 3. and shortly after was warning given of the Chaldean captivitie to ensue. Chap. 39.6,7.

*for the vintage shall fail*] God will take from you those means, which now ye abuse, and which make your forget him. Hof. 2.8,9.

V.11. *strip ye, &c.*] Of your ordinary raiment, and put on a mourning weed. See Chap. 3.24. & 20.2,3.

V.12. *They shall lament*] Or, *men shall lament*; or, *Lamentation shall be*.

*the teats*] For the fat and fertile fields and vineyards, which as teats yeelding milk, nourished and fed you. Ezek. 20. 6. Or, for want of milk, to nurse you poor infants with, Lament. 2. 11. & 4.3,4.

*the pleasant fields*] Heb. *fields of desire*; as Chap. 2.16. Jer. 3.15.

V.13. *thorns and briers*] Chap. 7. 23,24. & 34.13. Hol. 9.6. *yea upon*] Or, *burning upon*. Chap. 3.24.

*the houses of joy*] The walle places, where those houses had before stood, but were now burnt or ruined by the enemy. 2 King. 25.9. called houses of joy, because they were wont to make merrery in them. Amos 3.15.

*joyous citie*] Or, *revelling citie*. Zeph. 2. 15. Jerusalem. Chap. 22.2.

V.14. *the palaces shall be forsaken, &c.*] Heb. *palace, the Kings house*. 2 King. 25.9. *and the cliffs and the watchtowers*. Chap. 23. 13. Jerem. 6.27. or, *the cliff and the watchtower*: of which see 2 Chron. 27.3. Nehem. 3.26.

*a joy of wilde asses*] Who shall sport themselves, running to and fro, and feeding freely there, where men used to make merrery before. Verf. 13.

V.15. *Unill the spirit be poured upon us*] When the Church shall be restored. Chap. 44.3. Joel 2.28. the promises whereof are added for the comfort of the faithfull.

*from on high*] From Christ now in heaven. Act. 2. 33. Ephes. 4.8,11.

*the wilderness be a fruitfull field*] Heb. *Carmel*. Jer. 2.7. That which is now deemed a fruitfull pasture, shall then seem but a wilde forest, in regard of what it shall be; they that were wholly barren of grace and goodnesse, shall abound in it; and they that had some beginnings of it, shall so abound, that their former estate shall seem to have been meer barrenesse, in comparison of their present condition. See Chap. 29.17. & 30.26. & 35.1.

V.16. *judgement shall dwell in the wilderness*] All places, the whole Church throughout, shall be possessed of grace and goodnesse, and upright dealing. Chap. 33.5. & 60.21.

V.17. *the work of righteousness shall be peace*] The fruit whereof shall be peace, that is, prosperitie, joy and tranquillitie. Psal. 119.165. Chap. 26.23. Rom. 14.17. Jam. 3.18.

V.19. *When it shall hail, coming down on the forest*] Or, *But he shall hail when he cometh down on the forest*. Gods judgements shall be bent against, and poured forth upon the waste of the world, without the pale of the Church, and shall ruinate their cities. Josh. 10. 11. Psal. 11. 6. Chap. 10. 33,34. & 28. 2. 17. & 30.30.

*and the citie shall be low in a low place*] Or, *and the citie shall be utterly abased*. Chap. 26.5. Heb. *with abasing shall be abased*; as Chap. 22.18. or, *stand below on a plain*; as Jerem. 17. 26. & 32.44.

*that sow beside all waters*] On grounds well watered, that may yeeld much increase. Chap. 19.7. & 23.3. & 35.6,7. Eccl. 11.1. The blessing of Christs ministerie under the Gospell. Matth. 13. 8,23. Luke 8.8,15.

*the feet of the ox and the ass*] To till and ear the ground. Chap. 30.24. A type of the spirituall husbandrie accompanied with Gods blessing. 1 Cor. 3.6-9. in which Gods Ministers are as these labouring cattell. 1 Cor. 9.9,10.

## C H A P. XXXIII.

Verf. 1. **V**O to thee that spoilest] The enemies of Gods Church, the Assyrians and Chaldeans. Chap. 17.4. & 21.2. Sennacherib especially.

*when thou shalt cease to spoil*] When thy time is expired, thou shalt be bereft of thy power, and then others shall spoil thee. Jer. 25.12,14. Habak. 2. 8. as thou hast dealt with others, so shall others deal with thee. Matth. 7.2. Rev. 13. 10.



they shall deal treacherously with thee ] The Chaldeans shall do to the Assyrians, as they had done to Gods people; and the Medes and Persians to the Chaldeans, as they to the Assyrians: Or, Senacheribs sons shall deal treacherously with him, as he before with others. Chap. 37. 38.

V. 2. O LORD, be gracious unto us ] The prayer of Gods people, intreating him to make good this his word, and to glorifie himself by defence and deliverance of them in their distresses; the onely refuge of the faithfull in such times. Pro. 18. 10. Chap. 26. 16.

we have waited for thee ] Chap. 25. 9. & 26. 8.

be thou their arm ] Or, which wait their arm: their succour and safeguard, Jer. 17. 5. who didst mightily help, defend and deliver our fathers when they fought unto thee. Psal. 22. 4, 5. & 89. 21. & 136. 12.

every morning ] Heb. in the mornings. Lam. 3. 23. Speedily, or constantly. Psal. 143. 7. Job 7. 18.

V. 3. At the noise, &c. ] A propheticall answer to the peoples prayer, by way of promise foretelling the performance of what they prayed for.

the people ] The Assyrian forces. Chap. 37. 36, 37.

fled ] Or, shall flee.

at the lifting up of thy self ] Of thine arm to smite the enemy. Chap. 26. 11. or, of thy self, raising up thy self. Psal. 68. 1. & 78. 65. or, set aloft, as upon a tribunall. Rev. 6. 16. vers. 5. 10.

were scattered ] Or, shall be scattered.

V. 4. like the gathering of the Caterpillar, &c. ] Ye, that like Caterpillars and locusts have pillaged others, shall now be gathered together with your pillage, on heaps, like locusts, and so destroyed; as Exod. 8. 13, 14. Or, ye shall be stript and pillaged, and left as bare, as Locusts and Caterpillars use to leave the places where they come. Exod. 10. 15. Joel 1. 14. & 2. 3.

running to and fro of locusts ] That run to and fro in the corn. Joel 2. 7.

V. 5. The LORD is exalted ] Or, will be exalted. Vers. 10. He will manifest his might, and gain much honour to himself by the destruction of his enemies. Chap. 2. 11. 17. & 12. 4.

he dwelleth on high ] Psal. 93. 4. & 115. 3. Chap. 57. 15.

hath filled ] Or, will fill.

Zion ] Jerusalem. Chap. 1. 8, 27.

with judgement and righteousness ] Chap. 32. 1, 16.

V. 6. thy times ] O Hezekiah. See Chap. 32. 1.

strength of salvation ] Heb. salvations; all manner of salvation. 2 Sam. 22. 51. The means of establishing and strengthening thee. Eccl. 7. 11, 12. & 9. 16, 18.

is his treasure ] Or, shall be his treasure; that is, As dear unto him as any treasure; or, a means of enriching him. Psal. 112. 1. & 128. 1, &c.

V. 7. their valiant ones ] Or, messengers. 2 Sam. 23. 20. Senacheribs Captains, sent to summon the Citie. Chap. 36. 4, 13.

the ambassadors of peace shall weep bitterly ] Hezekiahs messengers, sent to treat of peace, but not prevailing. Chap. 36. 3, 22.

V. 8. The high wayes lie waste ] By means of the Assyrian invasion. Vers. 9. Chap. 36. 1, 2. & 37. 24, 25.

the way-faring man ceaseth ] Not daring to travell for fear of the enemy. Jud. 1. 6.

he hath broken the covenant ] Before made with Hezekiah. 2 King. 18. 14. vers. 1.

despised the cities ] 2 Chron. 32. 1.

V. 9. The earth mourneth ] The land wasted by them. Vers. 8.

Lebanon is ashamed ] Chap. 14. 8. & 37. 24.

hewen down ] Or, withered away. Chap. 19. 6.

Sharon ] A fertile and pleasant region, lying in the tribe of Gad, beneath mount Lebanon. Josh. 12. 18. 1 Chron. 5. 16. & 27. 29. Cant. 2. 1. Chap. 35. 2. The like were, Bashan, adjoining to it; 1 Chron. 5. 12, 16. Psal. 22. 8. & 68. 15. Chap. 2. 13. and Carmel. 1 Sam. 25. 2. Chap. 29. 17. See Jer. 4. 26.

V. 10. Now will I rise ] To help and deliver my Church. Psal. 12. 5. & 78. 65. mans extremitie being Gods opportunitie. Chap. 37. 3. & 59. 16.

will I lift up my self ] Vers. 5.

V. 11. Ye shall conceive chaffe ] Your designs, which ye go great with, and by which ye promise great matters to your selves, shall be all frustrate, and unable to produce ought. Psa. 7. 14.

your breath as fire shall devour you ] The fire that ye have blown and kindled to burn others, shall consume your selves. Chap. 10. 11. Dan. 3. 22. Or, your rage and fury shall be your own ruine and confusion. Psal. 76. 10, 12. Chap. 37. 29.

breath ] Heb. spirit. Job 15. 13.

V. 12. as thorns cut up shall they be burnt in the fire ] Psal. 80. 16. Chap. 27. 4, 11.

V. 13. Hear ye that are farre off ] So great and notorious shall the vengeance be, that it shall be talked of farre and near. Chap. 59. 19.

V. 14. Zion ] Jerusalem. Vers. 5. 20.

are afraid ] Either not believing Gods promises of deliverance, Chap. 7. 2, 9. or, affrighted with his judgements, (as Psal. 119. 119, 120.) and complaining of his rigour and severity; with Cain. Gen. 4. 13.

the hypocrites ] Or, prophane ones. Chap. 9. 17. & 24. 5.

with the devouring fire ] With God; who is so, when he is incensed. Deut. 4. 24. & 9. 3. Heb. 12. 29.

V. 15. He that walketh, &c. ] Psal. 15. 2. & 24. 4.

righteously ] Heb. in righteousness. Psal. 11. 7. & 103. 6.

uprightly ] Heb. uprightnesses. Chap. 45. 19. most righteously and uprightly; or, all manner of either. See vers. 6.

oppressions ] Or, deceits. Chap. 30. 12.

from hearing of blood ] Of counsels, or courses tending thereunto. Prov. 1. 10, 11.

blood ] Heb. blouds. Chap. 1. 15.

shuteth his eyes from seeing evil ] From viewing of ought, by the sight whereof he may be enticed and induced unto evil. Job 31. 1. Psal. 119. 37. Matth. 5. 28. Or, that cannot endure to see evil practised. Psal. 119. 158. Hab. 1. 13. 2 Pet. 2. 7, 8.

V. 16. dwell on high ] In safetie. Psal. 18. 33. Heb. in heights, or, high places. Chap. 58. 14.

rocks ] Places naturally fit for defence. Judges 15. 8. & 20. 45. Psal. 31. 3.

bread shall be given him ] He shall have no want of necessary provisions. Psal. 84. 11. 2 Cor. 9. 10.

his waters shall be sure ] They shall not fail. Jer. 15. 18. Chap. 32. 6.

V. 17. the king in his beautie ] Hezekiah, delivered from his enemies, and restored to his former state and dignitie. 2 Chron. 32. 22, 23.

the land that is very farre off ] Heb. the land of farre distances. Ambassadors that shall from forain parts repair to thee. 2 King. 20. 12, 14. Chap. 39. 1, 3. Or, Thou shalt be at libertie, to visite places farre and neer, without fear of danger.

V. 18. Thine heart shall meditate terror ] Before this deliverance, in the time of thy distresse, thou shalt be full of fears. Chap. 37. 1, 4.

Where is the scribe ] The speeches of persons full of distraction, asking, where is this officer, and that officer, to look to his charge. See Chap. 22. 8--10.

Where, &c. ] Chap. 19. 12. 1 Cor. 1. 20.

receiver ] Heb. weigher. See Jer. 32. 9.

counted ] Or, couneth, or, surveigheth. Chap. 20. 10.

V. 19. Thou shalt not see a fierce people ] Thou shalt no longer be vexed with cruell and strange people. Chap. 16. 4. or, they shall have no access unto thee. Chap. 37. 33.

perceive ] Or, understand; Heb. hear. Chap. 36. 11.

a stammering tongue ] Or, ridiculous; such as that seemeth to us, which we understand not. Chap. 28. 11. Deut. 28. 49, 50. Psal. 81. 5. 1 Cor. 14. 11.

V. 20. Look upon Zion ] See, how safe and whole she is; for all the enemies presumptuous threats and vaunts. Chap. 10. 11. & 36. 14, 15. & 37. 24. So Psal. 48. 12, 13.

Zion ] Jerusalem. Vers. 5. 14.

solemnities ] Or, solemn meetings. See Chap. 14. 13.

at a tabernacle that shall not be taken down ] Jer. 10. 20. The firmesse and stabilitie of the Church, Gods inheritance, and the seat of his residence, (as the tabernacle sometime, here alluded unto) through his gracious support. Psal. 46. 5. & 48. 8. & 125. 1, 2. Matth. 16. 18.

V. 21. the glorious LORD will be unto us a place of broad rivers ] Heb. broad of spaces, or, hands. Chap. 22. 18. Psal. 104. 25. Let us content our selves with the still waters of Siloam, Chap. 8. 6. and God will be unto us as a broad river with a strong stream, by which no enemy shall have access to us.

V. 22. the LORD is our judge ] Psal. 75. 7. & 94. 2.

lawgiver ] Jam. 4. 12. Heb. statute-maker. Gen. 49. 10. Chap. 10. 1.

king ] Psal. 44. 4.

he will save us ] Psal. 69. 35. Chap. 37. 35.

V. 23. Thy tacklings are loosed ] Or, shall be loosed; or, They have forsaken thy tacklings. Your shipping, O Assyrians, is all wrecked; ye have miscarried, as by shipwrack. Psal. 48. 7.

the prey of a great spoil ] The spoil of the Assyrians, shared among Gods people. Psal. 68. 12.

the lame take the prey ] Or, shall take the prey. The weakest and most impotent shall be able enough to make spoil of them; as 2 Sam. 5. 6, 8. or, shall among the rest seise on the prey, when the enemy is fled. 2 Kings 7. 8. 2 Chron. 20. 25. Chap. 37. 36, 37.

V. 24. the inhabitant ] Of Jerusalem. Vers. 20. See Psal. 103. 3. & 105. 37.

shall be forgiven ] Or, eased of; or, have it taken away. Psal. 32. 1.

their iniquitie ] Which had before incensed Gods wrath against them, Chap. 5. 25. and lay as an heavy burden, in the guilt of it, upon them; Chap. 22. 1. but shall then be remitted and removed. Chap. 38. 17. & 43. 25. Jer. 31. 34.

#### CHAP. XXXIII.

Vers. 1. Come neer ye nations ] He calleth upon all people; yea all creatures, as Chap. 1. 2. to see and consider, as what he had done with one nation, Chap. 33. 13. so what he is about now to do with the rest.

all that is therein ] Heb. the fulnesse thereof. Chap. 42. 10. Psal. 24. 1.



Isa. 33. 20. Zion — This is a Taber-  
nacle, which though it shall be chang-  
ed, yet, (as the Prophet speaks of Zion  
in her beauty and glory Isa. 33. 20)  
shall not be taken down.

Caryl, Job, 26. 7. p. 755.



Cap. 34. 14, 15. Satis tamen conuerſit in-  
ter omnes, his uocibus notari animalia  
faciem hominum gestantia. Calvin.



all things that come forth of it ] Heb. the off-spring of it. Chap. 22. 24. and 42. 5.

V. 2. all nations ] That have been enemies to his people. vers. 8. Chap. 14. 26. the Edomites especially. vers. 5.

he hath utterly destroyed them ] He hath passed a doom of destruction upon them ; as sure to be put in execution, as if it were executed already. Chap. 14. 26, 27. Joh. 3. 18.

V. 3. shall be cast out ] To be devoured by birds and beasts, having no buriall afforded them : as they had formerly dealt with Gods people. Psal. 79. 2, 3. Jer. 7. 33. & 34. 20.

their stink, &c. ] Chap. 66. 24. Amos 4. 10.

shall be melted with their blood ] Shall run down with streams of blood ; as if they were dissolved into blood. Chap. 64. 2, 3.

V. 4. all the host of heaven shall be dissolved ] So great shall their fear and terror be, that heaven and earth shall to them seem dissolved. Chap. 13. 10, 13. & 24. 21.

the heavens shall be rolled together as a scrole ] Heb. as a book, alluding to such books as were then in use, called rolls, or, volumes : ( See Jer. 36. 2. ) which being rolled up, the things contained, or written in them, do no more appear then as if they were not. So Rev. 6. 14.

fallen fig from the fig-tree ] As the green figs, that come first, but shed after a while, when others put forth. Rev. 6. 13.

V. 5. my sword shall be bathed ] Shall be embued in blood. Jer. 46. 10.

in heaven ] It is determined so in heaven. Psal. 119. 89. whence the wrath of God revealeth it self. Rom. 1. 18.

Idumea ] Heb. Edom : that is, *Esau*. Gen. 25. 30. & 36. 8. the Edomites, his posteritie.

the people of my curse ] An accursed people ; however they deemed themselves holy, because of the seed of Isaac. Mal. 1. 2-4. 2 Pet. 2. 14.

V. 6. The sword &c. ] See on vers. 5. Jer. 46. 10. Deut. 32. 32. of lumbes and goats, &c. ] Men of all estates and ranks. Rev. 19. 18. these here mentioned of the meaner sort.

a sacrifice ] A great slaughter : for the same word signifieth as well to slay, as to sacrifice, 1 Sam. 26. 24. but teamed a sacrifice here the rather ; to shew that Gods vengeance executed on his enemies is as pleasing to him as any sacrifice. Ch. 1. 24. Jer. 46. 10.

Bozrah ] The Edomites chief citie. Chap. 63. 1. Jer. 49. 13.

V. 7. the unicorns ] Or, rhinoceros. Job 39. 9. Great captains, and powerfull princes. Psal. 22. 21. Jer. 50. 27. Rev. 19. 8.

with them ] With the meaner sort, mentioned vers. 6.

foke ] Or, drunken, vers. 5.

V. 8. the day of the Lords vengeance, &c. ] Chap. 63. 4. for the controversie of Zion ] For the wrongs done to his people. Chap. 35. 4. & 59. 18. Mic. 7. 9.

V. 9. the streams thereof &c. ] Of the land of Idumea. vers. 5. turned into pitch, and the dust thereof into brimstone ] He alludeth to the destruction of Sodom and Gomorrah, Gen. 19. 24. Deut. 28. 23. Rev. 19. 20. & 20. 10.

V. 10. It shall not be quenched &c. ] Jer. 7. 20. the smoke thereof &c. ] Rev. 14. 11. and 18. 18. and 19. 3.

from generation to generation ] vers. 17.

it shall lie waste ] Heb. be wasted. as Chap. 60. 11.

none shall passe through it &c. ] Jer. 9. 12.

V. 11. But the &c. ] Chap. 14. 23. Zeph. 2. 14. Rev. 18. 2. cormorant ] Or, pellicane. Lev. 11. 18. Psal. 102. 6.

he shall stretch out upon it the line of confusion, &c. ] It shall be levelled out to desolation, 2 King. 21. 13. Lam. 2. 8. so that it shall be in vain to attempt the restoring of it again. Mal. 1. 4.

stones ] Or, plummet. Zech. 4. 10.

V. 12. nobles ] Heb. white ones. Eccl. 10. 17. Jer. 27. 20. such as go usually in white, that is, fair and gorgeous apparel. Eccl. 9. 8. Luk. 7. 25. Rev. 3. 4. & 7. 9, 13, 14.

none shall be there ] None of the blood roiall, or of the peers, shall be left, that may take the government upon him. Chap. 3. 6.

V. 13. in her palaces ] In the wast places, where they formerly stood. Chap. 32. 13, 14.

an habitation of dragons ] Jer. 9. 11. and 10. 22.

owls ] Or, ostriches. Lam. 4. 3. Heb. daughters of the owl. Chap. 43. 20.

V. 14. The wild beasts of the desert, &c. ] Chap. 13. 21. Heb. Ziiim.

the wild beasts of the island ] Heb. Ijim.

the strichowl ] Or, night-monster.

a place of rest ] Heb. rest. Gen. 8. 9.

V. 15. There shall &c. ] Idumea shall become an horrible desolation, and a wast wilderness.

the great owl ] Or, as senec, the mavis.

lay ] Heb. deliver. Chap. 66. 7.

gather ] Or, brood. Jer. 17. 11. Matth. 23. 37.

V. 16. out of the book of the Lord ] In the book of the Law, where these curses are recorded : or, these shall as certainly be found there, as if they were entred each one by name and title, into a roll of record. Psal. 56. 8. Malac. 3. 16. Chap. 65. 6, 7.

it hath commanded ] Or, is it that hath commanded, this to be done.

it hath gathered them ] Or, is it that hath gathered them, there to inhabite.

V. 17. He hath cast the lot for them ] God hath shared it out to them for an inheritance, as by lot and line. Psal. 16. 5, 6.

from generation to generation ] Heb. to generation and generation. Chap. 60. 15. See vers. 10.

## C H A P. XXXV.

**T**He wilderness &c. ] The glorious restitution and restauration of the Church, opposed to the destruction and desolation of the enemies thereof, and their lands. Chap. 34.

the solitary place ] Or, wast. Heb. land of drinesse, or drought. Chap. 41. 18.

the desert shall rejoice ] Chap. 51. 3. & 52. 9.

V. 2. the glory of Lebanon shall be given unto it, &c. ] The Church, that was formerly as a wast wilderness, having been over-run and laid wast by her enemies, shall become a most plentiful and beautifull place. See Chap. 33. 9.

the glory of the Lord ] Gods presence in his Church ; the main cause of all this. Zech. 2. 5.

V. 3. Strengthen ye the weak hands, &c. ] He exhorteth them to encourage one another ; Gods ministers especially, to hearten the weak, to expect with patience the time of Gods gracious visitation approaching. Heb. 12. 12.

V. 4. of a fearful heart ] Heb. hystie. Chap. 32. 4. prone to fear ; opposed to confidence. Chap. 28. 16.

with vengeance ] To destroy your enemies. Chap. 34. 8. and 59. 18.

save you ] Chap. 33. 22. Matth. 1. 21.

V. 5. the eyes of the blind shall be opened ] Chap. 29. 17. and 32. 3. & 42. 7. & 43. 8. Matth. 9. 27, &c. & 11. 5. & 12. 22. & 20, 30, &c. and 21. 14. Joh. 9. 6, 57.

opened ] By the knowledge of Christ revealed. Act. 26. 18. 2 Cor. 4. 6. Eph. 1. 18.

the ears of the deaf &c. ] Matth. 11. 5. Mark. 7. 32, &c.

shall be unstopped ] To hearken to Gods word. Psal. 40. 6. Job 33. 16. Chap. 50. 5. Rom. 15. 18.

V. 6. the lame man leap ] Matth. 11. 5. and 15. 30. and 21. 14. Joh. 5. 8, 9. Act. 3. 2. and 8. 7. and 14. 8. &c.

as an hart ] Going on as evenly and straightly, so nimbly and cheerfully in the good ways of God. Psal. 119. 32. Heb. 12. 13.

the tongue of the dumbe ] Matth. 9. 32, 33. and 12. 22. and 15. 30. sing ] To Gods praise. Luk. 1. 64. Col. 3. 16.

in the wilderness &c. ] They that were barren before, shall become fruitfull in grace and goodness. Phil. 1. 11.

shall waters break out ] Joh. 7. 38, 39.

V. 7. the parched ground &c. ] Chap. 41. 18.

the habitation of dragons ] Chap. 34. 13.

grasse with reeds ] Or, a court for reeds.

V. 8. an high-way ] Or, a causey. Chap. 7. 3. and 40. 3. and 49. 11. a causey and a way ; that is, a way cast up. Chap. 62. 10. Jer. 18. 15. for firmesse and surenesse, the way to heaven. Matt. 7. 13.

the way of holinesse ] An holy way. as Chap. 48. 2. Or, a way for the Saints of God, not for the wicked. Matth. 7. 14.

but it shall be for those ] Or, for he shall be with them : or, be a guide to them. God shall conduct and guide them in it ; as he did the Israelites in the way to Canaan ; Exod. 13. 21. by his word and his Spirit. Chap. 30. 21. and 59. 21.

the way-faring men, though fools, shall not erre ] The simplest so conducted, shall not misse of their way. Psal. 25. 8, 9. and 119. 130. Luk. 1. 79. though they be but simple ones of themselves, which might easily misse their way ; and as way-faring men in a strange countrey, where they soon mistake it. See Chap. 30. 21.

V. 9. No lion, &c. ] Nothing shall be there, that may hurt, or annoy. Chap. 11. 9.

go up thereon ] Or, passe along thereby : as 2 Sam. 2. 1. and 5. 19, 20. Chap. 36. 10.

shall not be found there ] Or, be there. Chap. 13. 15 and 51. 3.

V. 10. the ransomed ] Those that shall be delivered from the Babylonian captivitie, either corporall, or spirituall. Psal. 107. 2. Chap. 51. 11.

return and come ] Or, come again. as Gen. 26. 18.

everlasting joy ] Chap. 61. 7. Joh. 16. 22.

upon their heads ] As a crown. 2 Tim. 4. 8. Jam. 1. 12. 1 Pet. 5. 4.

they shall obtain joy and gladnesse ] They shall be filled with abundance of spirituall joy. Psal. 126. 1, 2. Rom. 14. 17. 1 Pet. 5. 4.

sorrow and sighing shall flee away ] Chap. 25. 8. and 30. 19. Rev. 21. 4.

## C H A P. XXXVI.

Verf. 1. **N**ow, &c. ] This relation is here inserted out of the Books of the Kings and the Chronicles, to seal up the truth of Gods former promises and threatnings, concerning the deliverance of his Church, ( though he suffer it to be sometime in distress ) and the destruction of her enemies. Chap. 10. and 24. and 25. and 30. and 34. and 35.

it came to passe, &c. ] 2 King. 18. 17. 2 Chron. 32. 1.

DDDD 2



in the fourteenth year of king *Hezekiah* ] After he had abandoned idolatry, and setled Gods worship: 2 King. 18. 4. 6. 2 Chron. 29. and 30. and 31. yet would God exercise his faith and patience; and chastise him also, for his distrust; 2 King. 18. 14-16. and his people for their neglect of him and contempt of his word. Chap. 22. 11-13.

all the defended cities of *Judah* ] Most of them; not all simply, Chap. 37. 4. 3. all, some few excepted; which might seem none to speak of, in comparison of the number of the rest: so Chap. 64. 6. 7. Jer. 6. 28. and 9. 2.

V. 2. *Rabshakeh* ] *Senacheribs* chief captain: his name importeth a grand, or chief butler: which, it may be, was his office in court.

*Lachish* ] A citie of *Judah*, *Josh. 15. 39.* before which he then sate; but had not yet taken it. Chap. 37. 8.

a great armie ] Heb. *heavie*. Chap. 32. 2.

the upper pool ] Chap. 7. 3. and 22. 9.

V. 3. *came forth unto him* ] By the Kings appointment. *vers. 21.* over the house ] Advanced now to the office of high Steward, which *Shebna* formerly held, as was foretold. Chap. 22. 20, 21.

*Shebna the scribe* ] Or, *Secretarie*. Who was high Steward before, Chap. 22. 15. And this seemeth to have been the first step of his fall, there foretold and threatened. Chap. 22. 19. Of the office see 1 King. 4. 3.

the recorder ] Or, *Remembrancer*. Chap. 62. 6.

V. 5. *I say, sayest thou, (but they are but vain words)* ] Or, *I say, it is onely a vain word, or, speech*. Heb. *a word of lips*. *Prov. 14. 23.*

*I have counsell and strength for warre* ] Or, *but counsell and strength are for the warre*. He chargeth *Hezekiah*, that he trusted to his own wisdom and strength; when as his trust was in God alone. 2 Chron. 32. 8. Or, he would bear him in hand, that he relied onely on vain words, having neither good advise, nor strength; which are requisite for warre. *Prov. 20. 18. and 24. 6. Luk. 14. 31.*

V. 6. *in the staff of this broken reed, &c.* ] Or, *in this bruised (Chap. 42. 3.) staff of cane*: alluding to such canes as they used commonly for walking staves; and the weaker fort, for support and stay. See Chap. 10. 20. and 50. 10. One that is altogether unable to help; Chap. 30. 5. and such as will not fail onely, Chap. 20. 5, 6. but wound and maim them, that shall trust unto him. Chap. 30. 3. See *Ezek. 19. 6, 7.*

V. 7. *whose high places, and whose altars Hezekiah hath taken away* ] He laboureth to withdraw him from his trust in God; as having wronged him by demolishing the altars, which yet were not Gods, but the idols. 2 King. 18. 4. 2 Chron. 32. 12.

V. 8. *give pledges, I pray thee, to my master* ] Or, *hostages*. Heb. *mingle thy self with my master*. *Ezra 9. 2. Prov. 20. 19. and 24. 21.* and *I will give thee two thousand horses, &c.* ] Engage thy self to be at my Masters command, if thou beest not able to finde riders enow for so many horses as he shall tender unto thee: spoken in scorn, as deriding the small number of his forces; implying that his Master could soon tender him more horse, then he was able to furnish with men.

V. 9. *How then wilt thou turn away the face of one captain, &c.* ] He twitteth him with his small power, as not able to make his partie good with any one the meanest of his Masters commanders: much lesse to stand out against his whole army.

on *Egypt* ] That which the people of *Judah* were indeed over-prone to. Chap. 31. 1. *Ezek. 29. 16.*

V. 10. *am I now come up without the LORD* ] He pretendeth a command and commission from God, and a secret one there was indeed: but such as he little dreamed of, or intended to execute. See Chap. 10. 5-8.

*Go up* ] Or, *go on*; proceed. 1 King. 22. 12, 15. Chap. 35. 9.

V. 11. *Syrian* ] Heb. *Aramite*. *Ezra 4. 7.*

*understand it* ] Heb. *heare it*. Chap. 33. 19.

in the eares ] Or, *hearing*.

V. 13. *cried* ] Chap. 33. 7.

V. 15. *make you trust in the LORD* ] See 2 Chron. 32. 7, 8.

band ] Or, *power*. as Chap. 19. 4. Chap. 22. 14. and 37. 10.

V. 16. *thus saith the king, &c.* ] He would make them beleeve, that their condition should be bettered by making agreement with him.

*Make an agreement with me by a present* ] Or, *Seek my favour by a present*. Heb. *make with me a blessing*. *Gen. 33. 11. 1 Sam. 25. 27. 2 King. 5. 15.*

*come out to me* ] Yeeld your selves to me. 2 King. 24. 12.

*eat ye every one of his vine, &c.* ] Enjoy freely each one his own.

*Prov. 5. 15.*

*cistern* ] Or, *pit*. *Lev. 11. 36. Jer. 14. 3.*

V. 17. *a land of corn, &c.* ] *Deut. 8. 8.*

V. 18. *Beware lest* ] A defective speech. See the like, *Gen. 3. 22.*

*Hath any of the gods, &c.* ] Chap. 37. 10-13.

V. 19. *Hamath and Arpad* ] Chap. 10. 9.

*Sepharvaim* ] 2 King. 17. 24. 32.

*Samaria* ] Chap. 10. 10, 11.

V. 20. *that the LORD should deliver Jerusalem* ] Thus the wicked account God no better then an idol, not apprehending,

how he useth them but as scourges and instruments. Chap. 10. 5, 15. 2 Chron. 32. 13-15, 19.

V. 21. *they held their peace* ] As deeming it in vain to stand arguing the matter with him; when it would but incite him to further outrage. *Prov. 9. 7, 8. and 26. 4. Amos 5. 13.*

V. 22. *with their clothes rent* ] In token of detestation of the blasphemie they had heard; *Matth. 26. 65.* or, of their perplexitie and extremitie of grief. *Ezra 9. 3. Job 1. 20. Chap. 33. 7. and 37. 1.*

## C H A P. XXXVII.

*Verf. 1. It came to passe, &c.* ] 2 King. 19. 1, &c.

*he rent his clothes, and covered himself with sackcloth* ] In sign of detestation, grief and repentance, Chap. 36. 22. *Jon. 3. 6.*

*with sackcloth* ] Heb. *with sack* as 1 King. 21. 27. *Dan. 9. 3.*

*went into the house of the LORD* ] To pray, as *vers. 14. 15.* that he might in person himself also perform that office, which he requested in his behalf of the Prophet, *vers. 4. Eith 4. 16. Jon. 3. 6, 7.*

V. 2. *Eliakim, &c.* ] Chap. 36. 3.

*covered with sackcloth* ] Heb. *with sacks*. as 1 Chron. 21. 16. *vers. 1.*

*unto Isaiah* ] To have comfort from him, and help of his prayers; the onely two remedies of Gods people in all such occurrents, to have recourse to God, and to his Ministers, Chap. 26. 16. & 33. 2.

V. 3. *a day of trouble, and of rebuke* ] Either of rebuke, whereby God rebuketh us for our sinnes, *Job 33. 19.* or, of taunting and reviling, wherewith the Assyrian taunteth and revileth us, *vers. 4.*

*blasphemy* ] Or, *provocation*. *Ezek. 35. 12.*

*the children are come to the birth, &c.* ] Heb. *breach*. or, *breaking out* Chap. 66. 9. *Hos. 13. 13.* We are in as great distresse, as a woman, that is in fore travell, and cannot be delivered; her own strength being spent; and that she goeth with, unable to work for it self, Chap. 26. 18.

V. 4. *God will hear* ] Take notice of, and take to heart; and by some evident sign shew that he doth, *Psal. 65. 5. and 86. 17.* For when God deferreth to right the wrongs of his, it seems to flesh and blood, that he doth not know, or regard them, *Psal. 94. 7. Chap. 40. 27.*

*and will reprove the words* ] Or, *and to taunt us with words*. *vers. 3. Job 15. 3.*

*lift up thy prayer* ] Being the Prophets office, not to comfort onely by the word, but to pray also for the people, 1 Sam. 12. 23.

*Act. 6. 4.*

*the remnant that is left* ] Heb. *found*. 2 King. 25. 19. Either the two tribes yet remaining, the other ten being carried away captive, 2 King. 17. 6. or, the residue of *Judah*, by the Assyrian not yet surpris'd, Chap. 36. 1. 2. *vers. 3. 2.*

V. 6. *Be not afraid* ] *Lam. 3. 57.*

*the servants of the King of Assyria* ] 2 Chron. 32. 16.

V. 7. *I will send a blast upon him* ] Or, *put a spirit into him*. Chap.

59. 19. *he shall hear a rumour* ] A report of the Ethiopians and Egy-

ptians coming to invade him, *vers. 9.* as 2 King. 7. 6.

*by the sword* ] Of his own sonnes, *vers. 38.* 2 Chron. 32. 21.

*in his own land* ] At *Niniveh*, his royall citie, *vers. 37.*

V. 8. *Libnah* ] A citie of *Judah*, towards *Egypt*: thereby to stay the coming of any aid thence. See *Josh. 15. 42. & 19. 26. and 21. 13.*

*Lachish* ] From whence he had sent him, Chap. 36. 2. a citie not farre distant from *Libnah*, *Josh. 10. 31.*

V. 9. *he heard say* ] The report hereof diverted him from proceeding against *Jerusalem*, *vers. 7.* See the like, 1 Sam. 23. 27, 28. *Tirhakah* ] Or, *Tarchon*.

*Ethiopia* ] Heb. *Cush*. *Gen. 10. 6.*

V. 10. *Let not thy God, &c.* ] Chap. 36. 18, 20. That God,

whom *Hezekiah* perswades you to trust in, Chap. 36. 15.

*deceive thee* ] Thus doth God suffer this wicked wretch to break forth into such horrible blasphemies before his destruction, as to tearme the God and author of all truth a deceiver.

*hand* ] Or, *power*. Chap. 19. 4.

V. 12. *Gozan* ] A citie of the *Medes*; so called of a river, be-

sides which it was seated, 2 King. 17. 6. & 18. 11.

*Haran* ] A citie of *Mesopotamia*; called also *Charre*, *Gen. 11.*

*31. Act. 7. 4.*

*Rezepb* ] A citie of the same region, called also *Rexipha*.

*children* ] Inhabitants, or natives, Chap. 11. 14.

*of Eden* ] In which countrey the garden of *Paradise* was sea-

ted, *Gen. 2. 8. Ezek. 27. 23.*

V. 13. *of Hamath, &c.* ] Chap. 36. 19. & 11. 11. 1 Chron. 18. 9.

*Jer. 49. 23.*

*Sepharvaim, &c.* ] 2 King. 17. 24.

V. 14. *the letter* ] Heb. *books*. 2 King. 5. 5, 6, 7.

*before the LORD* ] Before the place of Gods speciall presence,

*vers. 16.*

V. 16. *dwest, &c.* ] *Psal. 80. 1. 2 Sam. 6. 2.*

*the cherubims* ] Which stood on the cover or lid of the Ark, cal-

led



From the year 1771 to 1772  
the number of persons who  
were admitted into the  
hospital was 1000. The  
number who died was 100.  
The number who were  
discharged was 800.  
The number who were  
admitted into the  
hospital was 1000.  
The number who died was 100.  
The number who were  
discharged was 800.  
The number who were  
admitted into the  
hospital was 1000.  
The number who died was 100.  
The number who were  
discharged was 800.



N. 38. 3. This may be done with respect  
unto Temporal Deliverance, or any other  
particular end wherein ye Glory of God  
is concerned. — Whereas Hezekiah had  
with great zeal & Industry Reformed Re-  
ligion, & restored ye true Worship of God,  
The cutting him off in ye midst of his  
days, would have occasioned the Idolatrous  
multitude to have reflected on him as one dying  
under a token of Divine Displeasure. — So Nehe-  
miah, in his Justification agt his Adversaries,  
but resolves his own personal Acceptance with  
God, into pardoning Mercy. Cap. 13. 24.  
None ever made this Plea before God for ye ab-  
solute Justification of ye Persons. Owen of  
Justif. P. 324, 325.



led also the Propitiatorie or Mercy-seat, Exod. 37. 6, 9. a special pledge of Gods residence among his people: from whence he had promised to hear and help them, Exod. 25. 22. Num. 7. 89. 2 Chron. 7. 15. Psal. 20. 2, 6.

*thou hast made heaven and earth*] See Jer. 10. 11.

V. 17. *which hath sent*] Or, and of him whom he hath sent, to wit, Rabshakeh, Chap. 36. 2. vers. 4.

V. 18. *nations*] Heb. *lands*. See 2 King. 19. 17. Chap. 66. 8.

V. 19. *have cast their gods into the fire*] 2 Sam. 5. 21. Heb. given, Ezek. 15. 4, 6.

*no gods*] 2 Chron. 13. 9. Gal. 4. 8.

*the work of mens hands, &c.*] Psal. 115. 4. Chap. 40. 19, 20. & 44. 12, 17. Jer. 10. 3, 4.

V. 20. *that all the kingdomes of the earth may know, &c.*] He desireth deliverance, that God may thereby be magnified, Chap. 59. 19. Psal. 83. 18.

V. 22. *The virgin*] The Jewish nation, inhabiting Jerusalem, which God hath as a chaste virgin espoused to himself, Chap. 54. 5. Hof. 2. 19, 20. 2 Cor. 11. 2. Rev. 14. 4. and hath as great a care of, as any man, or woman, of a darling daughter, Chap. 49. 15. 16. Zech. 2. 5, 8.

*the daughter of Zion*] That dwelleth in Zion; or, the daughter of Zion, that is, Zion it self; the place for the people, Ch. 1. 8, 27. So afterward, *the daughter of Jerusalem*, for Jerusalem it self, or her inhabitants, Lam. 2. 13.

*hath shaken her head*] As thou shakedst thine hand in threatening-wife at her, Chap. 10. 3. 2. so doth she now her head in scorn and derision at thee, Psal. 22. 7. Jer. 18. 16.

*at thee*] Heb. *after thee*, when thou haddest betaken thy self to thine heels: a secret scoffe at his shamefull flight, vers. 37. 2 Chron. 32. 21.

V. 23. *against the holy One of Israel*] Both in blaspheming him, and in quarelling with his Church and his Anointed, Psal. 2. 1. & 74. 19. & 89. 51.

V. 24. *By thy servants*] Heb. *By the hand of thy servants*. Chap. 20. 2. Jer. 27. 3.

*the tall cedars thereof, and the choice firre-trees thereof*] Heb. *the tallnesse of the cedars*; and, *the choice of the firres*. Jer. 22. 7.

*the forest of his Carmel*] Or, *the forest*, and *his fruitfull field*. Chap. 29. 17.

V. 25. *I have digged and drunk water, &c.*] He boasteth of his power and policie, that could find means to furnish such an army as his was, with all necessaries: as with water, which they wanted, Chap. 36. 12. and with the very feet of his army could drie up whole rivers; and much more such waters, as they had enclosed to relieve them in the siege, Chap. 22. 9, 11. See 1 King. 20. 10.

*the besieged places*] Or, *fenced and closed*.

V. 26. *Hast thou not heard, &c.*] Or, *Hast thou not heard, how I have made it long ago, and formed it of ancient times?* (Heb. *from dayes of antiquitie*. Chap. 33. 7.) *should I now bring it to be laid waste, and defended cities to be ruinous heaps?*

*how I have done it*] That I have made the citie of Jerusalem, Psal. 78. 68, 69. Chap. 14. 32. Or, that I have done that which thou ascribest to thy self, vers. 11, 13. Deut. 32. 27. thou and thine ancestors being but mine instruments, Chap. 10. 5, 15. Or, that I have long since, even from eternitie, decreed that such things should be done: as 2 Tim. 1. 9. So Act. 2. 23. & 4. 28.

*that thou shouldest be to lay waste*] Implying, that he built his Church, not to destroy, but to preserve it, Matt. 16. 18. Or, that he had appointed him to do so to other places.

*ruinous heaps*] Or, *heaps overgrown*. to wit, with grasse, weeds, shrubs, and the like, Chap. 27. 10. Jer. 4. 7. & 26. 18.

V. 27. *their inhabitants were of small power, &c.*] Because I took their strength and courage from them, having determined to destroy them, Josh. 2. 11. Or, though the state and power of other flourishing cities be but transitorie; yet my Church, herein unlike them, because I maintain it, shall continue for ever, Chap. 27. 3. Psal. 9. 6, 7. & 46. 5. & 48. 8.

*of small power, &c.*] Heb. *short of hand*. Chap. 50. 2. & 59. 1.

*as the grasse of the field*] Psal. 90. 5, 6. & 103. 15. Chap. 40. 6.

*as the grasse on the house-tops*] Psal. 129. 6.

V. 28. *I know thy abode*] Or, *thy sitting*. Gen. 24. 55. Psal. 139. 2, 3.

*thy going out, and thy coming in*] All thy counsels, courses, and enterprises, Deut. 28. 6, 19. Psal. 121. 8.

V. 29. *therefore will I put my hook in thy nose, &c.*] Because thou cariest thy self, as a devouring fish, or a ravenous beast, or an headstrong horse; I will take thee with mine hook, and I will bridle thee, and lead thee which way I list, Chap. 30. 28. Ezek. 29. 4. Amos 4. 2.

*hook in thy nose, &c.*] As they use to deal with bears, and Bufanes or, as with fish, Job 41. 1.

*my bridle in thy lips*] As they use to deal with horses and mules, Psal. 32. 9. Jam. 3. 3.

*turn thee back, &c.*] Vers. 34.

V. 30. *Ye shall eat this yeer such as growth of it self, &c.*] He promiseth, that their ground, notwithstanding so walked by the enemy, yet should of it self feed them for two yeers together;

the yeer ensuing, being, it seemeth, a Sabbaticall yeer, Levit. 25. 20, 22.

*for ye and reap*] Return again to till your grounds without disturbance, being freed from your former foes and fears. See Jud. 6. 4. 2 Chron. 15. 5.

V. 31. *the remnant that is escaped of the house of Judah*] Heb. *the escaping of the house of Judah, that remaineth*. Chap. 4. 2. and 10. 20.

*shall again take root*] Those, that God had delivered from the hand of the Assyrians, should prosper and thrive, Chap. 27. 6.

V. 32. *shall go forth a remnant*] Returning again to their former possessions, whence for fear of the enemy they had formerly fled, Jer. 4. 4, 5.

*they that escape*] Heb. *the escaping*. Ezr. 9. 14.

*the zeale*] For his own glory, and fervent love to his people, 2 King. 9. 31. Chap. 9. 7.

V. 33. *He shall not come into this citie*] Heb. *unto this city*. For Senacherib never came before Jerusalem; though he sent men and messagers thither, Chap. 36. 2. vers. 9.

*nor shoot an arrow there*] Or, *in thither*.

*cast a bank*] Or, *discharge engine*. Jer. 6. 6.

V. 34. *By the way that he came, by the same shall he return*] He shall go as he came, vers. 29. and lese all his labour: as Jer. 14. 3.

*not come into*] Heb. *unto*.

V. 35. *I will defend this citie, &c.*] 2 King. 20. 6. Chap. 38. 6.

*for my servant Davids sake*] 1 King. 11. 13.

V. 36. *the angel of the Lord, &c.*] 2 King. 19. 35. 2 Chron. 32. 21.

*went forth*] From heaven. Psal. 57. 3.

*in the camp of the Assyrians*] Lying, as some think, with Senacherib himself, before Libnah, vers. 8. Or, as others, about Jerusalem: upon report whereof, soon brought to him, he retired with the residue of his forces, vers. 36. See Chap. 30. 33.

V. 37. *Nineveh*] The chief citie of Assyria, Gen. 10. 11. Chap. 31. 8, 9.

V. 38. *smote him with the sword*] Vers. 7.

*Armenia*] Heb. *Ararat*. Gen. 8. 4.

*Esraddon*] Otherwise, as some think, called Sardanapalus: under whom the Assyrian Monarchie was ruined. See mention of him, Ezra 4. 2.

## C H A P. XXXVIII.

Vers. 1. *IN those dayes was Hezekiah sick*] 2 Kin. 20. 1, 2. 2 Chron.

32. 24. Shortly after the deliverance from the Assyrian, Chap. 37. Thus will God have his in continuall exercise; that thereby he may enure them, to depend constantly upon him alone, and to aspire unto heaven, 2 Cor. 1. 9. & 5. 2. 4.

*unto death*] His disease being in its own nature deadly.

*Set thine house in order*] Heb. *Give charge concerning thine house*. Chap. 43. 5.

*thou shalt die, and not live*] Heb. *thou art dead*. no better then a dead man; as sure to die, as if already dead. So Gen. 20. 3. Joh. 3. 18. Rom. 7. 30. Yet a secret reservation there was, though the message was peremptorie, to humble and trie him: as Jon. 3. 4.

V. 2. *turned his face toward the wall*] As he lay in his bed; not out of fullnesse and discontent; as Ahab, 2 King. 21. 4. but out of seriousness and devotion; that he might be the more retired, and lesse distracted in prayer, 1 King. 18. 42.

V. 3. *how I have walked before thee*] How I have carried my selfe carefully and faithfully, as in thy sight, Gen. 5. 22. & 6. 9. and 17. 1. Psal. 16. 8. & 119. 168. 1 King. 15. 5, 14. 2 Chron. 25. 2.

*in thy sight*] Heb. *eyes*. Jer. 26. 14.

*weep sore*] Heb. *with great weeping*. 2 Sam. 13. 36. As being much troubled; partly that he should die so soon after deliverance from so great a calamitie, as deemed unworthy to enjoy the blessed fruit of it, 2 King. 7. 2, 19, 20. partly foreseeing the danger, likely to befall Church and State, should he then be taken away, having as yet no issue; for his sonne Manasseh was not yet born. See vers. 5. 18. 2 King. 21. 1.

V. 4. *Then came the word of the Lord to Isaiah*] Before he was gotten back to his own house, ere he was out of the Kings court, 2 King. 20. 4.

V. 5. *I have seen thy tears*] Taken speciall notice of them, and taken them to heart, Exod. 3. 7. Psal. 56. 8.

V. 6. *I will deliver thee*] He promiseth, not to prolong his life onely, but to give him rest and quietnesse from the Assyrians; who might have returned to revenge their former discomfiture.

*I will defend this citie*] Chap. 37. 35.

V. 7. *a sign*] For Hezekiah had craved a sign, for the confirmation of his faith, vers. 22. and this sign, being put to his choice, 2 King. 20. 8, 10.

V. 8. *the shadow*] Together with the body of the Sunne it self, making that shadow on the diall.

*in the sunne-diall*] Heb. *in the degrees by, or, with the Sunne*.

*of Ahar*] Set up by him for publike use in some part of his palace.

*the sunne returned ten degrees*] These degrees were each of them,



them, as is supposed, halfe an hour: so that day was seventeen hours long at least; if we suppose the sunne to have retired back suddenly so many degrees; or two and twenty full; if it went back in its ordinary pace; for then five hours must be spent in his regresse, and as many in his renewed progresse unto that point, from whence he retired: whereas their ordinarie day was but of twelve hours, Joh. 11.9. and this then, within two houres, twice as long as the ordinary.

by which degrees it was gone down] Or, in the diall by which it had gone on. So that if we take the word of going down properly and strictly, it may seem, that this miraculous work began about five of the clock after noone, some houre before Sunne-set, the Sunne having then declined so many degrees. Howbeit, if we understand the words, not of the Sunnes, but of the shadows descending on the diall, it might commence from noon; some sort of dials being so composed, that the shadow descendeth as the Sunne ascendeth; and ascendeth again as it descendeth. But the plainest way of interpretation will be, if the word of going down be understood to signifie any progresse simply, without consideration of ascent or descent properly so termed: as Judg. 11.37. & 15. 11. 1 Sam. 23.6. 2 Sam. 23.21. 2 King. 8.29. Jer. 18.2. and 22.1.

V. 9. *The writing of Hezekiah*] This song of lamentation and gratulation, was left by him to posteritie, as a monument of his thankfulness; as the 51. Psalm by David, of his repentance.

was recovered of] Heb. lived from. vers. 16.21.

V. 10. *in the cutting off of my dayes*] When I was told I should die, vers. 1.12. Lam. 3.54.

the gates of the grave] Psal. 9.13.

the residue of my yeers] Of what time I might have further lived, vers. 12.

V. 11. *I shall not see the L O R D*] I shall not visit his Temple any more among the faithfull, Psal. 27.4.13. & 42.2. & 116.9. vers. 22. Chap. 53.4.

V. 12. *Mine age is departed*] The ordinary term of yeers, which in course of nature I might have attained unto, is shortned, Psal. 55.23. & 89.45. & 102.24.

as a shepherds rent] Which is soon and suddenly taken down and removed, Jer. 4.20. Lam. 2.6.

*I have cut off like a weaver my life*] As a Weaver cutteth off the web from the loame, when he hath wrought it out: or, as if he should cut it off from the loam, before it be wrought out, vers. 10.

with pining sickness] Or, from the thym.

from day even to night] This very day; shortly, speedily, without longer delay, vers. 13. Or, continually, incessantly; untill thou hast made an end of me, Job 4.20.

V. 13. *I reckoned till morning*] Or, while morning was yet. I made account over-night, that I should live till morning; but my pangs in the night perswaded me the contrary. Or, I made full account, ere the morning (that is, day, as Gen. 1.5.) was over, to have an end made of me.

that] Or, but.

as a lion] Jer. 50.17.

will be break] Or, he brake. Lam. 3.4.

from day, &c.] See vers. 12.

V. 14. *so did I chatter*] I was so oppressed with sorrow, that I could not speak, but sigh and groane, Psal. 77.4. Or, I was so full of pain, that my prayers were very quick and short.

mourn as a dove] Chap. 59.11. Ezek. 7.16.

upward] Towards heaven, to God for ease and relief, 2 Chron. 20.12. Psal. 69.3. & 119.82. & 123.1,2.

*I am oppressed, undertake for me*] Or, ease me. Sorrow and grief both of body and mind do so oppress me, and as deaths Sergeants, arrest me; that I cannot escape, unless thou bail, or rescue me, Job 17.3. Psal. 119.122.

V. 15. *he hath both spoken unto me*] Or, concerning me, as Gen. 20.13. He hath passed a sentence of death upon me, vers. 1. which he will also put in execution, 2 Cor. 1.9. Or, he hath passed his word for my recovery; and made it good, vers. 5.

*I shall go softly all my years in the bitterness of my soul*] Or, quietly; or, cheerfully, Psal. 42.4. after (as Jer. 31.13.) the bitterness of my soul, Job. 7.11. & 10.1. I shall from hence-forward have no joy of my life, as vers. 117. 1 King. 21.27. Or, I shall passe the residue of my life quietly, after this bitter brunt is over, vers. 6. See Chap. 53.8.

V. 16. *by these things*] By thy free promises and gracious performances of them, Deut. 8.3. Matt. 4.4. Chap. 64.5.

to live] Or, make me whole. Vers. 9.

V. 17. *for peace I had great bitterness*] Or, on my peace came great bitterness. Heb. bitter bitterness. Whereas I made account to live at rest, being delivered from the enemy, I had unexpected grief upon grief, Job 29.18. and 30.15. Jer. 8.15. and 14.19.

thou hast in love to my soul delivered it from the pit] Heb. thou hast loved my soul from the pit. that is, loved me, and saved me from it. A defective speech, such as ver. 14.21. Chap. 1.4. Jer. 46.27.

from the pit] Psal. 30.3. and 103.4.

thou hast cast all my sinnes behind thy back] As no more minding, or remembering them, then we are wont to doe those things, that

we cast out of sight behind our backs, Psal. 50.17. Chap. 43.25. Jer. 31.34. He valueth the remission of his sinnes, and Gods favour therein shewed him, above life it self, Psal. 32.1.5. and 63.3. and 103.3.

V. 18. *the grave cannot praise thee*] Since that God hath placed man in this world to glorifie him, the godly take it as a sign of his wrath, when their dayes are shortned; either for that God seemeth to deeme them unworthy, for their sinnes, to do him service; or out of their zeal to Gods glory, seeing so few on earth that seek it, vers. 3. Psal. 6.5. and 30.9. and 80.18. and 88.10. 12. and 102.24. and 115.17,18.

V. 19. *the father to the children*] All posteritie shall acknowledge (parents informing their children of it) thy mercy and goodness shewed unto me, Psal. 78.3,4. Joel 1.3.

V. 20. *was ready to save me*] See vers. 4.

*the stringed instruments*] Heb. *Neginoth*, Psal. 4. Hab. 3.19. Or, *hand-instruments*. For the word is more generall; and comprehendeth all instruments of musick managed with the hand; not such onely, as being stringed, are touched with the fingers, as Lute and Harp; or struck over with a quill, as the Cittern; or with a bow, as the Viol; but such also as are shaken to and fro, as the Cymbal; or beaten with the hand or stick, as the Timbrel: and are opposed to the *Nehiloth*, or *wind-instruments*; that are managed by the wind or breath, Psal. 5.

*in the house of the L O R D*] This being one principall end and use of holy assemblies, to blesse the Lord in them for his benefits, Psal. 9.14. and 22.22,25. and 40.10. and 66.13, 15. and 111.1. and 107.32. and 149.1. and 150.1.

V. 21. *Isaiah had said*] 2 King. 20.7.

lay it] Heb. *beat* or, *bruise* it to be laid: as vers. 17.

he shall recover] Heb. *live*. Vers. 9. Numb. 21.8,9.

V. 22. *What is the sign*] 2 King. 20.10.

*go up to the house of the L O R D*] He desireth life and health, that he may have libertie to repair to Gods house, vers. 11. Psal. 42.1,2. and 84.2. and 122.1. Ezek. 46.2,10.

## CHAP. XXXIX.

Vers. 1. *At that time*] 2 King. 20.12, &c. To wit, when Hezekiah was newly recovered of that dangerous sickness, Chap. 38.1.

*Merodach-baladan*] Called also Berodach, 2 King. 20.12. as Dibon Dimon, Chap. 15.9. and Baladan from his fathers name; as Matt. 16.17. Mark. 10.46. Either he, or his Father, seemeth to have been the first Chaldean King, that made head against the Assyrians, to whom that people had been formerly subject, Chap. 23.13.

*sent*] Partly to enquire of the strange miracle wrought by God for Hezekiah, 2 Chron. 32.31. partly to congratulate with him for his recovery, 2 King. 20.12. and the overthrow of the Assyrian, 2 Chron. 32.21,23. from whom he had revolted; but chiefly to shew himself an enemy to his enemy; and to ingratiate himself with one, whom God so favoured; that he might have his help, when occasion should require it, Psal. 47.9.

letters] Heb. *books*. Chap. 37.13.

was recovered] Heb. *grown strong* again.

V. 2. *was glad of them*] Was too much taken, and inwardly puffed up, and tickled with so solemn an embassage, 2 Chron. 32.25,31.

precious things] Or, *spicerie*.

precious ointment] Heb. *good oyl*. Eccl. 3.1.

armour] Or, *jewels*. Heb. *vessels*. or, *instruments*. Chap. 22.24.

there was nothing in his house] Of speciall note; worthy the seeing.

that Hezekiah shewed them not] In a vain-glorious humour; as to the embassadors of one, with whom he had not formerly had the like intercourse, 2 Chron. 32.25,31. and as one glad of such an occasion to make his wealth and magnificence known to foreign Princes abroad, vers. 2.

V. 3. *What said these men, &c.*] He demandeth of him these particulars, thereby to bring him to a clearer sight, of their cunning flatterie, and his own folly.

from a farre country] Jer. 4.16.

V. 4. *All that is in mine house, &c.*] Vers. 2.

V. 6. *all that is in thine house, &c.*] By the grievousness of the punishment, is declared how greatly God detesteth pride and vain-glory. See 2 Sam. 24.10,13.

that which thy fathers have laid up in store] Jer. 20.5.

shall be carried to Babylon] This that thou hast done, shall prove but a baite, to entice them, to be dealing with thy people and thy posterity.

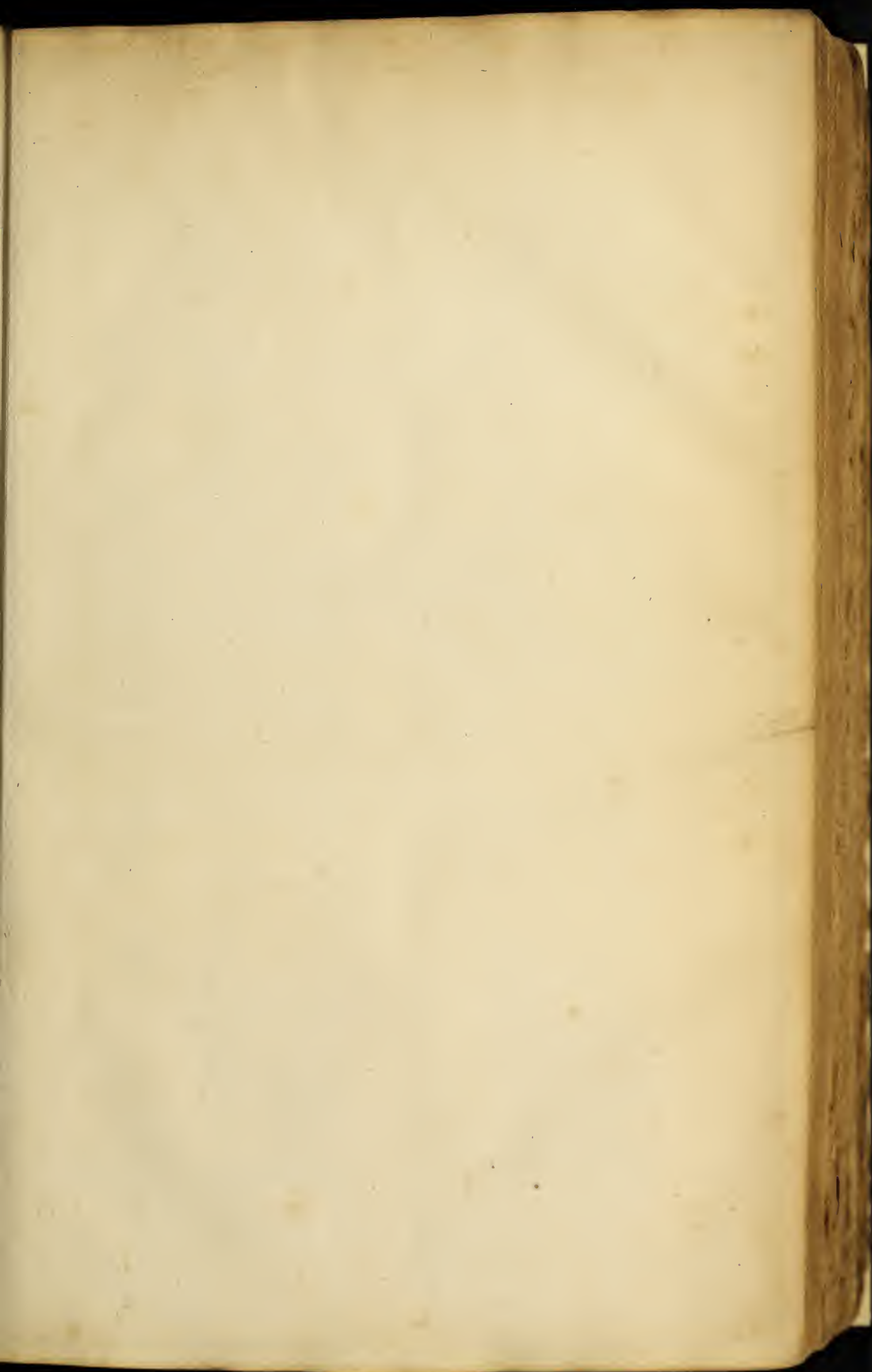
V. 7. *eunuchs*] Officers, and servants, or attendants, Dan. 1.3,4. See Gen. 37.36.

V. 8. *Then said, &c.*] 2 King. 20.19.

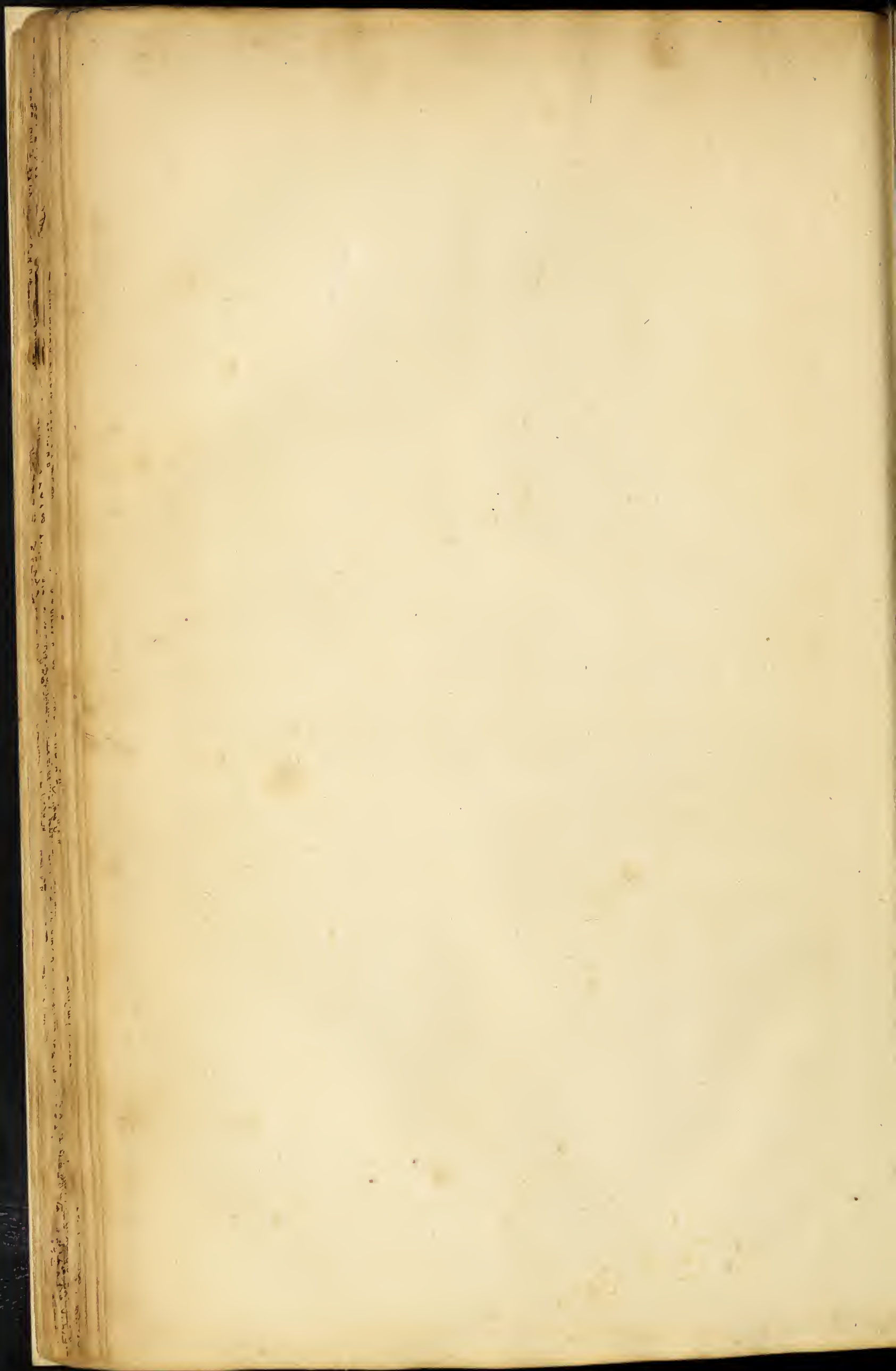
*Good is the word of the L O R D*] He willingly submitteth himselfe to Gods good pleasure, acknowledging withall the justnesse of Gods judgement, and his goodness in the delay of it. So 1 Sam. 30.18. 2 Sam. 15.26. Job 1.21. Psal. 39.9. and 119.75,137. Lam. 3.22.

For]











For] Or, Yet as Chap. 9. 1.  
peace and truth] Or, assured peace. Jer. 14. 13. and 33. 6.

## C H A P. XL.

Verf. 1. **C**omfort ye] Consolation of the Church, by promises of Preservation and Restitution: beginning with an Exhortation to the Ministers of God, by giving notice thereof to comfort Gods people.

V. 2. *Speak ye comfortably to Jerusalem*] Heb. *to the heart of Jerusalem*. Gen. 34. 3. Hos. 2. 14.

*her warfare is accomplished*] Or, *appointed time*. Job 7. 1. and 14. 14. The time of her affliction is neer expired.

*double*] A large, full, sufficient measure of chastisements. Chap. 61. 7. Jer. 16. 18. and 17. 18.

V. 3. *of him that crieth*] Of the Prophets: but more specially of John the Baptist. Mal. 3. 1. Matth. 3. 3. Mark. 1. 3. Luk. 3. 4. Joh. 1. 23.

*in the wilderness, Prepare ye the way of the LORD*] Or, *In the wilderness prepare ye the way of the Lord*. Or, *a way for the Lord*. In the wilderness, that is, in the wast places; by which Gods people were to passe under his conduct in their return from captivity; as in their travelling toward Canaan. Psal. 68. 7. Chap. 41. 18, 19. and 43. 19, 20. Jer. 31. 9.

*make straight*] Or, *eaven*: lay leuell. Chap. 25. 7.

*a high-way*] Or, *a causey*. Chap. 35. 8.

*for our God*] As is wont to be done for great Princes, and their retinue, by harbingers and workmen sent before, when they are to remove, or to journey to some remote place.

V. 4. *Every valley shall be exalted, &c.*] The way shall be levelled and made eaven for their easier and more convenient passage; and all lets and impediments removed. Chap. 11. 15, 16. and 42. 16. and 49. 11. Zech. 4. 7.

*shall be made straight*] Or, *a straight place*.

*plain*] Or, *a plain place*: a plain, or vale. Ezek. 3. 23. and 37. 1.

V. 5. *the glory of the LORD*] The glory of Gods mercie and bountie to his people: of his power; in protecting and preserving them; and of his truth and fidelitie, in performance of his promises made unto them. Or, Christ, the Sonne of God, full of glory and majestie. Joh. 1. 14.

*all flesh shall see*] The deliverance shall be so strange, and so great, that notice shall be taken of it throughout the whole world. Psal. 97. 6. Chap. 33. 13. and 66. 18.

*for the mouth, &c.*] Chap. 1. 20.

V. 6. *The voice*] Of God speaking to the Prophet. 1 King. 19. 12, 13.

*All flesh is grasse*] Job. 14. 2. Psal. 102. 11. and 103. 15. 1 Pet. 1. 24.

*all the goodlinesse*] Heb. *goodnesse*, Prov. 19. 22. and 20. 6. or, *gracefulness*; or, *grace*; or, *glory*. Exod. 33. 19, 22. All the wisdom, power, beautie, favour, worldly and naturall endowments of it.

V. 7. *because the spirit of the LORD bloweth upon it*] Or, *when the breath of the Lord bloweth upon it*. The spirit of God shall discover the vanitie of all humane excellency. Psal. 39. 5. Or, it is all soon blasted and withered, if God do but blow upon it, verf. 24. Psal. 103. 16. Hag. 1. 9.

V. 8. *the word of our God shall stand for ever*] Meaning, that albeit through the frailtie of mans nature many of the Jewish people might perish, and so not partake of the deliverance promised; yet Gods promise should be fulfilled, and those that remained, feel and enjoy the fruit of it. Rom. 3. 3. and 9. 6. and 11. 1. 5. Or, the word of God either herein, or in ought else, doth never fail, nor that which is by it wrought on the soul thereby regenerate. See Psal. 119. 89. Matth. 5. 18. Mark. 13. 31. Joh. 8. 51. 1 Pet. 1. 25. 2 Joh. 2.

V. 9. *O Zion, that bringest good tidings*] Or, *O thou, that tellest good tidings to Zion*. Chap. 52. 7.

*get thee up into the high mountain*] Or, *unto an high mountain*. To publish this benefit through the whole world. Rom. 10. 18.

*O Jerusalem, that bringest good tidings*] Or, *O thou, that tellest good tidings to Jerusalem*.

*lift up thy voice with strength*] Cry with all thy might, as loud as ever thou art able, that as many as may be, may hear thee. Psal. 29. 4. 1 Chron. 25. 5.

*Behold your God*] Is come to save you; as by temporall deliverance out of Babylon, so spiritually by Christ. Matth. 11. 28. & 18. 11.

V. 10. *with strong hand*] Chap. 8. 11. Or, *against the strong*. Chap. 49. 24. Luk. 11. 21, 22.

*his arm shall rule for him*] His power, Chap. 51. 5. and 53. 1. and 63. 16. sufficient of it self to effect his own work and will, Psal. 115. 3. shall overcome and overway all opposition. Chap. 41. 2. and 59. 16. Rev. 6. 2.

*his reward is with him*] Chap. 62. 11. Rev. 22. 12.

*his work*] Or, *recompence for his work*. Chap. 49. 4.

V. 11. *feed his flock*] Ezek. 34. 23. Joh. 10. 11.

*gather*] Or, *take up*. Psal. 27. 10.

*boosome*] Or, *lip*. Chap. 49. 22.

*gently lead those that are with young*] Or, *that give suck*. Psal. 78. 7. 1 Sam. 6. 7. He will shew exceeding great care of, and kindnesse to the weak and tender-hearted ones. Gen. 33. 13. Chap. 42. 3. Matth. 11. 28.

V. 12. *Who*] Who but God? or, who besides him? Prov. 30. 4.

*hath measured &c.*] Gods incomparable and infinite power and greatnesse; ready to be employed for the succour and safegard of his; opposed here to the poornesse, basenesse and impotencie of idols and images.

*the waters*] The main Ocean. Gen. 1. 9, 10.

*in the hollow of his hand*] Or, *palm*. or, *fiſt*. 1 King. 20. 10. Prov. 30. 4.

*meted out heaven with the span*] A speech borrowed from builders or carpenters, that use to mete out their work, sometime by rule, and sometime by hand. Chap. 44. 13. and 46. 13.

*in a measure*] Heb. *a tierce*; or, *cup of three*: a drinking, or quaffing cup, as appeareth, Psal. 80. 5. So called, as may be conjectured, because it contained so much as might well make three ordinary draughts; or as much as three of those cups, that usually they drink off at one draught. Or, it may be, a cup with three eares, or three feet: a cup, it seemes, of the larger size.

V. 13. *Who, &c.*] Job 21. 22. and 36. 22, 23. Wisd. 9. 13. Rom. 11. 34. 1 Cor. 2. 16.

*directed the spirit of the LORD, &c.*] His infinite wisdom, for the same purpose mentioned, 2 Pet. 2. 9.

*his counsellor*] Heb. *man of his counsell*. Or, *his man of counsell*. Psal. 119. 24.

V. 14. *With whom took he counsel*] From whom received he any information, or direction, either for the framing of the world, or for the ruling and ordering of it, being now framed? As kings use to do with their counsellors of State, in matters of great moment, or neer concernment. 2 Chron. 30. 2. Est. 1. 13.

*instructed him*] Heb. *made him understand*. Psal. 119. 27.

*understanding*] Heb. *understandings*. Psal. 78. 72. any manner of understanding, as Chap. 27. 11.

V. 15. *the nations, &c.*] This is further added, to teach them, neither to fear man, nor to trust in any but God onely. Chap. 51. 7, 8, 12. Psal. 62. 8, 9. and 146. 3, 4.

*as a drop of a bucket*] That hangeth on it, when it is drawn up; or that falleth beside, or stayeth behind, when the water is poured out, and yet diminisheth not the measure.

*dust of the balance*] That hangeth on the scale, and yet altereth not the weight; or stayeth in it, after the spice, weighed in it, is powred out: a thing of no considerable worth, or weight. Psal. 62. 9.

*the isles*] Or, *countries*. Chap. 41. 1.

V. 16. *Lebanon*] All the cedars and other trees that grow on that spacious mountain. Psal. 29. 6. and 104. 16. Chap. 37. 24.

*sufficient for a burnt-offering*] No creature, or matter, is sufficient to furnish a service of God, answerable to his infinite greatnesse. Chap. 66. 1.

V. 17. *as nothing*] Dan. 4. 35.

*lesse then nothing, and vanitie*] Psal. 62. 9.

V. 18. *To whom, &c.*] Spoken to strengthen them against idolatry, though never so pompously set out; that they might be tempted unto in Babylon. Chap. 44. 21. Jer. 10. 1-13. Dan. 3. 1, 2.

*liken*] Or, *resemble*. verf. 24. Act. 17. 29.

*compare unto him*] Or, *set him up?* or, *fit him with?* Chap. 65. 11.

V. 19. *The workman*] Or, *brasier*: or, *founder*. See Chap. 41. 6. and 44. 12. Jer. 10. 3.

*melteeth*] Chap. 44. 10.

*a graven image*] An image to be afterward graven and polished, of brasie, or some baler metall; which for more state and shew, he further causeth to be overlaid with gold.

*the goldsmith*] Heb. *finer*. Judg. 17. 4.

*spreadeth it over with gold*] Beateth out gold into thin plates; and therewith covereth it. Jer. 10. 9.

*casteth silver chains*] Wherewith to fasten it unto some post, or to some staple in the wall; that it may not fall, or stirre, but stand bolt upright. Chap. 41. 7. and 46. 7. Jer. 10. 5.

V. 20. *so impoverished that he hath no oblation*] Heb. *is poor of oblation*. The eagerneſſe of idolaters; who though so poor that they want necessities, will finde wherewith to furnish themselves with some idol. Chap. 44. 12.

*chooseth a tree*] Because he wanteth matter of better worth.

*workman*] Or, *carpenter*: or, *carver*. Chap. 41. 7.

V. 21. *from the beginning*] Heb. *head*. Chap. 41. 4.

*not understood from the foundations of the earth*] Have ye not, if not Gods word to instruct you, yet his works to inform you of his majestie and greatnesse? Job 22. 7-10. Psal. 19. 1, 2. Rom. 1. 20.

V. 22. *It is he that sitteth*] Or, *Him that sitteth*. Or, *That it is he, that sitteth*. as verf. 28. to wit, God, who sitteth as Lord of the whole world, with his throne in heaven, and his foot-pace on earth. Chap. 66. 1.

*as grasshoppers*] Numb. 13. 33. Or, *locusts*. 2 Chron. 7. 13.

*stretcheth out the heavens as a curtain*] Psal. 104. 2. Chap. 44. 5.

V. 23.



V. 23. *bringeth the princes to nothing*] Job 12. 21. Psal. 107. 40.  
 V. 24. *Yea they shall not be planted, &c.*] Or, *So that they are,*  
 as if they had not been planted, nor sown, nor their stock taken root:  
 though they seemed to have taken, like oaks, or cedars, never so  
 deep rooting before. Psal. 32. 35, 36. Ezek. 31. 3-14.  
*and he shall also blow upon them*] Or, *yea let him but blow upon*  
 them. A blast onely of his breath is sufficient to blow them away,  
 and to confound them. Vers. 7. Chap. 59. 19. Zech. 4. 6.  
*as stubble*] Chap. 41. 2. Jer. 13. 24.  
 V. 25. *To whom &c.*] Vers. 18.  
*liken*] Or, *resemble*.  
*or shall I be equal*] Or, *that I should be like it*? Pro. 26. 4. Ch. 53. 2  
 V. 26. *on high*] To the heavens; the starry skie. Chap. 51. 6.  
*these things*] The starres; that numberlesse host. Gen. 15. 5.  
*bringeth out their host by number*] Like a chieftain, that muster-  
 eth his souldiers, and assigneth each one his place and station.  
 Job 38. 37. Psal. 147. 4.  
*not one faileth*] But appeareth in his place, as ready prest to do  
 God his generall service, whensoever he shall thereunto appoint  
 him. Chap. 48. 13. Jud. 5. 20.  
 V. 27. *Why sayest thou*] He rebuketh the Jews for their distrust  
 of Gods providence, as if he had forsaken and forgotten them in  
 their troubles. Chap. 49. 14.  
*My way is hid from the LORD*] God taketh no notice of those  
 things that befall me; no more then as if they were concealed  
 from his sight. Gen. 4. 14. Psal. 31. 22. & 94. 7.  
*my judgement is passed over from my God*] He regardeth not to  
 right the wrong done me: it is past from him. as Jer. 8. 13.  
 V. 28. *Hast thou not known*] Or, *Dost thou not know*? Are ye  
 now to learn that, that hath so oft been told and taught you?  
*the creator of the ends of the earth faileth not*] That God, both  
 created at first, and still ruleth the world, without toil or travell:  
 and is able therefore, having all power, both to deliver you, when  
 he seeth good, Chap. 63. 1. and mean-while to support and keep  
 you from fainting or failing, be ye never so feeble of your selves.  
 Ver. 29. 31.  
*no searching of his understanding*] Psal. 147. 5. Chap. 55. 8, 9.  
 Rom. 11. 33. And men therefore must patiently abide; and not  
 curiously scan the causes of his delay in their afflictions, or pre-  
 sumptuously tax him for the same. Chap. 8. 17. & 20. 18.  
 V. 29. *giveth power to the faint*] Making his might to appear  
 in mans weaknesse. 2 Cor. 12. 9. and enabling those to do any  
 thing, Phil. 4. 13. who of themselves can do nothing. Joh. 15. 5.  
 2 Cor. 3. 5. & 4. 7. & 10. 4-6.  
 V. 30. *the youths*] Such as trust to their own strength. Psal. 20.  
 8. & 33. 16. & 52. 7. Amos 2. 14.  
*shall utterly fall*] Heb. *stumbling stumble*.  
 V. 31. *renew their strength*] Heb. *change, or, double* (Job 14.  
 7. & 29. 20.) *their strength*. Chap. 41. 1. They shall have a new  
 supply of strength, to enable them to bear up and hold out, when  
 they seem utterly spent. 2 Cor. 1. 8, 9.  
*as eagles*] That lie strongly, and soar aloft. Job 39. 30. Psal.  
 103. 3. Jer. 49. 16.  
*they shall walk and not faint*] They shall be enabled to persist and  
 persevere to the end. Mat. 24. 13. 2 Cor. 4. 16. Phil. 1. 6. 2 Tim. 4. 18.

## C H A P. X L I.

Vers. 1. **K** *Eep silence before me*] Heb. *to me. With silence hearken*  
*to me*. Chap. 49. 1. God, as standing up to plead his  
 own cause with all nations, commandeth silence, that he may be  
 heard. Job 29. 9, 10.

*O Islands*] Or, *Lands*. Vers. 5. Chap. 20. 6. & 40. 15.  
*let the people renew their strength*] Heb. *change, or, double*. Chap.  
 40. 31. Eccl. 8. 1. Let them make all the power and support they  
 can, in behalf of their idols.

V. 2. *Who raised up, &c.*] Which of your idols? Vers. 26. or,  
 who but my self called Abraham, that just man, from the Eastern  
 parts of the world, from Chaldea and Syria, (lying to the East of  
 Canaan, Chap. 2. 6. & 9. 12. 2 King. 13. 17.) Gen. 11. 31. & 12. 1.  
 Joth. 24. 2, 3. to go to and fro, as a servant, at my command?  
 Gen. 30. 30. Matth. 8. 9. Or, raised up Cyrus from Persia, lying  
 East from Babylon; Chap. 46. 11. and led him along in his course;  
 Jud. 4. 10. and made him a conquerour. Chap. 45. 1.

*the righteous man*] Heb. *righteousnesse*; for a righteous one, a  
 man of righteousnesse; as Prov. 12. 27. Mic. 6. 9. or, one in *right-*  
*eousnesse*. Chap. 45. 13. to manifest his righteousness, in fulfilling  
 his promises, and righting the wrongs done to his people. Chap.  
 1. 27. & 46. 13.

*gave the nations before him*] A description, as some, of the vi-  
 ctory that Abraham obtained against those four Kings, Gen. 14.  
 14, 15. or, rather, of the conquests atchieved by Cyrus of sundrie  
 nations and their Kings. Chap. 45. 1.

*made him rule over*] Or, *subdue*. Chap. 40. 10. & 45. 1.  
*he gave them as the dust to his sword, and as driven stubble to*  
*his bow*] Or, *whose sword made them as dust, and his bow as*  
*driven stubble*. So that he beat them as to dust. Psal. 18. 42.  
 Or, they were no more able to stand before his forces, then  
 small dust, or drie stubble before a whirl-winde. Psal. 1. 4. & 35. 5.

and 83. 13. vers. 15, 16. Chap. 40. 24. Jerem. 13. 24. *Sword and*  
*bow*] the warlike weapons then most in use. Gen. 48. 22. Psal.  
 44. 3, 6. Chap. 21. 15. the one to smite with at hand, the other  
 at distance. Psal. 37. 14.

V. 3. *safely*] Heb. *in peace*. 2 Sam. 3. 21. without any notable  
 disturbance, or resistance; as Exod. 11. 7.

*by the way that he had not gone*] Not turning back, as Senache-  
 rib, the same way that he went, by flight. Chap. 37. 29, 34. Or,  
 passing through such places, as he had not formerly been acquaint-  
 ed with. Jer. 2. 17.

V. 4. *Who hath wrought, &c.*] Who hath done all this, but I?  
 who created man at first, and continue the race of mankinde?  
 Gen. 1. 27, 28. Act. 17. 26, 28.

*the beginning*] Heb. *head*. Chap. 40. 21.

*the first, and with the last*] Who have ever been, and for ever  
 shall be. Psal. 90. 2. Chap. 43. 10. & 44. 6. & 48. 12. Revel. 1. 17.  
 & 22. 13.

*I am he*] Or, *I am*. Chap. 43. 13. Jolu 8. 58. or, *I am the*  
*same*. Psal. 102. 27.

V. 5. *The Isles*] Or, *countreys*. Vers. 1. Chap. 42. 10. The  
 lands of the idolatrous nations, enemies to God and his Church;  
 put here for the inhabitants: as vers. 1. Chap. 42. 4.

*and feared*] Considering my wonderfull works done for my peo-  
 ple, they feared that their idolatry would go down.

*the ends of the earth*] Those that dwell in the remotest parts of  
 the known world. Psal. 65. 8. vers. 9. Jer. 50. 26.

*drew near*] Assembled themselves, and conspired against me,  
 to maintain their idolatry.

V. 6. *They helped*] Chap. 40. 19.

*every one his neighbour*] Or, *one another*. Gen. 11. 3. Jer. 31. 34.  
*every one said to his brother*] Or, *they said one to another*. Gen.  
 26. 31. Jer. 34. 17.

*Be of good courage*] Heb. *Be strong*. Psal. 27. 14. & 31. 24. En-  
 couraging each other to stick close to the business. Psal. 64. 5.

V. 7. *the goldsmith*] Or, *finer*: or, *founder*. Chap. 40. 19. & 46. 6.

*he that smothereth*] The silver or gold plates. Jer. 10. 9. Ch. 40. 19.

*him that smote the anvil*] Or, *the smiting*: or, *him that beateth out*  
 the metall on the anvil.

*saying, It is ready for the sodering*] Or, *saying of* (as Chap. 38.  
 15.) *the soder*, (wherewith the plates that cover it, Chap. 40. 19.  
 are to be sodered) *It is good*.

*not be moved*] From the post or wall that it is fastened unto.  
 Chap. 40. 20. & 46. 7.

V. 8. *my servant*] And therefore, neither oughtest to pol-  
 lute thy self with idols, nor needest to fear them. Jerem. 10.  
 2, 11.

*I have chosen*] Deut. 7. 6. & 10. 15. & 14. 2. Psal. 135. 4. Chap.  
 43. 1. & 44. 1.

*my friend*] Whom I loved, Deut. 4. 37. and who loved me en-  
 tirely, Gen. 22. 12. and with whom I entred a league of amitie,  
 Gen. 12. 23. & 15. 1. & 17. 1, 2. 2 Chron. 20. 7. Jam. 2. 23. Thus  
 is God a friend, even to the *blue* of his friend. Exod. 20. 6. Psal.  
 37. 26. & 115. 13, 14.

V. 9. *I have taken*] In Abraham thy progenitor; as Jud. 2. 1.  
 Heb. 7. 9, 10.

*from the ends of the earth*] From a remote countrey. Vers. 5.  
 from Chaldea. Chap. 39. 3. Gen. 11. 31.

*the chief men thereof*] Of the countrey that before he lived  
 in. Gen. 12. 1.

*my servant*] Vers. Chap. 44. 1.

*chosen thee*] Vers. 8. Chap. 48. 10.

*and not cast thee away*] Or, *will not cast thee off*. 1 Sam. 12. 22.  
 Psal. 94. 14.

V. 10. *Fear not thou*] Chap. 37. 6. & 43. 1. Jer. 1. 17, 18. Act.  
 18. 9, 10. vers. 13.

*with the right hand of my righteousness*] Or, *by my righteous*  
*right-hand*. Chap. 45. 23. The force of my power: in the exercise  
 whereof I shall shew my self just and faithfull. Psal. 17. 8, 14.

V. 11. *shall be ashamed, &c.*] Exod. 23. 22. Chap. 45. 24. & 60.  
 12. Zech. 12. 3.

*as nothing*] Shall come to nothing; or, be as a thing of nought.  
 Vers. 12. Psal. 39. 5.

*they that strive with thee*] Heb. *the men of thy strife*; or, *thy men*  
*of strife*. Job 31. 35.

V. 12. *Thou shalt seek them, and shalt not finde them*] They shall  
 be so destroyed, that thou shalt wonder to think what is become  
 of them. Psal. 9. 5, 6. & 37. 36.

*them that contended with thee*] Heb. *the men of thy contention*; or,  
*thy men of contention*.

*they that warre against thee*] Heb. *the men of thy warre*; or, *thy*  
*men of warre*. not that warre with thee, that is, for thee, but, that  
 maintain warre with thee, or against thee.

V. 13. *hold thy right hand*] Hold thee by the hand, to keep thee  
 up. Psal. 63. 8. & 73. 23. Chap. 42. 6. & 45. 1. Or, strengthen thy  
 right hand, and enable thee to prevail. Psal. 80. 17. Ezek. 30. 25.  
 Hof. 7. 15.

*Fear not*] Lam. 3. 57. Vers. 10.

V. 14. *thou worm*] In the worlds estimation a contemptible crea-  
 ture. Psal. 22. 6. Job 25. 6.



Isa. 41. 6, 7. Videmus ut homines multa  
Cohortatione sese impellent ad turbas su-  
perstitionis atque Idolorum cultum. Et quo  
illustrior Dei veritas in medium prodit, eo  
obstinatius contrarias partes sectantur; ac  
si ex professo cum Deo bellum gerere in  
animo esset. Et tunc ex quo erituit pu-  
rior Religio, in eius odium multis in locis  
multiplicata sunt Idola et erecta, Peregrin-  
ationes, Missae, Vota impia, et Anniver-  
saria apud nonnullos celebriora quam an-  
tea fuerunt. Nam in pristina illa ignoran-  
tia aliquid erat moderationis: nunc vero I-  
dololatrae velut rabie perciti discurrunt, et  
caeco impetu feruntur: nihil non molientur  
ut labascentem Superstitionem fulciant, et  
nutantia Idola.

Calvin.







men ] Or, few men. Jer. 44. 28.  
 V. 15. *a new sharp threshing-instrument* ] Such as they used to thresh their corn with. Chap. 28. 25, 28. Mic. 4. 13.  
*having teeth* ] Heb. *a mister, or, owner of mouths.* (as Dan. 8. 6.) that is furnished with iron spokes or teeth. Chap. 28. 28.  
*thresh the mountains* ] See Judg. 8. 7. 2 King. 13. 7. Amos 1. 3. I will make thee able to destroy all thine enemies, be they never so mighty. Zech. 4. 7. fulfilled principally in the Kingdom of Christ. Dan. 2. 34, 35, 44, 45. 2 Cor. 10. 4, 5.  
*as chaff* ] Vers. 2. Psal. 18. 42.  
 V. 16. *Thou shalt fanne them* ] Disperse them, and make an utter riddance of them. Jer. 4. 11. & 15. 7. & 51. 1, 2.  
*and* ] Or, but; as Chap. 7. 1. & 29. 13.  
 V. 17. *When the poor and needy seek water* ] When my people, detained in the Babylonian captivity, Zech. 9. 11. or by the way in their return from thence through waste places, vers. 18, 19. shall be in distresse for want of water; or any other of my distressed ones want the water of consolation. Chap. 12. 3. John 4. 10. & 7. 37.  
*will not forsake them* ] Gen. 28. 15. Josh. 1. 5. 1 Sam. 12. 22. Heb. 13. 5.  
 V. 18. *I will open rivers in high places, &c.* ] He will rather alter the course of nature, then any thing shall be wanting to them, who in their necessities seek faithfully unto him. Psal. 34. 10. & 107. 35. & 145. 18, 19. Chap. 35. 7. & 44. 3.  
*the drie land* ] Heb. *land of drinesse.* Psal. 63. 1.  
 V. 19. *I will plant in the wilderness, &c.* ] Heb. *give in the wilderness.* That they may want no manner or means of refreshing by the way, in their return from Babylon. Chap. 40. 3. & 55. 13.  
*the shittah-tree* ] A kinde of cedar, as is thought. See Exod. 25. 10.  
*the oyl-tree* ] Or, *olive-tree*; whose fruit yeeldeth oyl. Exod. 32. 24. Judg. 9. 9. Rom. 11. 17.  
*the firre-tree* ] Chap. 60. 13.  
 V. 20. *that the hand of the LORD hath done this* ] Psalm. 109. 27.  
*hath created it* ] Hath appointed it so to bee. Chapter 37. 26.  
 V. 21. *Produce* ] Heb. *Cause to come near.* Chap. 46. 13.  
*bring forth your strong reasons* ] He challengeth idolaters to produce the strongest pleas they can, and to prove the truth of their religion from the like works done by those whom they adore; as before, vers. 1. 2.  
 V. 22. *shew us what shall happen* ] And their idols, to shew, what they can foretell, or effect, or have formerly effected. Chap. 44. 7. & 45. 20, 21. & 46. 10. & 48. 14.  
*consider them* ] Heb. *set our heart upon them.* Hag. 1. 5, 7.  
*declare us* ] Heb. *make us to hear*; vers. 26. Psal. 51. 8.  
 V. 24. *Behold, &c.* ] Wherein because they fail, he concludeth them to be no true gods, but vile and base Idols. Jer. 10. 5. & 14. 22. Zech. 10. 1, 2.  
*of nothing* ] Or, worse then nothing.  
*nothing* ] 1 Cor. 8. 4.  
*your work* ] Vers. 29.  
*of nought* ] Or, worse then of a viper. Chap. 30. 6.  
*an abomination* ] Or, *abominable.*  
*that chooseth you* ] To worship as Gods. Chap. 44. 17.  
 V. 25. *I have raised* ] Or, *will raise.*  
*one from the north* ] Nebuchadnezzar from the North, Jerem. 1. 13, 15. & 4. 6. and Cyrus from the East, vers. 2. shewing that both their captivity, and deliverie out of it, were ordered by Gods appointment. Or, Cyrus with his forces raised, partly of the Medes, which lay more Northerly, Jer. 50. 3, 9. partly of the Persians, that lay to the East of Babylon. Chap. 46. 11. Or, Christ; who should gather his dispersed from all parts of the world. Psal. 107. 3. Chap. 43. 5, 6. & 49. 12. Matth. 8. 11. John 11. 52.  
*shall he call upon my Name* ] Or, one that shall proclaim my name, as Exod. 33. 19. See 2 Chron. 36. 22, 23. Ezr. 1. 1, 2.  
*princes* ] Such princes as God shall subdue unto him, vers. 2. Chap. 45. 1.  
*as upon mortar* ] Psal. 18. 42.  
*as the potter treadeth clay* ] Nahum 3. 14.  
 V. 26. *Who hath declared* ] Which of your idols can, either foretell, or do the like; vers. 2. 22. Chap. 45. 21. & 48. 14.  
*from the beginning* ] Heb. *head.* Chap. 48. 16.  
*He is righteous* ] Or, *He is to be justified and approved.* Chap. 43. 9. Deut. 25. 1.  
*that declareth* ] Heb. *maketh to hear,* vers. 22.  
*none that heareth your words* ] Any thing at all from you; because ye cannot speak. Psal. 115. 5. & 136. 16. Or any such thing from you, by your priests and interpreters. Chap. 47. 12, 13.  
 V. 27. *The first shall say to Zion, Behold, behold them, and I will give to Jerusalem, &c.* ] Or, *I the first say,* Vers. 4. or, *I said first*; or, *I will give a prime one to Zion*, who shall say, *Lo, Lo,* here the things are, (See Chap. 65. 1.) and to Jerusalem, &c. Either God saith it himself, and will make it good; or, he will appoint his anointed to do it, Christ chiefly, Psal. 2. 1. and Cyrus a type of him. Chap. 45. 1.

*behold them* ] The things foretold you, now effected; temporally by Cyrus, spiritually by Christ.

*one that bringeth good tidings* ] See Chap. 40. 1, 9. & 52. 7.

V. 28. *I beheld* ] God speaketh, as a Judge addressing himself to passe sentence, when none appeareth to plead or maintain the matter in controversie: as if he had said, I see ye are not able to speak or produce ought in your own defence, nor any other in your behalf; and therefore I conclude against you, that ye are all nothing but meer vanitie. Psal. 107. 42, 43. Matth. 22. 12, 13.

*no man* ] Or, *not any.* Chap. 40. 26.

*counsellor* ] Chap. 45. 21.

*answer* ] Heb. *return a word.* Job 13. 22.

V. 29. *all vanitie* ] Jer. 10. 3.

*works are nothing* ] Vers. 24.

# CHAP. XLII.

Vers. 1. *My servant* ] Christ, Matth. 12. 18. so called in regard of his humane nature and office of mediaturship. Chap. 49. 3. & 53. 11. Phil. 2. 7. on whom are all the promises of God founded, and ratified in him. 2 Cor. 1. 20.

*whom I uphold* ] With whom I am, to strengthen, support, and enable to the work, which I have assigned him unto. Chap. 49. 5, 8. & 53. 10. John 16. 32.

*in whom my soul delighteth* ] Or, *I delight*; as Chap. 1. 14. Who alone is acceptable to me; Matth. 3. 17. & 17. 5. and no means of reconciliation, free access to me, and gracious acceptance with me, but by him. John 14. 6. Ephes. 1. 4, 6. & 2. 14, 18.

*I have put my Spirit upon him* ] Chap. 11. 2. & 61. 1. John 3. 34.

*he shall bring forth judgement to the Gentiles* ] He shall be their Governour; calling, and ruling them, by his Word and Spirit. Psal. 2. 8. & 110. 2. Chap. 2. 3, 4. & 49. 6.

V. 2. *He shall not crie, &c.* ] He shall not come with noise and pomp; as the manner of worldly princes is. Zech. 9. 9. Matth. 12. 19. & 21. 5.

V. 3. *A bruised reed shall he not break* ] He shall not deal harshly with weak and feeble ones; but support and comfort them. Chap. 40. 11.

*the smoking flax* ] Or, *dimly burning week.* Chap. 43. 17. *shall he not quench* ] Heb. *quench it*; as Psal. 1. 3. The candle-week that is almost out, and burneth but dimly, like one that hath well-near lost his eye-sight, (Gen. 27. 1. 1 Sam. 3. 2. Zech. 11. 17.) he will not extinguish; but raise, trim, snuffe, supply, and make to burn brighter. Exod. 27. 21. 1 Sam. 3. 3.

*he shall bring forth judgement unto truth* ] Though he favour the weak; yet will he not spare the wicked, but judge according to truth and equitie. Exod. 23. 2, 3, 6. Levit. 19. 15. Chap. 11. 3, 4.

V. 4. *nor be discouraged* ] Heb. *broken.* Eccl. 12. 6.

*till he have set judgement in the earth* ] Till he have set all things in right and good order.

*the isles shall wait for his law* ] The isles, or, lands; vers. 10. Chap. 41. 1. & 51. 5. Lands for people, nations; as Chap. 37. 18. The Gentiles shall willingly embrace his doctrine. Act. 2. 42. & 13. 48. & 14. 1.

V. 5. *he that, &c.* ] The Almighty God; who created heaven and earth. Gen. 1. 1. Chap. 40. 26, 28.

*created the heavens* ] Chap. 48. 13. Zech. 12. 1.

*stretched them out* ] As a curtain, or canopie: Psal. 104. 2. Chap. 40. 22.

*spread forth the earth* ] Made it appear above the waters, under which it lay as drowned before. Gen. 1. 9. Psal. 136. 6. Chap. 44. 24. 2 Pet. 3. 3.

*that which cometh out of it* ] Heb. *the off-spring of it.* Chap. 34. 1.

*giveth breath* ] The breath of life. Gen. 2. 7. Prov. 24. 27. Job 33. 4.

V. 6. *called thee* ] My sonne, and servant. Psal. 2. 8. vers. 1. Heb. 5. 4, 5.

*in righteousness* ] In a just course; or, in faithfulness; to fulfill my promise. Chap. 1. 27. & 41. 2. & 46. 13. Act. 13. 23, 32, 33.

*withhold thine hand* ] To direct and assist thee. Psal. 16. 8. Chap. 41. 13. & 45. 1.

*for a covenant of the people* ] To be a Mediatour between me and my people, the Jews. Chap. 49. 8. Rom. 15. 8. Heb. 7. 22. & 12. 24.

*for a light of the Gentiles* ] To be a Saviour of the Gentiles, by bringing them out of spirituall darkness, into the light of grace and life. Chap. 9. 2. & 49. 6, 9. Luke 2. 32. Act. 13. 47. & 26. 18. Col. 1. 13.

V. 7. *To open the blinde eyes* ] To illighten their mind with the sound knowledge of saving truth. Chap. 35. 5. Act. 26. 18. 2 Cor. 4. 4, 6. Eph. 1. 18. Rev. 3. 18.

*to bring out the prisoners* ] To deliver them from the thralldome of sin and Satan. Chap. 61. 1. Luke 4. 18. Rom. 6. 6, 14. & 7. 24, 25. Gal. 1. 4. Col. 1. 13. 2 Timoth. 2. 26. Tit. 2. 14. Hebrews 2. 14, 15.



that sit in darknesse ] Like close prisoners in a dungeon, into which light hath no access. Chap. 9. 2. Luke 1. 79.  
the prison-house ] Heb. house of restraint. 1 King. 22. 27. Jer. 37. 4. vcrf. 22.

V. 8. the LORD, that is my name ] Jehovah. Psal. 83. 18. the name whereby I will in more speciall manner be known to my people, by making good all my gracious promises to them for their good. See Exod. 6. 3.

my glory will I not give to another ] I will not suffer my glory to be diminished; as it would be, if I should fail in the performance of my promise, and thereby give idolaters occasion to advance their idols above me. Chap. 48. 11.

V. 9. the former things are come to passe ] As in times past I have been true in promises; so will I be for time to come. Josh. 1. 5. & 23. 35. 1 King. 8. 23--25.

V. 10. a new song ] An excellent one, or, of a new matter; such as formerly hath not been. Chap. 43. 19. Jer. 31. 22. Psal. 33. 3. & 6. 1. & 98. 1.

that go down to the sea ] That use shipping. Psal. 107. 23. Let all praise God every where, both by sea and by land. Psalm. 96. 11, 12.

all that is therein ] Heb. the fulnesse thereof. Chap. 34. 1.

the isles ] Or, lands. vcrf. 4.

V. 11. Let the wilderness, &c. ] Chap. 35. 1.

Kedar ] The Arabians, or Ishmaelites. Gen. 25. 13. Chap. 21. 17.

the rock ] Or, Petra. Chap. 16. 1.

the top ] Heb. Head. Chap. 2. 1.

of the mountains ] Even those that are most savage; as those mountains usually were. Jer. 3. 2.

V. 12. the islands ] Or, lands, countreys. Vcrf. 10.

V. 13. he shall stirre up jealousy ] To shew his zeal for his Church, and his might in saving and preserving it. Psal. 78. 65.

a man of warre ] Heb. warres. 1 Chron. 28. 3.

rore ] Amos 1. 2. & 3. 8.

prevail ] Or, behave himself mightily: or, play the valiant man. Job 15. 25.

V. 14. holden my peace ] Forborn executing judgement, and taking vengeance in behalf of my people. Psal. 50. 21. & 83. 1.

now will I crie like a travelling woman ] I will now hasten the execution of it with all speed, without further delay; as if I travelled and were in pain, untill it were executed. Chap. 1. 24. & 65. 6. Luke 12. 50.

destroy and devour ] Heb. swallow, or sup up. Chap. 25. 8. & 28. 4. An allusion to ravenous wilde beasts, that suddenly swallow down what they have slain; or, slay and swallow at once. Psalm. 124. 3.

V. 15. drie up ] Chap. 50. 2.

Islands ] Or, drie lands. Jer. 47. 4. vcrf. 10.

V. 16. the blinde ] My poor people, that are in much grief and perplexity. Psal. 6. 7. & 31. 9. & 38. 10. or, that were by nature blinde, though illighted now by grace. John 9. 13, 17. Ephes. 5. 8. Chap. 43. 8.

by a way that they knew not ] I will lead them a new way; the way to peace and life; Luke 1. 79. Heb. 10. 20. a way, they never went before; (as Jer. 16. 13.) or, that they were never acquainted with before. Rom. 15. 20. John 14. 6.

make darknesse light before them ] Furnish them with light, going before them, as I did the Israelites in their passage to Canaan. Exod. 13. 21.

crooked things streight ] Heb. into straightnesse. Remove all impediments that might hinder their free passage. Chap. 40. 4. & 45. 2.

unto them ] Or, for them. Chap. 26. 12.

V. 17. turned back ] As men forced to flee, or that turn their faces away for shame. Psalm. 40. 14. & 129. 5. See Psalm. 97. 7. Chap. 1. 29. & 44. 11. & 45. 16.

V. 18. ye deaf, &c. ] Ye among mine own people, that continue still spiritually deaf and blinde, notwithstanding the meanes of grace afforded you; or that are voluntarily such. Ezek. 12. 2.

V. 19. my servant ] Israel: that should have most light, and best sight, in regard of my law. Psal. 147. 19, 20. Rom. 3. 1, 2. & 11. 25. 2 Cor. 3. 14.

my messenger ] The Priests; unto whom Gods word was committed, both to hear it themselves, and to declare it to others. Deut. 33. 10. Mal. 2. 7. 8. Chap. 28. 7.

he that is perfect ] The Priests and Prophets, that should be perfect and unblamable, that they might be lights and types to others, 1 Tim. 3. 2. & 4. 12. Tit. 2. 7. but were blinde and bad guides, Chap. 3. 12. & 56. 10, 11. Matth. 15. 14. & 23. 16, 19. Or, he that hath been recompensed and rewarded, 1 Sam. 24. 19. upon whom God hath bestowed many blessings: to wit, the Jewish people. Exod. 19. 4, 5. Deut. 4. 7. Amos 3. 2.

V. 20. Seeing, &c. ] Deut. 29. 3, 4. Chap. 6. 9.

many things ] So many of Gods wonderfull works wrought, either in, or for his Church. Deut. 4. 3. & 11. 7. Psal. 106. 7.

but ] Heb. and. as Chap. 29. 13.

observe not ] Rom. 2. 20--23.

opening the ears ] As if they did hearken, and desired to hear. Chap. 58. 2. Jer. 42. 2, 3, 5, 6. Ezek. 14. 1, 3. & 33. 30, 31.

but ] Heb. and.

heareth not ] No more observe, or regard, then as if they heard not at all: Ezek. 33. 32. or, hear with the outward ear, but not with the inward; of which Chap. 50. 4, 5.

V. 21. The LORD is well pleased for his righteousness sake, he will magnifie the law, and make it honourable ] Gods pleasure is to magnifie his Law and honour it, as well by execution of judgement upon the transgressours of it, as by making good his promises unto those that observe it. Deut. 33. 2. & 32. 47. & 29. 19, 20. Or, God set his love and affection on this people; Deut. 7. 7. & 33. 3. and honoured them, by bestowing on them, and committing unto them, his Law. Deut. 4. 8. Psal. 147. 19, 20. Chap. 43. 4. Rom. 2. 1, 2.

is well pleased ] Or, delighted in him. Psal. 149. 4. Chap. 62. 4. his righteousness ] His justice: or, his fidelitie, vcrf. 6. in fulfilling his promises made to their fathers. Deut. 7. 8.

he will magnifie the law ] Or, to magnifie; or, that he magnifie: as Psal. 9. 20. Or, he magnified and dignified him with his law: as Psal. 17. 13, 14.

it ] Or, him.

V. 22. But ] Heb. And: as Chap. 53. 5. vcrf. 19.

robbed ] Because they regard not the blessing of Gods word and grace vouchsafed them and tendred unto them, but wilfully shut their eyes and stop their ears against either, God will expose them to direption and thraldome without relief or release. Chap. 28. 13.

spoiled ] Or, troten down. Chap. 17. 14.

they are all of them snared in holes ] Or, in snaring all the young men of them: as Chap. 40. 30. Taken as birds or beasts in snares and pit-falls. Psal. 35. 7. Chap. 24. 17. Lam. 4. 20. Ezek. 17. 20. & 19. 4, 8, 9.

prison-houses ] Heb. houses of restraints; or, persons restrained. Vcrf. 7.

a spoil ] Heb. a treading. Jer. 30. 16.

V. 23. hearken, and hear ] To reform himself, and for time to come grow wiser and better by the present afflictions; considering from whom, and for what they come. Jer. 9. 12. Mic. 6. 9. Or, to grow wiser and more wary, by looking backward on judgements formerly inflicted. Vcrf. 24. Josh. 22. 17. Nehem. 13. 18. Zech. 1. 5, 6.

for the time to come ] Heb. for the after-time: or, for backward. Chap. 1. 4.

V. 24. for ] Or, because; or, yet: as Chap. 9. 1.

V. 25. the fury of his anger ] Or, his wrath with fervour, or, fury, as vcrf. 21.

the strength of battell ] Or, warre: that is, forain forces of great strength sent in upon him. Chap. 21. 15. & 36. 2.

it hath set him on fire round about ] Wasted his countrey with fire and sword; and set all on a light fire. Chap. 9. 18, 19.

he knew not ] He taketh no notice of it. Hof. 7. 9. such was their extream stupiditie, not sensible of Gods judgements present upon them. Jer. 5. 3.

#### CHAP. XLIII.

Vcrf. 1. **B**Ut now, &c. ] Or, Yet now. as Chap. 44. 1. After the former thrcats and reproofs of the obstinate, he subjoyneth yet promises of protection and deliverance to his chosen, regenerate, called and adopted ones. Chap. 41. 8-10. & 44. 2.

Fear not ] Chap. 45. 4.

I have called thee by thy name ] I take speciall notice of thee, and have speciall care of thee. Exod. 33. 17.

V. 2. When thou passest, &c. ] I will secure thee amidst all dangers and difficulties; meant here by fire and water. Exod. 14. 22. Dan. 3. 27. Psal. 66. 12.

V. 3. I gave Egypt for thy ransom ] By turning Senacheribs forces, which came to prey upon thee, against them. Chap. 37. 7, 9. Prov. 11. 8. & 21. 18.

Ethiopia and Seba for thee ] Heb. Cush.

V. 4. honourable ] Chap. 42. 21.

will I give ] Or, have I given.

men ] Heb. man.

for thy life ] Or, person. Heb. soul. Psal. 88. 3. & 119. 25. Prov. 28. 17. Rather then thou shouldest perish, I will not spare any man: for God more esteemeth one of his faithfull, then a whole world of wicked ones. Psal. 116. 15. Or, I did, to save thee, put those nations into the hand of Senacherib; and did afterward also slay him. Chap. 37. 38.

V. 5. Fear not, &c. ] Vcrf. 1. Chap. 41. 10. & 44. 1, 2. Jer. 30. 10. & 46. 27.

I will bring thy seed from the east, &c. ] Performed in the breaking up of the Babylonian captivitie by Cyrus, Ezra 1. 3, 4. according to Gods promise, Deut. 30. 3-5. but most fully by Christ, Chap. 66. 19. Zech. 8. 7.

west ] Heb. evening coast. Chap. 45. 6.

V. 7. I have created him for my glory ] And can not therefore be unmindfull of them, unlesse I would neglect mine own glory. Chap. 48. 9, 11. Vcrf. 1. 21.

V. 8. Bring forth the blinde people that have eyes, and the deaf that have



43.1. (creatus, formatus) Ex alijs locis  
colligere promptum est, Dominum huc  
non loqui de universali Creatione, quæ  
nobis cum reliquis hominibus communis est,  
et qua mortales nascimur: sed de Regre-  
natione in spiritum coelestem vite, ob quam  
etiam novæ creature vocamur, quo semper  
Paulus figmentum Dei nos appellat Ephe  
2. 10.  
Calvin.

unde observandum est, Ecclesiam nihil  
a seipsa proprium habere; sed Dono  
Dei, cui omnia quibus exultat, accepta  
ferenda sunt.  
Idem.



Handwritten text in a cursive script, likely from a 17th or 18th-century manuscript. The text is arranged in several lines and appears to be a letter or a formal document. The ink is dark and the handwriting is somewhat faded and difficult to decipher. The text is located in the lower right quadrant of the page.



have eyes ] Or, *Bringing*. Or, I will bring bring forth (as Eccl. 4. 2. & 9. 11. Jer. 14. 5. ) the blind people, and them that have eyes; and the deaf, and them that have ears. Produce these people, that are wilfully blind and deaf, Chap. 42. 19, 20. and see, if they can say ought further in defence of their idols. Vers. 9. Or, Bring them out all together, of all sorts; as well blind and deaf, as having sight and hearing. Vers. 9. Or, I will produce those people, to shew my power, who being such naturally, have been restored to spirituall sight and hearing by my help. Chap. 35. 5. and 42. 7, 16.

V. 9. *who among them can declare this &c.* ] What God; or which of their idols can do the like? Chap. 41. 21, 22. and 44. 7.

*let them bring forth their witnesses* ] To prove the things spoken by them to be true.

*that they may be justified* ] Chap. 41. 26.

*or let them heare and say, It is truth* ] Otherwise, let them yeeld to the truth of Gods word: which out of meer obstinacie they now refuse to do.

V. 10. *Ye are my witnesses* ] My prophets and people can give testimony sufficient for me. Chap. 44. 8.

*my servant* ] Jesus Christ. Chap. 42. 1. and 55. 4. and all the faithfull with him. Joh. 3. 33. 1 Joh. 5. 10.

*I am he* ] Chap. 41. 4.

*before me* ] Chap. 44. 8. and 45. 21.

*no God formed* ] Or, *nothing formed of God*.

V. 11. *I am the LORD* ] Chap. 42. 8. and 45. 21. Hof. 13. 4.

V. 12. *I have declared* ] Chap. 46. 10.

*when there was no strange god among you* ] When by his own power alone he brought his people out of Egypt, and led them through the wilderness. Deut. 32. 12. Jer. 2. 2.

V. 13. *before the day was, I am he* ] Or, *since the day was, I am*. Joh. 8. 58. Or, *am the same*. Psal. 102. 27.

*I will work, and who shall let it* ] Or, *what I do, who shall undo?* Job 9. 12. Chap. 14. 27. Heb. *turn it back*: or, *reverse it*.

V. 14. *I have sent to Babylon, and have brought down all their nobles* ] Or, *I will send*. The Medes and Persians thither: by whom I will bring down all their great ones, and cast down all their strong holds. Heb. *barres*. Psal. 147. 13. Or, *enforce them by flight to shift for themselves: will bring them all down flying*; or, *all their flyers away*: for the Hebrew word may also so signifie. See Chap. 27. 1.

*whose cry is in the ships* ] While they seek to flie away by shipping, their citie being taken; but finde the water of the river turned another way. See Jer. 50. 38. and 51. 32. Or, together with their shipping, whercof they so much vaunt.

V. 15. *your king* ] Psal. 74. 12. Chap. 33. 22.

V. 16. *which maketh a way in the sea* ] When he delivered Israel from Pharaoh. Exod. 14. 22, 29. implying that this deliverance should be as admirable as that. Chap. 44. 27. See Psal. 77. 19. Chap. 63. 11-14.

*a path in the mighty waters* ] When they passed through Jordan. Josh. 3. 7, 10. Zech. 11. 3.

V. 17. *bringeth forth the chariot and horse, &c.* ] Who brought out Pharaoh with all his forces to their own ruine and destruction. Exod. 14. 8, 9, 28.

*as now* ] Or, *a candle-week*. Chap. 42. 3.

V. 18. *Remember ye not the former things* ] Implying, that their ensuing deliverances should be more famous and memorable, then were the former Jer. 16. 14, 15. & 23. 7, 8.

V. 19. *I will do it* ] Or, *am doing*.

*a new thing* ] Chap. 42. 10. 2 Cor. 5. 17. & 21. 5.

*now it shall spring forth* ] Or, *it is already springing out*. See Chap. 13. 22.

*shall ye not know it* ] Or, *do ye not perceive it?*

*make a way in the wilderness* ] Make a free passage, with removal of all lets, and supplie of all necessities, for my people in their return from captivitie. Chap. 40. 3, 4. & 41. 18, 19. & 49. 10. Jer. 31. 9.

V. 20. *The beast of the field shall honour me* ] The very wilde beasts shall fare the better for the passage of my people; as Num. 20. 8.

*owls* ] Or, *ostriches*. Lam. 4. 3. Heb. *daughters of the owl*. Chap. 34. 13.

V. 21. *This people have I formed for my self, they shall shew forth my praise* ] Or, *which I have formed for my self, shall shew forth my praise*. Vers. 7. Luke 1. 74. 75.

V. 22. *thou hast not called upon me* ] Not worshipped me, as thou oughtest. Psal. 79. 6. Jer. 10. 25. Or, not sought unto me in thy troubles. Chap. 9. 13. & 64. 7. Hof. 7. 7, 14.

*but thou hast been weary of me* ] Or, *when thou wast afflicted by me*.

*weary of me* ] Thou hast been weary of my service. Malac. 1. 13.

V. 23. *hast not brought me the small cattell* ] Heb. *lambs, or kids*. Exod. 12. 5. But hast offered to strange gods. Deuter. 32. 17. Amos 5. 25, 26.

V. 24. *sweet cane* ] Either for the composition of the sweet ointment, Exod. 30. 34. or for the incense, Exod. 30. 7. Jerem. 6. 20.

*filled me* ] Heb. *made me drunk*; or, *abundantly moistned*. Chap. 34. 5, 7.

*wearie I me with thine iniquities* ] With the heavy load of thy sinnes. Chap. 7. 13. and 63. 10. Ezek. 6. 9. Amos 2. 13.

V. 25. *that blotte out thy transgressions* ] Chap. 44. 22. Ezek. 36. 22, &c.

*for mine own sake* ] It is for mine own honour, and out of meer mercy and free favour; not for any desert of yours; having thus caried your selves towards me; that I deliver you, and do all this for you. Chap. 48. 9. Ezek. 36. 32. So Psal. 6. 4. and 25. 7, 11. and 106. 8. and 115. 1.

*will not remember thy sinnes* ] No more regard them, then as if I had clean forgotten them; as Psal. 45. 10. So Psal. 25. 7. and 79. 8. See Jer. 31. 34. Hof. 4. 6.

V. 26. *Put me in remembrance, &c.* ] If I have omitted ought, that might make for thy justification, minde me of it. Chap. 1. 19. and 43. 9. and 62. 6. Jer. 2. 5.

*that thou mayest be justified* ] Or, *cleer thy self*.

V. 27. *Thy first father* ] Either Adam, or their ancestors. Job 31. 33. Chap. 1. 5. Ezek. 16. 3.

*thy teachers* ] Thy Priests and Prophets. Chap. 38. 7. Heb. *interpreters*. Job 33. 23. Or, *Orators*; or, *Ambassadors*. 2 Chron. 32. 31. whose office it was to mediate between God and his people, making known his will to them. Deut. 33. 10. Jerem. 15. 19. Mal. 2. 7. and praying to him for them. Exod. 32. 30. 1 Sam. 12. 23. Mal. 1. 9.

V. 28. *I have profaned* ] Rejected, abhorred, destroyed; exposed to cursing, shame, and reproach. Psal. 44. 13, 14. Jer. 23. 40. and 24. 9. Or, dealt with them, as with profane and common persons, not regarding their place and dignitie. Psal. 89. 39. Chap. 47. 6. Lam. 2. 2. Or, Therefore I might justly, and should thus do, should I proceed against you, according to your deserts. Lam. 2. 22.

*the princes of the sanctuary* ] Or, *of holinesse*. Chap. 62. 9. that is, *holy princes*. Either the Rulers of the Temple, Jer. 20. 1. or, the Kings anointed with holy oil; Psal. 89. 20. and Princes, Governours of the holy people. Deut. 26. 19. Psal. 114. 2.

*given Jacob to the curse* ] Or, *made Jacob a curse*. Chap. 65. 15.

*Israel to reproaches* ] Or, *made Israel a most shamefull reproach*.

# CHAP. XLIIII.

Vers. 1. *Jacob my servant* ] Chap. 41. 8. & 43. 1, 7. Jer. 30. 10. & 46. 27.

V. 2. *formed thee from the wombe* ] From thy very first beginning: ere thou wast able to do, much lesse to deserve ought, vers. 24. Chap. 46. 3.

*Jesurun* ] Deut. 32. 15.

V. 3. *I will poure, &c.* ] Chap. 35. 7. Jer. 31. 25. Joel 2. 28. Joh. 7. 38. Act. 2. 18.

*water* ] The spirituall water of grace and comfort, Chap. 12. 3. Joh. 4. 14.

*that is thirstie* ] That is of himself void of it: or, that thirsteth after it, Chap. 55. 1. Matt. 5. 6. Joh. 7. 37. Rev. 22. 17.

*poure my spirit, &c.* ] Chap. 32. 15.

*thine off-spring* ] Chap. 48. 19.

V. 4. *shall spring up* ] Thy posterity shall increase exceedingly; after their return from captivitie: and thy spirituall issue shall mightily shoot up, Chap. 27. 6. and 61. 9, 11. Ephes. 4. 16. Col. 2. 19. 2 Pet. 3. 18.

*as among the grasse* ] 2 Sam. 23. 4. Job 5. 25.

*willows by the water-courses* ] Lev. 23. 40. Psal. 137. 1, 2. Ezek. 17. 5.

V. 5. *One shall say, I am the LORDS* ] They shall give up their names to God, to be enrolled in his Church-book among the faithfull professors of his service, Psal. 87. 5, 6.

V. 6. *I am the first, and I am the last* ] Chap. 41. 4. and 48. 12. Rev. 1. 8, 17. and 22. 13.

V. 7. *shall call* ] Appoint and design persons to deliver my Church, Chap. 45. 4.

*shall declare* ] Who shall tell me, how I should therein proceed? Chap. 41. 13. and 45. 11.

*the ancient people* ] Mine elect, set apart from the beginning of the world, Gen. 3. 15. Rev. 13. 8. and 17. 8. or, from eternitie, Lphei. 1. 4, 5.

*let them shew unto them* ] Their idols, to those that serve them and trust in them, Chap. 41. 22. and 43. 9.

V. 8. *from that time* ] Or, *formerly*: or, *in times past*. Heb. *from then*. Chap. 16. 13. and 48. 3.

*my witnesses* ] Chap. 43. 10.

*there is no God* ] Heb. *rock*. Psal. 19. 14. No such rock, as is able to protect and secure those that repair to it for shelter, and succour; as God doth those that betake themselves to him, Deut. 4. 35, 39. and 32. 43, 1, 39. 1 Sam. 2. 2. Psal. 18. 31. Pro. 18. 10, 11. Chap. 26. 4. and 45. 5. and 46. 9.

*I know not any* ] Who yet should, if any were.

V. 9. *delicious things* ] Heb. *desirable*. Chap. 64. 12.

*shall not profit* ] Though they bestow never so much upon them,



to make them seem glorious, Chap. 40. 19. and 46. 6. Jer. 10. 4. 9. they are their own witnesses] They themselves cannot but acknowledge, that their idols neither see, nor know ought. Or, they cannot but see their own blindness and senselessness, in adoring thote, that they see to be such, vers. 18, 19.

they see not] Or, that they see not, Psal. 115. 4. &c.

V. 10. Who hath formed a god] An extream folly, for a man, to deem ought, that man maketh, to be God, Deut. 27. 15. Psal. 135. 15.

molten a graven image] Chap. 40. 19.

that is profitable for nothing] Heb. not to profit. Jer. 1. 4. And how then fit to be lay-mens books? being unprofitable, vers. 9. Hab. 2. 18. abominable, Chap. 41. 24. the work of errors, Jer. 10. 15. and lying teachers, Hab. 2. 18. Jer. 10. 8. and 16. 19.

V. 11. all his fellows, &c.] That joyn with him, either in the making, or worshipping of it, shall be ashamed, Psal. 97. 7. Chap. 1. 29. and 42. 17. and 45. 16.

and the workmen they are of men] Or, more then any man, Chap. 52. 14. Jer. 5. 1.

let them all be gathered together, &c.] The multitude of them shall neither excuse, nor save them, when God cometh to take vengeance.

V. 12. The smith] Heb. workman of iron. Chap. 40. 19. Jer. 10. 3. Wisd. 13. 11.

with the tongs] Or, with an ax. Or, maketh an ax for the wright to use, vers. 13. Jer. 10. 3.

he is hungry] So eager are they upon it, that they neglect their own necessities out of devotion to their idols, Chap. 44. 20.

V. 13. The carpenter] Heb. workman of wood; or, trees. in the house] In some Temple, or private house, Deut. 27. 15. Jud. 17. 5.

V. 14. which he strengtheneth for himselfe among the trees of the forest] Or, and he useth his strength upon the trees of the wood.

he strengtheneth for himself] Or, taketh courage. 2 Chron. 32. 7.

V. 15. Then shall it be for a man to burn] The extream folly and obstinacie of them; who though they see their idols to be no better, then the residue of the matter, out of which they were made; yet refuse the one part, and make a God of the other; as the Papists do their cake, or wafer-God, and the rest of their idols.

V. 16. with part thereof he eateth flesh] Or, on part thereof. Having made a table, or a trencher of it. Or, he dresseth his meat with it, vers. 19.

seen] Or, felt, Psal. 34. 8.

V. 18. They have not known, nor understood] They are voyd of knowledge and understanding, vers. 19. Chap. 45. 20. Jer. 10. 14.

he hath shut their eyes] The idol; as some: God, in just judgement; as others, Chap. 69. 10. but more simply, Their eyes are daubed over: without speciall intimation, how, or by whom. So Gen. 41. 13. 2 Sam. 24. 1. Luk. 6. 38. and 12. 20.

shut] Heb. daubed. Ezek. 13. 10, 13.

V. 19. none considereth in his heart] Heb. setteth, or, returneth it, to his heart. Chap. 46. 8.

I have roasted flesh and eaten it] Or, roasted flesh with it, and eaten thereof.

the stock of a tree] Heb. that which comes of a tree. Job 40. 20.

V. 20. He feedeth of ashes] He is grossly deluded; as one that would eat ashes to slake his hunger. Or, his idol feedeth and entertaineth him with nothing but ashes, matter of sorrow and mourning, Psal. 16. 4. and 102. 9.

a deceived heart hath turned him aside] Hof. 4. 12.

Is there not a lie in my right hand] Is not this mine idol, a meer fancie and fallacie? Jer. 10. 8.

V. 21. Remember these] These things that are now told thee; that thou maist not be carried away with such vanities, when thou comest among them: mans heart by nature being over-prone thereunto. See Chap. 40. 18.

O Jacob and Israel, &c.] Vers. 2.

thou shalt not be forgotten of me] Or, I do not forget thee. though I may seem so to do. See Chap. 49. 14, 15.

V. 22. I have blotted out as a thick cloud, thy transgressions] As the Sunne, when it breaketh forth, dispelleth the clouds with his bright beams, Job 37. 11. Psal. 18. 12. Or, as the wind scattereth them, be they never so thick, Psal. 68. 2. Pro. 25. 23. Or, as a cloud vanisheth away, and appeareth no more, then as if it had never been, Job 7. 9. and 30. 15. Hof. 6. 4. and 13. 3. Jam. 4. 14. so do I put away thy sinnes, Chap. 43. 25. that rise up, as a cloud, between thee and me, Chap. 59. 2. hindering the light of my countenance, from shining forth upon thee, Chap. 57. 17. and thy prayers from finding access into my presence, Lam. 3. 44. Or, I wipe away as with a thick cloud, thy transgressions, and as with a cloud, thy sinnes. the preposition omitted, as Chap. 42. 21. Psal. 17. 7, 13, 14. I wash away thy sinnes, as the clouds, with showers of rain, wash away the filth and slime of the earth, Ezek. 22. 24.

I have redeemed thee] And therefore have best right to thee, 1 Cor. 6. 19, 20.

V. 23. Sing, O ye heavens, &c.] Implying that Gods work for his people should be such, that even the creatures both above and below, though void of sense, might well seem to be affected there-

with, Psal. 96. 11. and 98. 7, 8. Chap. 35. 1. and 49. 13. Jer. 50. 38. and 51. 32.

V. 24. that formed thee from the womb] Vers. 2.

stretcheth forth the heavens, &c.] Chap. 42. 5. Jer. 10. 12.

V. 25. that frustrate the tokens of the liars] Or, misfards. Jer. 50. 36. This is spoken to arm them against the Babylonians soothsayers, who would bear them in hand, that by the starres they saw, that Babylon should stand, Chap. 47. 12, 14.

maketh their knowledge foolish] Chap. 29. 14. 2 Sam. 15. 31. 1 Cor. 1. 20. and 3. 19.

V. 26. confirmeth the word of his servant] Isaiah; and other the Prophets, that fore-told Babylons fall, and the deliverance of Gods people thence.

the decayed places] Heb. waste. Nehem. 1. 5, 8. and 2. 1, &c.

V. 27. saith to the deep, Be drie, &c.] Intimating, that his work in this their deliverance should be no lesse notable, then when he saved them by passage through the red sea, and the river of Jordan. See Chap. 43. 16. and 51. 10, 11. Alluding withall, it may be, to the drying up of Euphrates, by Cyrus his device, for the surprisall of Babylon. See Jer. 50. 38. and 51. 32, 36. Rev. 16. 12.

V. 28. saith of Cyrus] To assure them of deliverance, he nameth the partie, by whom it should be effected, about two hundred yeers before he was born. See Chap. 13. 22. and the like, 1 King. 13. 2. This his name he had from a Persian word, signifying the Sunne; which the Persians honoured as a God. See Chap. 45. 3, 4.

Thou shalt be built] 2 Chron. 36. 22, 23. Ezra 1. 1, 3. Chap. 45. 1, 13.

Thy foundation shall be laid] Ezra 3. 10, 11.

## C H A P. XLV.

Vers. 1. **H**is anointed] Cyrus; so called, because by God assigned to be the deliverer of his people. So 1 King. 19. 15, 16. Chap. 61. 1. See Chap. 44. 28.

whose right hand I have holden] Or, strengthened. or, do hold, or strengthen. Psal. 89. 21. Chap. 41. 10, 13. & 42. 6. to enable him to that work, that I intend to doe by him, Chap. 46. 11.

to subdue nations] Psal. 144. 2.

and I will loose] Or, to loose. Heb. open. Chap. 5. 27.

the loins of kings] By striking them with the sword, through the loins; where wounds are deadly, Deut. 32. 11. and where the seat of strength is, Job 40. 16. Nahum 2. 1. Or, by sinning them with terrour, and pain thence proceeding, Ezek. 21. 6. Dan. 5. 6. Chap. 21. 3. Nahum 2. 10. Or, by loosing the girdle, the emblem of strength, from their loins, Job 12. 18. Chap. 11. 5. & 22. 21. and 23. 10. vers. 5.

the two-leaved gates] Such as great cities and palaces are wont to have, Deut. 3. 5. Mal. 1. 10. See Chap. 13. 2.

and the gates shall not be shut] Or, that the gates be not shut. as Josh. 24. 9. Mal. 1. 9. That all may lie open before him, Act. 12. 10.

V. 2. I will go before thee] To conduct thee, Chap. 58. 8. Exod. 13. 21.

make the crooked places straight] Or, uneven wayes even. To remove all impediments out of thy way, Chap. 40. 4. & 42. 16. vers. 13.

I will break in pieces the gates of brass, &c.] No strength shall be able to withstand thee, or keep thee out, Psal. 107. 16. Prov. 18. 19.

V. 3. the treasures of darkness, &c.] The rich treasures, as of other kingdomes, so of Babylon especially, Jer. 50. 37. & 51. 13. that have a long time been laid up, and lien out of sight; but thou shalt now seise on, and receive as a reward for thy work done for me and my people, Ezek. 29. 18, 20.

that thou mayest know] Not that he knew God so, as to worship him aright, vers. 4. but to take notice, that God had ordained him to such a work, and enabled him thereunto, 2 Cor. 36. 23. Ezra 1. 2.

which call thee by thy name] See Chap. 44. 28. vers. 1. 4.

V. 4. For Jacob my servants sake] Not for thy worth, or any thing in thee; but out of my love to my people, Chap. 43. 4.

I have surnamed thee] I have taken speciall notice of thee, Exod. 33. 12, 17. Chap. 43. 1. Joh. 10. 3. Or, have given thee an other name, then at first thou hadst; as Gen. 17. 5, 15. & 32. 28. Joh. 1. 42. For at first he was called Spaco, some say, which signifieth a dog; after, Cyrus, by a more honourable name, when he came to the kingdome, Chap. 44. 28. So Herodotus lib. 1. & Justin. lib. 1.

though thou hast not known me] Or, when thou didst not know me. vers. 5.

V. 5. I am the LORD, &c.] Deut. 4. 35, 39. & 32. 39. Chap. 44. 8.

I girded thee] I gave thee power and might, Chap. 11. 5. & 22. 21. Psal. 18. 32. though thou little thoughtest on me, or who it was, that did so prosper and strengthen thee, vers. 1. 2. Or, when as yet thou knewest nothing at all of me; though afterward thou didst, vers. 3.

though



De Ierusalē 44. 28. Notat firmam ob-  
iectum Ierusalēma vnde integranda sit, nempe,  
restituatur Purus Dei Cultus. Nec enim pro-  
est hanc Restaurationem, ut homines quibuscum-  
que, aut Comoda sua spectent: sed ut sine  
la perturbatione Dominus pure ac integre  
suis invocetur. Id quod diligenter notan-  
dum est. Multi enim Comoda sua obque ex-  
māur Quietem pluris faciunt, quam Ho-  
nem et Cultum Dei. Unde etiam Hagga  
graviter querebatur, &c. Calvin.

45. 1. Cyrus Inter Manasse mortem, a-  
re interfectus est Iaias, usque ad Cyri nati-  
tatem, plusquam Seculum intercessit.  
Calvin.



45. 18. — formed it to be inhabited; — consilij sui  
rationem habet, non nostrae dignitatis. Hinc  
ergo stant regna et principatus: hinc ordines  
et politica etiam inter barbaros & infideles con-  
servantur.  
Calvin.

45. 23. — bow] Flectitur genu Christo, dum  
paretur ejus doctrinae, atque Evangelij prae-  
dicatio admittitur Calvin.

V. 24. — to Him shall men come] et certe  
nemo nisi Deo reconciliatus libenter unquam  
ad eum accedet: quin potius longissime refu-  
gent omnes quibus formidabilis erit ejus ma-  
jestas. Hic ergo iucundissimum Gratiae fructu  
commendat Prophetas: quia Deo conjungit ho-  
mines, quos ante abiebat sua impietas.  
Calvin.



though thou hast not known me] Or, when thou knewest me not. as Chap. 43. 12. Jer. 34. 1. vers. 4.

V. 6. they may know] Or, it might be known. Chap. 59. 19. Mal. 1. 11.

the west] Heb. evening coast. Psal. 113. 3. Chap. 43. 5.

V. 7. I form the light, and create darkness] I send warre and peace; prosperitie and adversitie, Psal. 94. 11. & 112. 4. Lam. 3. 37, 38. as by the motions of the celestiall bodies I make the ayer either lightsome or dark, Psal. 19. 1, 2. & 74. 16. & 104. 20. Jer. 31. 35. & 33. 20.

create evil] Amos 3. 6.

V. 8. ye heavens] He calleth upon the heavens, to be instruments of the furtherance of Gods work in the just and due performance of his promise to his people; by the deliverance of them, and the destruction of their enemies, Josh. 10. 13. Judg. 5. 20. 1 Sam. 7. 10. Psal. 18. 9, 14. & 85. 11.

I the L O R D have created it.] Or, created him. The work is mine, Psal. 109. 27. Or, I have made Cyrus for it, Chap. 44. 28.

V. 9. Wo unto him that striveth with his maker] Spoken, either to curb and restrain their impatience, who in their afflictions murmur against God; refusing to wait his leisure and abide his pleasure: teaching that man should cope and contend with his mate, and not quarrell with God, 2 King. 6. 33. Chap. 58. 2. Or, to check and control the pride and arrogancie of the enemies of Gods people, who made account to make their part good against God, Chap. 10. 11. & 37. 10.

shall the clay say to him that fashioneth it, &c.] Chap. 29. 16. and 64. 8. Jer. 18. 6. Rom. 9. 20.

thy work, He hath no hands] Or, there are not hands for thy work. Thy work is not exactly done. Or, Thou wantest abilitie to go through with it.

V. 11. Ask me of things to come concerning my sonnes, and concerning the work of mine hands command ye me] Or, Ask of me things to come; concerning my sonnes, and concerning the work of my hands will ye command me? or, enjoyn, or, order me? as Chap. 38. 1. and 48. 5. for so are members of the text distinguished in the Hebrew. Seek to me for the accomplishment of my promises concerning my people and their deliverance, and ye shall not fail of what ye desire or require. I shall be as ready to doe you service, as if you had me at command: as Josh. 10. 14. ye shall be as sure to obtain what ye ask, as if ye had me at command, 1 Joh. 5. 14. 15. Or, Seek to me for information concerning things to come, and not to your idols, that are not able to inform you of ought in this kind, Chap. 41. 22. & 44. 7. but presume not to enjoyn, or appoint me, what I shall do concerning the deliverance of my people, and those things that for their sakes I intend to effect. Chap. 44. 7. that it may answer to vers. 9. 10.

V. 12. I have made the earth] Psal. 102. 25. Vers. 18. Chap. 48. 13.

created man] Gen. 1. 27.

stretched out the heavens] Psal. 104. 2. Chap. 42. 5.

all their host] The starres, Gen. 2. 1. Deut. 4. 19.

have I commanded] Or, do I command. Chap. 40. 26.

V. 13. I have raised him up in righteousness] Cyrus; to shew the faithfulness of my promise, in the deliverance of my people, Chap. 41. 2. and 42. 6. vers. 23.

direct] Or, make straight. Or, level all his wayes. Give him free passage and successe in all his undertakings, and facilitate for him all his designs, vers. 2.

he shall build my city] Give order for the building of Jerusalem, 2 Chron. 36. 22, 23. Ezr. 1. 1, 3. Chap. 44. 28. as Act. 7. 47.

my captives] Heb. my captivity, as Chap. 20. 4. My people remaining in captivity under the Chaldeans.

not for price, nor reward] Freely; without ransome, or any hard conditions.

V. 14. The labour] The fruit of their labour; their wealth gotten by it, Psal. 128. 2. Jer. 3. 24.

Egypt, &c.] The people, that are tributarie to the Persians, as the Egyptians, Ethiopians, and Arabians, shall be commanded to contribute towards the building of my Temple, Ezr. 1. 4. and 7. 21, 22.

Ethiopia] Heb. Cush. Chap. 20. 3.

the Sabaeans] A people of Arabia, of the posteritie of Cush, Gen. 10. 27.

men of stature] Heb. measure, or, dimension. 1 Chron. 11. 23. and 20. 6.

they shall come over] Whereas they were thine enemies before, they shall now seek, and submit unto thee: fulfilled principally in Christ and his Church, Psal. 45. 12. and 72. 9, 11. Chap. 49. 23. and 60. 10, 12, 14. Rev. 3. 9.

God is in thee] Zech. 8. 23. 1 Cor. 14. 25.

there is none else] Vers. 21.

V. 25. thou art a God thou bildest thyself] Thou dost for some time with-draw thy self in thy peoples afflictions, Psal. 10. 1. Isa. 57. 17. and they must therefore with patience waite for their deliverance; though a while it be delayed: for they that so do, shall not repent of their patience, but shall be delivered; when the wicked and idol-worshippers shall be destroyed, Chap. 8. 17. and 30. 18. and 44. 11.

V. 17. in the L O R D] Or, by the Lord.

an everlasting salvation] Heb. a salvation of ages, or, eternities. as Chap. 26. 4. Dan. 9. 24. See Chap. 54. 6, 8.

ye shall not be ashamed] Joel 2. 26, 27.

world without end] Heb. unto age of eternitie.

V. 18. created the heavens] Vers. 12. Gen. 1. 1.

he formed it to be inhabited] By man, Psal. 115. 16. but chiefly for his Church.

there is none else] Vers. 14. 21, 22.

V. 19. I have not spoken in secret] Chap. 48. 16. But in publike, openly, Deut. 5. 22. & 30. 11. Jer. 3. 12. Joh. 18. 20.

in a dark place of the earth] As do the false gods, that give in dark tearms uncertain answers. Or that speak in dark corners, out of the ground: Chap. 8. 19. & 29. 4.

Seek ye me] Psal. 27. 8. vers. 11.

in vain] Not in vain; because I make good, what I promise them; whatsoever worldlings think of it, Job 21. 15. and 22. 17. Mal. 3. 14.

speak righteousness] Chap. 63. 1.

V. 20. ye that are escaped of the nations] Ye of the Gentiles, who before were strangers, Ephes. 2. 12. Col. 1. 21. now come your selves, and incite one another to come in to me, Chap. 2. 2, 3. Zech. 8. 21, 22.

they have no knowledge] Chap. 44. 18.

set up the wood, &c.] Chap. 46. 7.

pray unto a god that cannot save] Chap. 44. 17. Jer. 2. 27. Hose. 4. 12.

V. 21. Tell ye, &c.] Chap. 41. 22, 23, 28.

who hath declared, &c.] Chap. 41. 26. & 48. 14.

from that time] Heb. from then. Chap. 16. 13. & 44. 8.

there is no God else beside me] Vers. 14. 18. Chap. 44. 8. Hof. 13. 4.

V. 22. Look unto me, and be ye saved] He calleth the Gentiles, by the eye of faith, to look after him, that they may be saved by him; and not after their idols, which cannot save them, Psal. 34. 5. Chap. 17. 7, 8. Joh. 6. 49.

V. 23. the word is gone out of my mouth in righteousness] Or, out of my righteous mouth, as Chap. 41. 10. What I have uttered, shall be faithfully and certainly fulfilled and performed, vers. 13. Psal. 89. 34. Chap. 48. 3.

shall not return] It shall not be revoked and reversed; or return without effect, Chap. 55. 11.

that unto me, &c.] That the knowledge, and acknowledgement of me, by submission to me, and worship done me, shall passe through the whole world, Psal. 2. 8, 9. Rom. 14. 11. Phil. 2. 10.

every knee shall bow] They shall not serve me in heart onely, but declare it also by externall expressions and profession; as 1 King. 19. 18.

every tongue shall swear] Swear by me: or swear allegiance to me. See Chap. 19. 18. & 48. 1.

V. 24. Surely, shall one say, In the L O R D have I righteousness and strength] Or, Surely he shall say of me, In the Lord is all righteousness and strength. The faithfull shall finde, feel, and freely confesse it, that all their righteousness and spirituall abilitie is from God, Zech. 12. 5. Joh. 15. 5. 2 Cor. 3. 5. Phil. 2. 13. and 3. 9. and 4. 13.

righteousness] Heb. righteousnesses, as Chap. 27. 11. Mic. 6. 5.

all that are incensed against him] Against God, Psal. 2. 1. & 92. 9. Or against his Church, Chap. 41. 11.

V. 25. In the L O R D] Jesus Christ, Jer. 23. 6. & 33. 16. 1 Cor. 1. 30. 2 Cor. 5. 21.

all the seed of Israel] The spirituall seed of Jacob, Psal. 24. 6. the Israel of God, Rom. 11. 26. Gal. 6. 16.

be justified] Be freed from, and discharged of the guilt of their sinnes, Act. 10. 43. & 13. 37, 38. Rom. 3. 24, 25.

and shall glory] In him, and not in themselves, Rom. 3. 27. Jer. 9. 24. 1 Cor. 1. 31. Gal. 6. 14.

## C H A P. XLVI.

Vers. 1. **B**el boweth down, Nebo stoupech] Bel and Nebo, two chief idols of Babylon: Bel contracted of Baal, Jer. 51. 44. and of him was Daniel by the King of Babylon called Belteshazzar, Dan. 4. 8. Nebo, so called of a word that signifieth to prophetic; being as it seemeth an Idol famous for predictions, and Oracles.

their idols were upon the beasts] Heb. beast. Ezek. 33. 27. See Jer. 50. 2.

your carriages] The carriages of the Medes and Persians; who took them away with them; because they were of rich materials Dan. 3. 1. & 5. 4.

V. 2. they could not deliver the burden] The Babylonians could not save their idols, that should have saved them: nor their idols themselves, who should have saved others, Jer. 48. 7.

themselves] Heb. their soul. Psal. 107. 18.

V. 3. which are born by me] A remarkable difference, between the true God and idols: men must carry them: vers. 7. but he carrieth his; as a nurse or mother her child, Exod. 19. 4. Deut. 32. 11. Chap. 63. 9.

from



from the womb] Chap. 44. 2, 24. Psal. 22. 9, 12. and 71. 6.  
V. 4. even to your old age] As I have born you hitherto : so will I bear, nourish, and preserve you for ever, Psal. 48. 14. and 71. 9.

I am he] Or, the same, Psal. 102. 27. Mal. 3. 6. Jam. 1. 17.

I have made] Another notable difference between the true God and idols : he is the maker of those that worship him, Psal. 100. whereas their worshippers make them, vers. 6.

will deliver you] From the Babylonians, and other your enemies, Chap. 43. 14.

V. 5. To whom, &c.] Chap. 40. 18, 25.

will ye liken me, and make me equal, and compare me] Or, resemble, and make me like, or compare.

V. 6. They lavish gold out of the bag, &c.] That they might not be tempted to think the Babylonians idols more powerful than the true God ; considering the Babylonians flourishing estate, and their own miserable condition ; he mindeth them of the originall of their idols, to make them the more despicable and detestable. So Chap. 40. 19, 20. and 44. 12, 19. Jer. 10. 3, 5, 9.

weigh silver] Jer. 32. 9, 10.

in the balance] Or, by the beam. Heb. reed. or, cane, the beam put for the balance.

and hire] Or, they hire.

a goldsmith] Heb. founder ; or, finer. Chap. 41. 7.

he maketh it a god] Chap. 44. 10.

they fall down] Chap. 45. 20.

V. 7. They bear him] Jer. 10. 4, 5.

set him in his place] Chap. 44. 13.

standeth] Or, abideth. Chap. 66. 22.

from his place shall he not remove] Or, he cannot stir. (as Jer. 2. 32.) Chap. 41. 7.

yea, one shall cry unto him] Or, though one crie to him.

V. 8. show your selves men] Not beasts, like the idolaters, Jer. 10. 14. Or, not woman-like timorous, to comply with them for fear, Jer. 10. 1, 11.

bring it again to mind] Heb. to heart. Chap. 44. 19.

V. 9. there is none else] Chap. 44. 8. and 45. 5, 6, 21, 22.

V. 10. declaring the end from the beginning] Fore-telling the issue of things, before they begin to be in execution, Chap. 41. 22, 23. and 43. 12. and 48. 2.

My counsel shall stand] Psal. 33. 11. Pro. 19. 21. and 21. 30. Chap. 14. 24, 26.

V. 11. a ravenous bird] Cyrus ; who shall come swiftly, and seize upon Babylon, as an Eagle or Vulture upon his prey, Job 9. 26.

from the east] Persia ; East of Babylon, Chap. 41. 2, 25.

the man that executeth my counsel] Heb. the man of my counsel. Chap. 40. 13. Not, whom I take counsel of for ought, Chap. 40. 14. but concerning the destruction of Babylon, and the deliverance of my people, vers. 10. Chap. 44. 28. Jer. 50. 45. whom I have appointed to execute, what I have determined.

V. 12. ye stout-hearted] Who by opposition, or by incredulity and obstinacie, would hinder the performance of my promise. Or, who by your wicked courses make your selves unworthy of having any favour shewed you, Chap. 43. 24, 25.

V. 13. I bring neare] Heb. make to approach. Chap. 41. 21.

my righteousness] My faithfulness in fulfilling my promise ; Chap. 1. 27. and 41. 2. and 45. 8. and 51. 5. which no might, malice or incredulitie can keep from taking effect, Rom. 3. 3. 2 Tim. 2. 13. Or, the righteousness, which my people receive from me, for their justification and acquittal from their sinnes, Chap. 45. 24, 25. Rom. 1. 17. and 3. 21.

Israel my glory] In the deliverance of whom, I will make my self glorious, Chap. 45. 6. and 50. 3. and 59. 19.

## CHAP. XLVII.

Verf. 1. Come down] From thy former height and state, Jer. 13. 18. and 48. 18. and 51. 25. Lam. 1. 14.

sit in the dust] Sit on the ground ; as one of mean condition, having no seat, or throne, Psal. 113. 7. or, in dust and ashes ; after the manner of mourners, Job 2. 8. and 42. 6. See Chap. 52. 2.

O virgin daughter of Babylon] That hast hitherto kept thy state, and continued unsubdued, Chap. 23. 12. or, that art fair and beautifull and doest pride thy self, as a beautifull young damsel, gorgeously attired, in the goodliness of thy state, Jer. 46. 11.

there is no throne] For thee to sit on : thy government is gone. throne for government, Psal. 89. 14, 29. See Chap. 23. 10.

thou shalt no more be called] Heb. not adde that they call thee. Chap. 23. 12. 1 Sam. 2. 3. vers. 5.

V. 2. Take the millstones and grind meal] Thou shalt be brought to the basest servitude : for to turn the mill, or grind in the mill, was the office of the meanest slaves, Exod. 11. 5. Judg. 16. 21. Lam. 5. 13. Matth. 24. 41.

uncover thy locks] As mourners use to do, Job 1. 20. Chap. 22. 12. or, as slaves and captives are wont to go ; bare-head, Cha. 2. 24.

make bare the leg] Truffle up thy clothes about thee ; as travellers do : prepare thy self for a sad journey, thorough thick and thin, by water and land, Exod. 12. 11. 1 King 18. 46.

V. 3. thy shame shall be seen] As women captives & prisoners are wont to be dealt with, by those, into whose hands they come, Chap. 3. 17. and 20. 4. Jer. 13. 22, 26. Nahum 3. 5.

I will not meet thee as a man] But as God, in full power, Chap. 31. 3. Or, in full wrath ; without any such pity or humanity, as men sometime shew to the weaker sex. I will deal with thee, as thou hast dealt with mine, vers. 6. 2 Chron. 36. 17. Jam. 2. 13.

V. 4. As for our redeemer, the LORD of hosts is his name] Or, Saith our redeemer ; (as Chap. 43. 14.) whose name is the Lord of hosts. Chap. 48. 2. and 54. 5. Spoken in the person of Gods people, acknowledging that for their sake, God doth all this, Chap. 43. 14. and 45. 4.

the holy One of Israel] Chap. 1. 4. and 43. 14.

V. 5. Sit thou silent] As one confounded and not able to speak, Psal. 77. 4. and 107. 42. Matth. 22. 12.

get thee into darkness] As ashamed of thy self ; and not in-during to be seen, vers. 3. Lam. 1. 9.

thou shalt no more be called] Heb. not adde that they call thee. vers. 1.

V. 6. I was wroth with my people] Zech. 1. 15.

I have polluted mine inheritance] Dealt with my people (as dear unto me, as to an heir his inheritance is wont to be, Chap. 19. 25. 1 King. 21. 3.) as with some profane or unclean thing, Chap. 43. 28.

given them into thine hand] Or, power. Chap. 19. 4. vers. 14.

thou didst shew them no mercy] In stead of pitying their misery, thou didst much aggravate it by thine extreame crueltie and hard usage, 2 Chron. 36. 17. Psal. 69. 26.

upon the ancient] Who for age should have been pitied ; but with them found no mercy. Deut. 28. 50.

hast thou very heavily laid thy yoke] Lam. 1. 14.

V. 7. I shall be a lady for ever] Rev. 18. 7.

thou didst not lay those things to thy heart] Heb. set these upon thine heart. Chap. 57. 1.

neither didst remember the latter end of it] Or, her latter end. Lam. 1. 9. that is, thy latter end, as Job 18. 4. See the like passing from person to person, Chap. 31. 7. and 34. 16. Jer. 17. 1. Thou little thoughtest, what would at last befall thee, Deut. 32. 29.

V. 8. that dwellest carelessly] Or, sinnest confidently ; securely. Jer. 49. 31.

I am, and none else besides me] Zeph. 2. 15. vers. 10.

I shall not sit as a widow, neither shall I know the losse of children] Thou thoughtest it impossible, that thou shouldest ever be subdued ; or be deprived of thy King or Empire, which thou seemedst wedded to ; and of thy people, which were as thy children. Rev. 18. 7.

V. 9. these two things shall come to thee in a moment in one day] Thou shalt lose both kingdome, and people at once : as Chap. 51. 19.

they shall come upon thee in their perfection] Thy calamities shall be as great as can be imagined.

V. 10. thou hast trusted in thy wickednesse] Wicked courses ; or means and strength thereby acquired, Psal. 52. 7. Chap. 28. 15.

thou hast said, None seeth me] Thou deemest thy self out of the reach of Gods providence : or thy designs and projects so cunningly and covertly contrived, that they could not be discovered, Psal. 64. 5. and 94. 3. Chap. 29. 15.

thy wisdom and thy knowledge, &c.] Thou thoughtest, but vainly, that thy wisdom and policie could have saved thee. Or, it is thy trusting to these, that hath made thee so to transgresse, as thou hast done, Pro. 3. 5.

it hath perverted thee] Heb. caused thee to turn away. Chap. 57. 19.

I am, and none else besides me] I am the onely Lady and Em-presse in the world, vers. 7, 8.

V. 11. thou shalt not know from whence it riseth] Heb. the morning thereof, or, the rising of it. as evening, for sunne-setting, opposed to sunne-rising, Chap. 45. 6. Either whence it shall arise ; or, what day it shall come : alluding to the rising of the starres ; and withall deriding Babylon, as fondly and superstitiously addicted to the observation thereof, supposing that thereby she could foresee any evil that was likely to ensue, vers. 12, 13.

thou shalt not be able to put it off] Heb. expire it. Chap. 28. 18. Thou shalt neither be able to fore-see it, nor to free thy self from it. Jer. 50. 24.

V. 12. Stand now with thine enchantments] He derideth their vain confidence in their Soothsayers and Astrologers, Chap. 44. 25. and withall condemneth such vain sciences ; which serve to no use, but to delude people, and to withdraw them from depending upon God, Lev. 19. 31. Deut. 18. 9, 14. Jer. 10. 1.

wherin thou hast laboured from thy youth] Whom thou hast from thy first beginning been so much addicted unto, vers. 15. Dan. 2. 2. and 4. 7. and 5. 8.

V. 13. Thou art wearied] Or, tired out. Chap. 16. 12.

let now the astrologers] Heb. viewers of the heavens.

the monethly prognosticators] Heb. that give knowledge concerning the moneths.

V. 14. they shall be as stubble] Chap. 1. 31. & 5. 24. Exod. 15. 7. Nahum 1. 10.

they shall not deliver themselves] Heb. their souls. Psal. 22. 20. Much



Handwritten text in a cursive script, likely from a 17th-century manuscript. The text is arranged in several lines and is somewhat faded and difficult to read. It appears to be a list or a series of entries, possibly related to a collection or inventory.



Probamus autem quod perditum nobis.

48. 10. non instar argenti. In argento aliquid  
est puri: in nobis vero nihil melius Sciam  
reperitur: imo nisi Deus argentum nos effice-  
ret, non fuscus ac palus vel struppa, in cinere  
et nihilo redigeremur.

Calvin.



Much lesse be able to save others, P<sup>sal</sup>. 146. 3, 4. Chap. 46. 2.

from the power] Heb. *hand*. P<sup>sal</sup>. 49. 15.

there shall not be a coal to warm at, nor fire to sit before it] Or, it shall not be a coal to warm at, &c. They shall utterly perish; and nothing of them remain, that may yeeld the least hope, or afford the least comfort, Chap. 30. 14. Or, the fire, which the Medes and Persians shall kindle among the Chaldeans, shall not be such a fire, as they use to sit by for warmth in winter, Jer. 36. 22. but a consuming fire, such as destroyeth and devoureth all, Chap. 9. 18. and 10. 16. & 24. 6. Jer. 51. 25, 32.

V. 15. Thus shall they be unto thee] Authors of thy ruine. Or, unfaithfull to thee, and unable to help thee, vers. 14.

with whom thou hast laboured] Thy wisards; and those whom thou hast had dealings with, vers. 12. Rev. 18. 11.

they shall wander every one to his quarter] Heb. *passage*. They shall flie, and betake themselves each one to that place, where he supposeth he may be surest and safest. Or, each one any way, that he can finde passage by for his own safetie; and leave thee alone to shift for thy selfe, Jer. 51. 9.

## C H A P. XLVIII.

Vers. 1. **W**Hich are called by the name of Israel] That professe and vaunt your selves to be Israelites; but indeed are not. Rom. 2. 17. and 9. 6. Rev. 3. 9.

come forth out of the waters of Judah] From the stock of Judah; Matth. 2. 9. John 8. 33. as streams or rivelets from a fountain. Deut. 33. 28. P<sup>sal</sup>. 68. 36.

swear by the Name of the Lord] As professing to serve him, Chap. 19. 18. and 45. 23. and 58. 2. Jer. 5. 2. as every nation is wont to swear by the god whom they serve and worship. Genes. 31. 53.

make mention of the God of Israel] When they swear. Exod. 23. 13. Josh. 23. 7.

not in truth, nor in righteousness] As an oath ought to be taken, and Gods name used in it. Jer. 4. 2. whereas they use it falsely and to deceive. Jer. 5. 2.

V. 2. they call themselves of the holy Citie] Heb. *citie of holinesse*; as P<sup>sal</sup>. 15. 1. Jerusalem. Chap. 52. 1. as citizens of it. Eph. 2. 19.

stay themselves upon the God of Israel] Make as if they trusted in him alone. Mic. 3. 11. Rom. 2. 17. John 2. 23--25. and 6. 64. Act. 8. 13, 23.

the Lord of hosts is his name] Or, whose name is the Lord of hosts. Chap. 47. 4. Jer. 48. 15.

V. 3. I have declared the former things from the beginning: and they went forth out of my mouth &c.] Or, The former things which I declared, and went, &c. Those things that I foretold, I also did. Chap. 41. 22. and 42. 9. and 43. 12. and 45. 21. and 46. 10.

from the beginning] Heb. *from then*. Chap. 44. 7. vers. 5. In times past: or, since I took thee to be my people. Chap. 43. 4.

went forth out of my mouth] P<sup>sal</sup>. 89. 34. Chap. 45. 23.

I shewed them] Heb. *made to hear*: or, be heard. Chap. 41. 22. and 42. 2. vers. 20.

they came to passe] Whatsoever I foretold or promised, I failed not in due time to fulfill and make good. Josh. 21. 45. and 23. 24. Chap. 45. 23.

V. 4. thou art obstinate] Heb. *hard*. Exod. 32. 9. and 33. 3, 5. and 34. 9. Deut. 9. 6, 13. and 31. 27.

V. 5. from the beginning] Heb. *from then*. See vers. 3. P<sup>sal</sup>. 111. 93. 2.

before it came to passe] He foretelleth their deliverance long before; and by whom it should be effected; that it might not, when it came to passe, be ascribed unto any other.

I shewed it thee] Heb. *made thee to hear*. Vers. 3.

hath commanded them] Or, given them in charge. Chap. 38. 1. and 45. 11.

V. 6. will not ye declare it] Will not ye acknowledge this my benefit, and avow it to others?

I have shewed thee new things] Concerning thy strange and unheard of delivery from the Babylonian captivitie. Chap. 43. 19.

hidden things] Heb. *things kept*; or, reserved. Prov. 7. 10. Jer. 33. 3.

V. 7. They are created now, and not from the beginning, even before the day when thou heardest them not] Or, They are brought to light now, and not in time past. (Heb. *from then*; as vers. 3, 5, 8.) or before this day, when thou hadst not heard of them: to wit, by any other; idol, man, or means.

V. 8. Yea, thou heardest not, yea thou knewest not, yea from that time that thine ear was not opened] Or, Even when thou hadst not heard, nor known of them; nor had thine ear in time past (Heb. *from then*; vers. 7.) opened it self; or, had not been opened: as Cant. 7. 12. Chap. 60. 11. to wit, to hear ought, delivered by any other, concerning these matters now revealed. Deut. 29. 4.

for] Or, because; as Chap. 59. 14.

thou wouldest deal very treacherously] Heb. *dealing treacherously* deal treacherously. Chap. 24. 16. In ascribing them, and the foreknowledge of them, to thine idols and thy loathfayers, or to thy self. Vers. 5, 7.

wast called a transgressor from the womb] Deut. 9. 7, 24. P<sup>sal</sup>. 58. 3. Chap. 63. 10.

from the womb] From the time that I brought thee out of Egypt; which was as the birth of that State and Church. Chap. 46. 3. Jer. 22. 21. & 32. 30.

V. 9. For my names sake] That is, for mine owne sake; Vers. 11. Chap. 43. 25, Ezek. 36. 31. P<sup>sal</sup>. 106. 8. As it was my free mercy, that I chose thee at first, Deut. 7. 7--8. and 9. 4--6. so it is my free mercy, that I now spare thee and save thee, P<sup>sal</sup>. 106. 45. Lam. 3. 22. Or, for my names sake, by which thou art called; vers. 1. because thou art accounted my people. Chap. 64. 9. Jer. 14. 9.

for my praise] For mine own honour and glory; vers. 11. Or, that I may have a people to serve and praise me, P<sup>sal</sup>. 130. 3, 4. Chap. 43. 21. and 64. 11.

will I, &c.] P<sup>sal</sup>. 78. 38.

refrain for thee, that I cut thee not off] Or, *seal to thee*, (assure thee) that I will not cut thee off.

V. 10. I have refined thee] Or, will refine thee. Chap. 1. 25. Jer. 9. 7.

not with silver] Or, for silver: Or, as silver. Not so exactly and exquisitely, as silver is wont to be fined, which the finer keepeth in the fire, untill all the dross be wholly wrought out of it; but with moderation; Jer. 30. 11. regarding their infirmities, who would be utterly consumed, if God should hold them so long in the furnace. P<sup>sal</sup>. 103. 9, 14. Chap. 57. 16. Jer. 10. 24.

I have chosen thee] Or, I will choose. Make a choice one of thee; by purifying of thee in the furnace of affliction. Dan. 11. 35. Mal. 3. 3.

V. 11. For mine own sake] Chap. 43. 25. vers. 9.

how should my name be polluted] God will save them out of regard to his own honour, P<sup>sal</sup>. 106. 8. which seemeth eclipsed and obscured in the sufferings of his servants. Deuter. 32. 27, 37, 38. P<sup>sal</sup>. 42. 10. & 115. 1, 2. Chap. 52. 5. & 55. 13. Ezek. 20. 14, 22. & 36. 20.

I will not give my glory unto another] Chap. 42. 8.

V. 12. my called] Whom I have called to be my people. Rom. 1. 6. 1 Corinth. 1. 24. Or, who art called by my name. Chap. 63. 19.

I am he] I am the same. Chap. 46. 4.

I am the first, I also am the last] Chap. 41. 4. & 44. 6. Rev. 1. 17. & 22. 13.

V. 13. I laid the foundation of the earth] Chap. 42. 5. & 45. 12. & 51. 13.

my right hand hath spanned the heavens] Or, the palm of my right hand hath spread out the heavens. See Chap. 40. 12.

when I call unto them they stand up together] As servants stand attending on Kings and great persons, 1 King. 1. 8. Prov. 22. 29. ready prest to obey me their Maker, and to do whatsoever I enjoin them. P<sup>sal</sup>. 148. 8. Chap. 40. 26.

V. 14. which among them] Among the heathen Idols. Chap. 41. 2, 22, 26. & 45. 21.

the Lord hath loved him] God will favour Cyrus; having made choice of him to destroy Babylon, and to deliver his people. Chap. 45. 1--4.

he will do his pleasure on Babylon] Or, he shall do his pleasure. Cyrus shall do it, Chap. 44. 28. & 46. 11. though he be ignorant of it; Chap. 45. 4. and have other ends and aims: as Assur, Chap. 10. 5--7.

his arm] Chap. 30. 30.

V. 15. I have called him] By my purposed counsell and secret instinct. Chap. 45. 4.

he shall make his way prosperous] Or, his way shall be made prosperous: as Chap. 44. 18.

V. 16. I have not spoken in secret from the beginning] Heb. *from the head*. Chap. 41. 26. Since the time, that I the Lord declared my self to your fathers: Chap. 45. 19. Or, I the Lords Prophet, since my first calling to this office, Chap. 60. 8, 9. have openly declared the word and minde of God to you.

from the time that I was, there am I] Ever since Gods charge came unto me, I have constantly attended it. Chap. 21. 8. Jer. 6. 27. Hab. 2. 1.

now the Lord God and his spirit hath sent me] Spoken, to assure of the truth and certainty of that he delivereth. Chap. 6. 9, 10. Jer. 26. 12, 15.

V. 17. thy redeemer] Chap. 43. 14.

which teacheth thee to profit] Who teach thee those things that are for thy good; that make for thy peace and prosperitie. Vers. 31.

18. Job 22. 21. Luk. 19. 42. Phil. 1. 19. Rom. 8. 28. Job 36. 36. 37. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

which leadeth thee, &c.] P<sup>sal</sup>. 25. 5. & 43. 10. Hos. 11. 3. V. 18. O that thou hadst hearkened, &c.] Deut. 5. 29. & 32. 29. P<sup>sal</sup>. 81. 13.

thy peace] Thy prosperitie. P<sup>sal</sup>. 119. 165.

as a river] Or, a flood. Chap. 59. 19. & 66. 12.

thy righteousness &c.] Thy prosperitie, the fruit of it, P<sup>sal</sup>. 72. 3. Heb. 12. 11. Jam. 3. 18. had exceedingly abounded. Chap. 11. 9.

V. 19. as the sand] Gen. 22. 17. Chap. 10. 22.

the gravel] Heb. *bowels*. the gravel and beach being as the bowels of the sea.

By redemption  
Isaiah 46. 36.  
which leadeth thee  
Phil. 1. 19. Rom. 8. 28  
Job 36. 36. 37. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



his name should not have been cut off ] Or, yet his name shall not be cut off. This thy prosperous estate had continued still without interruption. Psal. 81. 14, 15. Zeph. 3. 7. Or, yet for all this, though thou hast failed herein, I will not wholly cut thee off, or cast thee utterly out of my sight. Chap. 49. 15, 16. Jer. 30. 11.

V. 20. *Goye forth of Babylon* ] Chap. 52. 11. Jer. 50. 8. & 51. 6, 45. Zech. 2. 6. Rev. 18. 4.

*with a voice of singing* ] The expressions of joy, that Gods people should use, upon the breaking up of the Babylonian captivity. Psal. 126. 1, 3. Chap. 12. 1. & 26. 1. & 35. 10.

The LORD hath redeemed his servant Jacob ] Hath rescued and delivered him from the Chaldean captivity, Psal. 107. 2, 3. as formerly from the Egyptian bondage, Exod. 19. 4-6. a type of their spirituall deliverance by Christ. Luk. 1. 68. Col. 1. 13.

V. 21. *they thirsted not when he led them through the deserts* ] He can, and will, as easily, and as sufficiently supply them with all necessities in their return from Babylon; as he did in their passage through the wilderness, from Egypt to Canaan. Chap. 41. 18. & 49. 10.

*he caused the waters to flow out of the rock* ] Exod. 17. 6. Numb. 20. 11.

*he clave the rock* ] Psal. 78. 15. & 105. 41.

V. 22. *There is no peace unto the wicked* ] This is added to shew, that hypocrites and profane ones shall have no part or share in the safetie and prosperitie promised to Gods people. Chap. 65. 20. Or, to intimate the restless and unquiet estate of the enemies of Gods people. Job 15. 20, 21. & 20. 20. See Chap. 57. 20, 21.

## CHAP. XLIX.

Verf. 1. *Listen* ] Chap. 41. 1.

*O Isles* ] Or, lands, countreys. Chap. 20. 6. Jerem. 47. 2.

*The LORD hath called me* ] The Lord Jesus Christ; in whom all Gods promises are both made, and made good; 2 Cor. 1. spoken here, as in his person, to assure the faithfull, that they shall be fulfilled.

*from the bowels of my mother* ] From the time of his manifestation in the flesh. Psal. 2. 7. verf. 5. Jer. 1. 5. Gal. 1. 15. Luk. 2. 9. 25, 26.

*hath he made mention of my name* ] He named me, before I was born. Matth. 1. 21. Luk. 1. 31. Or, he recorded, entred it upon record. Chap. 12. 4.

V. 2. *he hath made my mouth like a sharp sword*, &c. ] By sword and shaft is signified the power and efficacy of the doctrine of Christ. Psal. 45. 3, 5. Chap. 11. 4. & 51. 16. Act. 2. 37. Eph. 6. 17. Hebr. 4. 12. Rev. 1. 16. & 6. 2.

*in the shadow of his hand hath he hid me* ] God hath taken me into his protection. Num. 14. 9. Psal. 17. 8. & 31. 20. & 91. 1, 2. Chap. 51. 16.

*made me a polished shaft* ] That pierceth quicker and deeper, then one rustie, or unpolished. Ezek. 21. 21. as a forblished sword. Ezek. 21. 9.

V. 3. *Thou art my servant* ] Chap. 42. 1.

*O Israel* ] Or, Israel it is, in whom I will be glorified by thee.

*Israel* ] Christ; so called, because the head of the elect, and one with them; who are therefore called Christ. Galat. 3. 16. 1 Cor. 12. 12. Or, the bodie of the faithfull, Rom. 11. 26. Gal. 6. 16. in the salvation of whom by Christ, God will be glorified. Chap. 46. 13. Eph. 1. 6, 12, 14. Or, the people of the Jews, unto whom Christ was first and principally sent, as before he had been promised. Matth. 4. 23, 24. & 10. 6. Luke 24. 47. Act. 13. 23, 32, 33, 46. & 28. 25.

V. 4. *I have laboured in vain* ] Christ complaineth of the small fruit of his labour among his own people. Chap. 53. 1. & 65. 2. Matth. 8. 10. & 23. 37. John 1. 11. & 5. 40, 43. & 12. 37, 38.

*my judgement is with the LORD* ] Yet this is his comfort, that his work is known to God, approved by him, and accepted of him; whatsoever the issue be in regard of others. 1 Cor. 3. 8. & 15. 58. 2 Cor. 2. 15.

*my work* ] Or, my reward. Chap. 40. 10.

V. 5. *that formed me from the womb* ] Verf. 1.

*though Israel be not gathered, yet shall I be glorious* ] Or, that Israel may be gathered to him, and I may be glorious, &c. That I may bring home to God his people that are now estranged, having strayed away from him. Matth. 15. 24. & 18. 11. Or, albeit the Jews, for the main body of them, refuse me and my doctrine; yet will God assist me in it, and glory shall accrue both to him, and me by it. John 5. 30, 37. & 6. 38. & 7. 16, 18. & 16. 32. & 12. 28. & 17. 4, 5.

*be not gathered* ] Or, will not be gathered. Matth. 23. 37.

V. 6. *It is a light thing that thou shouldst be my servant, &c.* ] Or, Art thou lighter, then that thou shouldst, &c. It is too small a matter for thee to save the Jewish people alone: I have a greater work for thee to effect, then that. John 11. 52. 1 John 2. 2. Or, do the Jewish people think so meanly of thee, as if thou wert not able to work their deliverance? 1 Sam. 10. 27. Chap. 53. 2, 3. Mark. 6. 3. John 1. 46. & 7. 27, 52.

*to raise up the tribes of Jacob* ] To repair the ruines of Gods

Church in that people. Verf. 8. Chap. 44. 26. & 58. 12. Or, to save Gods elect, whom he hath a special care of, among them. Deut. 32.

10. Matth. 24. 22, 24. Rom. 11. 2, 4, 5. Jude 1.

*the preserved* ] Or, reserved; or, desolations. Chap. 65. 4.

*for a light to the Gentiles* ] To preach salvation to them. Chap. 42. 6. & 51. 4. Luke 2. 32. Act. 13. 47. & 22. 21. & 26. 17, 18.

*my salvation unto the end of the earth* ] Psal. 98. 3.

V. 7. *the redeemer of Israel* ] Chap. 48. 17.

*to him whom man despiseth* ] Or, to him that is despised in soul; or, whose person is despised. Chap. 43. 4. Christ; who in mans eye seemeth contemptible. Psal. 22. 6, 7. Chap. 52. 14. & 53. 2, 3.

*the nation* ] This nation; the Jewish people. Act. 3. 14.

*a servant of rulers* ] Used basely, and in a servile manner by them. Matth. 26. 67. Luke 23. 11. John 19. 1, 2, 5.

*Kings shall see and arise* ] The greatest potentates shall submit themselves to his scepter. Psal. 72. 10, 11. & 110. 2, 5. and in token of reverence arise before him. Lev. 19. 32. Judg. 3. 20. 1 King. 2. 19. Job 29. 8.

*princes also* ] Or, princes, (to wit, shall arise) and shall worship.

*the holy One of Israel* ] Chap. 1. 4.

*and he shall choose thee* ] Or, who hath chosen thee; to be the Saviour of his people. Chap. 43. 10.

V. 8. *In &c.* ] Chap. 61. 2. 2 Cor. 6. 2. Psal. 69. 13.

*an acceptable time* ] Heb. a time of good will.

*have I heard* ] Or, answered. Chap. 55. 24.

*thee* ] Jesus Christ: whom he would hear and help for the salvation of his Church. Verf. 2. 5. John 11. 42. & 17. 9, 15.

*I will preserve thee* ] Chap. 42. 1, 6.

*for a covenant* ] To be the Mediatour of the new covenant; Heb. 7. 12. & 8. 6. Or, to make good by thee the promises made to my people, concerning their deliverie out of captivity; performed corporally by Cyrus, Chap. 41. 13. Spiritually by Christ. 2 Cor.

1. 20. Chap. 61. 1, 2.

*to establish the earth, to cause to inherit the desolate heritages* ] Or, to raise up (Verf. 6.) the land, (Chap. 6. 12.) &c. To settle the state of my people, by bringing them out of captivity, and seating them again in their land, that lay waste before. Verf. 6.

chap. 5. 1, 3. Job 33. 10, 11. Ezek. 36. 3, 4, 34, 35. a type of the restitution and establishment of the Church by Christ.

V. 9. *to the prisoners* ] Captives in Babylon, chap. 42. 7. & 51. 14. and others bound fast in the bands of sinne and death. chap. 61. 1. Psal. 107. 10. John 8. 31, 32, 34. Col. 1. 13. 2 Timoth.

2. 26.

*in darkness* ] In dark dungeons. chap. 42. 7, 22. Psal. 88. 6.

*they shall feed in the wayes* ] Want no provision by the way in their return; alluding to the drift of cattell, that graze on the commons they passe by.

V. 10. *They shall not hunger nor thirst, &c.* ] They shall not faint by the way; nor be troubled with such inconveniences, as travellers are wont to be molested with; chap. 48. 21. Psal. 105. 37, 39. & 121. 6. Rev. 7. 16.

*he that hath mercy on them shall lead them* ] God will conduct them, as he did the Israelites in the wilderness; and no necessities shall be wanting unto them. Psal. 23. 1, 2, 3. chap. 41. 18, 19. & 43. 19.

V. 11. *I will make all my mountains a way* ] I will remove all impediments, that might hinder their passage: chap. 40. 4. and 51. 10.

*my high wayes shall be exalted* ] Or, my causeys (chap. 19. 23.) shall be heightened: chap. 35. 8.

V. 12. *these shall come from furre* ] From the East, the Sunne-rising: chap. 41. 25.

*from the west* ] Heb. the sea. Josh. 16. 6, 8. the mid-land sea lying West of them.

*from the land of Sinim* ] Towards the South of Judah. Gen. 10. 17. from all parts of the world shall men come to Christ: verf. 18. chap. 41. 25. & 43. 5, 6. Matth. 8. 11.

V. 13. *Sing, O heavens* ] Chap. 44. 23. & 55. 12.

*the LORD hath comforted his people* ] Chap. 40. 1. & 51. 3. & 52. 9.

V. 14. *Zion said* ] Gods people bemoaning themselves in the time of their long and tedious affliction. Chap. 40. 27. Psal. 13. 1. & 22. 1. & 31. 22. & 88. 14.

V. 15. *that she should not have compassion* ] Heb. from having compassion: as Chap. 50. 2.

*yea, they may forget* ] Or, though they should forget.

*will I not forget* ] Chap. 44. 21. Jer. 31. 20.

V. 16. *I have graven thee upon the palms of my hands* ] That I may not forget thee. Cant. 2. 6.

*thy walls are continually before me* ] Mine eyes are upon thy walls now demolished, Lam. 2. 7, 8. to minde me of the raising of them again. Chap. 44. 28. & 60. 10, 13.

V. 17. *Thy children shall make haste* ] Or, thy builders. Ezek. 27. 4. Thy children shall return speedily. Chap. 51. 14. Or, thy walls shall be speedily raised again; and those that razed them, and waited thee; expelled and destroyed. Verf. 26.

V. 18. *Lift up thine eyes* ] Chap. 60. 4.



1840  
The first of the year  
was a very cold one  
and the snow lay  
on the ground for  
several days. The  
frost was very  
severe and the  
wind was very  
strong. The  
people were  
very much  
concerned  
for the  
crops. The  
frost was  
very  
severe  
and the  
wind  
was  
very  
strong.  
The  
people  
were  
very  
much  
concerned  
for the  
crops.  
The  
frost  
was  
very  
severe  
and the  
wind  
was  
very  
strong.  
The  
people  
were  
very  
much  
concerned  
for the  
crops.



50. 11. — kindle a fire} — It was to be  
fire from Heaven, and taken  
from the Altar, Levit. 9. 24.  
When Nadab & Abihu offered com-  
mon fire of their own kindling Lev. 10. 1.  
they were consumed, for thinking  
to please God with it. All these  
things fell out in types —  
Answerably, By fire of their  
own kindling, is meant the common  
righteousness of civility, and na-  
tural Devotion. The  
Righteousness they should have  
offered up to God, should have  
been that from Heaven, the  
Righteousness of Christ apre-  
hended by Faith, and a new  
work of Grace, as fire from off  
that Altar Christ, changing  
their hearts, and making them  
new creatures.

Dr. Goodwin, Ch. Darknes —  
p. 245, 246.

Exprobrat Iudæis quod propriam  
sibi lucem accendere, quàm acceden-  
dum lucem Dei malint. Calvin.  
— Cum non acquiescant igni sacro,  
per tota in prophetis vestigia, sed peri-  
turitamen, ut filij Aharonis, Levit. 10.  
Junius.



all these gather themselves together] Verſ. 12.  
 thou shalt ſurely clothe thee with them all, as with an ornament, &c.]  
 The chief ornament of the Church are the multitudes of her children, gathered by the Word, and guided by the Spirit. Prov. 17.6.  
 Aſt. 4.32.  
 as a bride doth] Chap. 61.10.  
 V. 19. thy waſte and thy deſolate places] Heb. wiſtneſſes and deſolutions. Ezra 9.9.  
 the land of thy deſtruction] Or, thy deſtroyed land; Heb. thy land of deſtruction; as Chap. 19.18.  
 that ſwallowed thee up] Or, deſtroyed thee. Chap. 3.12. & 19.3. & 25.7. Jer. 51.34,44. A metaphore, from ravenous beaſts, that devour what they deſtroy. Gen. 37.33. Pſal. 124.3. Jon. 1.17. Chap. 42.14.  
 ſhall be ſwallowed away] Being either driven out of thy land, or deſtroyed in it. Verſ. 17. Chap. 29.20.  
 V. 20. The children which thou ſhalt have] Zech. 10.10.  
 after thou haſt loſt the other] Being cut off; Jer. 31.15. or caſt off, for their incredulitie. Rom. 11.15,20.  
 the place is too ſtrait] Chap. 54.2.  
 V. 21. I was left alone] As a widow, without husband; for ſo ſhe ſeemed to be, during the time of her captivitie. Chap. 54.1,2. & 62.4.  
 V. 22. Behold, I will lift up mine hand.] Chap. 60.4. & 66.20.  
 to the Gentiles] This great number ſhall conſiſt, not of Jews alone, but of Gentiles alſo adjoynd to them. Verſ. 6. Revel. 7.9.  
 ſet up my ſtandard] The miniſterie of the Word. Chap. 2.2,3. & 11.12. & 40.9. John 12.32. Gal. 3.1.  
 in their arms] Heb. boſome; or, lap. Neh. 5.13. Pſal. 129.7. Chap. 40.11.  
 V. 23. Kings ſhall be thy nurſing-fathers, &c.] Heb. nourishers. 2 King. 10.1. Being converted by the Word, they ſhall employ their power and authoritie for the good and ſafety of the Church. Chap. 60.6,7,16.  
 their Queens] Heb. Princeſſes; Sarahs. Gen. 17.15. they ſhall be ſuch to thee, as Sarah was to Iſaac. Gen. 21.7.  
 lick up the duſt of thy feet] Stoop ſo low to thee, as if they adored, or would lick up the very duſt under thy feet. Pſal. 72.9.  
 they ſhall not be aſhamed] Pſal. 34.22. Chap. 28.16. & 70.18.  
 that wait for me] That with faith and patience expect me, and ſalvation to be wrought by me. Luke 2.25,38.  
 V. 24. Shall the prey be taken from the mighty, or the lawfull captive delivered] Heb. the captivitie of the juſt. An objection made; as if the Chaldeans, with whom Gods people were in captivitie, were of great ſtrength; and ſeemed to have them in juſt poſſeſſion, as by right of conquer.  
 V. 25. Even the captives of the mighty ſhall be taken away] Whereunto is answered, that none is ſtronger then God. Luke 11.21,22. nor hath juſt title to them then he. Chap. 50.1,2.  
 the captives, &c.] Heb. captivitie. Pſal. 126.1.  
 of the terrible] Or, tyrannie. Chap. 51.23.  
 V. 26. I will feed them that oppreſſe thee, with their own fleſh] I will cauſe them to deſtroy one another. See Chap. 9.20. and 19.2.  
 they ſhall be drunken with their own blood] Revel. 14.20. & 16.6.  
 as with ſweet wine] Or, new wine. Pro. 3.10. Chap. 24.7.  
 all fleſh ſhall know that I the LORD am thy Saviour] Chap. 60.16.  
 thy redeemer] Verſ. 7.  
 the mighty One of Jacob] Chap. 1.24.

## C H A P. I.

Verſ. 1. **W**Here is the bill of your mothers divorcement] Implied, that he had rather forſaken him, then he her, whom he had not forſaken, but for her own default, Deut. 24.1. Jer. 3.8. Hoſ. 2.2. Verſ. 2.  
 which of my creditors is it to whom I have ſold you] He had not ſold them for want, or debt; as men might and did of their children, Exod. 21.7. 2 King. 4.1. Matth. 18.25. but they had ſold themſelves to ſinne, to purchaſe liberty for their luſts and unlawfull deſires and delights, Chap. 52.3. 1 King. 21.25. Judg. 2.13,14. and 3.7,8. Rom. 6.13,16. 2 Pet. 2.19.  
 V. 2. when I came] By my miniſter and meſſengers, Jer. 15.19. & 35.14. Ephel. 2.17. 1 Pet. 3.20.  
 was there no man] None that would hearken, to repent, believe, and obey, Chap. 53.1. and 65.2. Jer. 8.6. & 11.7,8. and 25.3,4. & 35.17. Zech. 7.11,12.  
 Is my hand ſhortned at all] Heb. ſhortning ſhortned. any whit ſhortned. See Numb. 11.23. Chap. 59.1. Am not I ſtill able to help you, as I did your fore-fathers, when I laid the red ſea, and Jordan dry? Exod. 14.21,29. Job. 2.10. & 3.16. Chap. 42.15.  
 that it cannot redeem] Or, reſcue. Pſal. 107.2. Heb. from redemption, or, reſcuſe. as Pſal. 69.23. Chap. 49.15.  
 at my rebuke I drie up the ſea] Pſal. 106.9. I do it with a word: though Gods rebuke be not a verbal, but a real and effectually rebuke, Pſal. 95. and 68.30. yet what God thereby doth, he doth as eaſily, as if he did it with a word, Pſal. 7.65.

their fiſh ſtinketh, &c.] Exod. 7.18. Chap. 19.5,10.  
 V. 3. I clothe the heavens with blackneſſe] As I did in Egypt. Exod. 10.21,23. in token of my diſpleaſure, Joel 2.31. Amos 5.8. Rev. 6.12.  
 V. 4. The Lord God hath given me the tongue of the learned] God the Father hath furniſhed Chriſt his Sonne, with all manner of abilities requiſite for the information and conſolation of the faithfull, Joh. 3.34. Col. 2.3,9.  
 to ſpeak a word in ſeaſon to him that is weary] Chap. 61.1. Matth. 11.28.  
 he waketh the morning by morning] Heb. in the morning, in the morning. Chap. 28.19. He doth inceſſantly, not by times and ſtarts, inſtruct me, Joh. 5.20. & 8.28,38.  
 he waketh mine ear to heare as the learned] To hear and attend diligently; as thoſe that deſire and affect to be learned, Joh. 7.15,16. & 8.26,28.  
 V. 5. hath opened mine ear] Inured me to obedience, Pſal. 40.6. Heb. 5.8. to do his work, and fulfill his will in all things, Luk. 2.49. Joh. 4.34. & 5.19,36. & 6.38. & 3.26,29. and 12.49,50. Heb. 5.8.  
 I was not rebellious] Joh. 14.31. Phil. 2.8. Heb. 10.5, &c.  
 Neither turned away back] I did not ſlink, nor ſhrink away for any oppoſition or evil uſage, Chap. 53.7.  
 V. 6. I gave my back to the ſmiters, &c.] Matth. 26.67. & 27.26. my cheeks] Job 16.10. Lam. 3.30.  
 that plucked off the hair] Of my beard. Ezr. 9.2. Nehem. 3.23.  
 I hid not my face from ſhame and ſpitting] Job 30.10.  
 V. 7. the Lord God will help me] He will not leave me; but will go along with me; and will enable me to go thorough with his work aſſigned me, Chap. 53.10,11. Pſal. 118.7. Jer. 15.20. Joh. 8.29. and 16.23. and 17.4. Heb. 5.7,9.  
 have I ſet my face like a ſint] Hardened my ſelf againſt all oppoſition, Ezek. 3.8.  
 I ſhall not be aſhamed] Chap. 29.22. Pſal. 119.6.  
 V. 8. He is neare that juſtifieth me] By the iſſue and event of my travell, approving my miſſion, and the acceptance of mine employment, Chap. 53.10,11. Joh. 16.10. 1 Tim. 3.16. See Rom. 8.31,33,34.  
 let us ſtand together] Before the judge; as the accuſer or plaintiff and defendant, ſuch as have ſuits in law one with another, are wont to do, Exod. 22.9. Deut. 19.17.  
 who is mine adverſarie] Heb. maſter of my cauſe, or, owner of my judgement. that impleadeth me, or entereth his action againſt me, Exod. 24.14.  
 will help me] Verſ. 7.  
 they all] All mine adverſaries and oppoſites, verſ. 8.  
 ſhall wax old as a garment] Chap. 5.6. Pſal. 102.26.  
 he moſt ſhall eat them up] Chap. 51.8. Pſal. 39.11.  
 V. 10. Who is among you that feareth the Lord] Implied the ſmall number of thoſe, that ſincerely fear God, and yeeld obedience to his word, Pſal. 90.11. Chap. 53.1. Joh. 3.11.  
 obeyeth the voyce of his ſervant] Chriſt; Chap. 42.1. & 53.11. ſpeaking either by himſelf, or by his miniſters, Luk. 10.16. 2 Cor. 5.20. and 13.3.  
 that walketh in darkneſſe, and hath no light] That is in the greateſt depth of miſery, without any means of relief or comfort, Chap. 8.22. and 9.19. Amos 5.18.  
 let him truſt in the name of the Lord] Let him live and ſupport himſelf, by faith in God; who is alone able to give inward light of joy and comfort, in the miſt of all diſtreſſes, Exod. 10.22,23. Chap. 60.2. Pſal. 112.4,7. 1 Sam. 30.6. Hab. 2.4. and 3.17,18. Heb. 10.38.  
 ſtay upon his God] As a man ſtayeth up himſelf with a ſtaffe, Pſal. 18.18. and 23.4. Chap. 10.20. ſo let him ſtay himſelf by dependance on God from ſinking down and fainting through incredulitie and deſpaire, Pſal. 27.13.  
 V. 11. all ye that kindle a fire, &c.] Ye, who reſuſing to walk in the light of Gods word, and to enjoy the warmth of that holy fire, ſeek comfort by deviſes of your own elſe-where; ſhall find nothing but ſorrow and conſuſion in the end, Pſal. 16.4. Joh. 5.35,40. & 8.24. and 9.39.  
 with ſparks] Or, brands. Pro. 26.18.  
 in the ſparks] Or, brands.

## C H A P. I I.

Verſ. 1. **H**earken to me] He comforteth and ſtrengtheneth the faithfull, that they be not diſmاید or diſcouraged, in regard either of their own ſewneſſe and feebleneſſe; or the multitude, might and malice of their oppoſites, Chap. 41.10,14. verſ. 7. Luk. 12.32.  
 that follow after righteouſneſſe] That take juſt & righteous courſes, Pro. 21.21. or, that ſeek righteouſneſſe by faith in Chriſt, Rom. 9.31,32. but that rather here; as Matth. 5.20. and 6.33.  
 that ſeek the Lord] Pſal. 24.6.  
 look unto the rock whence ye are hewn] Or, were hewn. Abraham and Sarah; from whom they came; as ſtones cut out of a rock, or digged out of a quarry, Dan. 2.34.  
 to the hole] Or, below.



ye are digged] Or, were digged.  
 V. 2. I called him alone] Being, though married, yet childlesse; without issue, or hope of it. Gen. 15. 2. & 16. 1. & 17. 17. & 18. 12. Rom. 4. 19. Heb. 11. 12. Heb. one, as Deut. 6. 4. Zech. 14. 9. See Ezek. 33. 24.  
 V. 3. the LORD shall comfort Zion] Ch. 12. 1. & 49. 13. & 54. 9. comfort all her wast places] Or, waists. Chap. 49. 19. By restoring, and reedifying them, Chap. 94. 8. and 54. 3. and 58. 12.  
 make her wilderness like Eden] As pleasant and plentiful as paradise, Gen. 2. 8, 9. and 13. 10. Chap. 35. 1, 2. Ezek. 36. 35.  
 her desert] Or, champion. Josh. 11. 2. and 12. 3.  
 like the garden of the LORD] As a garden of God; that is, a most excellent one: as Psal. 36. 6. and 104. 16. 1 Chron. 12. 22. Or, as the garden of Eden; so called, Gen. 13. 10. Ezek. 28. 13. because of Gods own planting, Gen. 2. 8. See Ch. 60. 21. & 61. 3.  
 joy and gladnesse] Jer. 33. 11.  
 shall be found therein] Or, be there. Chap. 35. 9. Esth. 1. 5.  
 V. 4. a law shall proceed from me] I will rule my Church by my word, Psal. 110. 2. Chap. 2. 3.  
 I will make my judgement to rest, &c.] Or, I will settle it, Jer. 31. 2. I will settle my doctrine in my Church, to illighten people therewith, Psal. 19. 7, 8, 9. and 119. 103, 130. Pro. 6. 23. Chap. 49. 6. 2 Cor. 4. 6. Rev. 1. 20.  
 V. 5. My righteousness is here] The time approacheth of accomplishing my promise, in the deliverance of my people, Chap. 1. 27. and 46. 13. and 56. 1. an effect of my faithfulness and righteousness, 1 Thes. 5. 24. 2 Thes. 1. 6, 7. Heb. 6. 9, 10. 1 Joh. 1. 9. See Chap. 13. 22.  
 mine arms] Chap. 40. 10. Psal. 98. 1.  
 the isles] Or, lands. Chap. 49. 1.  
 shall wait upon me] Chap. 42. 4. and 60. 9.  
 on mine arm] My power and might manifested in execution of judgement on the enemies of my people, and in the rescuing of them out of their hands, Chap. 1. 27. Or, my word and Gospel, whereby I will subdue men to me, and reign in the midst of them, Chap. 53. 1. Psal. 110. 2. Rom. 1. 16. 1 Cor. 1. 18.  
 V. 6. Lift up your eyes to the heavens] Chap. 40. 26.  
 the heavens, &c.] Psal. 102. 26. Matth. 24. 35.  
 shall vanish away] Or, be dissolved. 2 Pet. 3. 10.  
 the earth shall wax old like a garment] Heb. melt like salt. Or, moulder away like rotten rags. Jer. 38. 11.  
 they that dwell therein shall die] Job. 14. 10. Heb. 9. 27.  
 my salvation shall be for ever] Chap. 50. 9. Though heaven and earth fail, yet my promise shall not fail, nor the salvation therein promised ever have an end: those shall sooner fail and have an end, then these shall, Chap. 54. 10. Matth. 5. 18. Mark. 13. 31. Joh. 3. 16. Heb. 12. 28.  
 V. 7. that know righteousness] Approve, regard, and make reckoning of it, Psal. 1. 6. Pro. 12. 10.  
 in whose heart is my law] That highly esteem, and heartily affect it, Psal. 37. 31. & 40. 8. & 119. 128.  
 fear ye not, &c.] Matth. 10. 28. Luk. 12. 4. Act. 5. 40, 41.  
 V. 8. the moth shall eat them up like a garment] Chap. 50. 9. Job 13. 28.  
 my righteousness shall be for ever] Vers. 6.  
 from generation to generation] Heb. to generation of generations. Psal. 102. 24.  
 V. 9. Awake] This is spoken, either in the person of the Church; or by the Prophet himself in the behalf of the Church.  
 awake] Manifest thy self to be awake, and to watch for us; who by suffering us to be in misery, maist seem to be asleep; and not at all to regard us, Psal. 44. 23. & 78. 65. and 80. 2. The reduplication of the word intimateth the vehemencie of their affection, and desire of speedy help. See Chap. 52. 1. Judg. 5. 12.  
 put on strength] Shew forth thy might; that it may appear and be seen as evidently, as the garment is on him that weareth it, Chap. 52. 1. & 59. 17. & 61. 10.  
 O arm of the LORD] Vers. 5.  
 as in the ancient dayes] Heb. dayes of antiquitie. Chap. 37. 26. As in former times thou hast done, Psal. 44. 1. Chap. 63. 11, 14.  
 the generations of old] Heb. ages.  
 cut Rahab] Egypt, Psal. 87. 4. & 89. 10. so called of her power and pride, Job 9. 13. Chap. 30. 2, 3, 7.  
 wounded the dragon] Or, whale. Chap. 27. Pharaoh, Psal. 74. 14. so tearmed in regard of the streams of Nilus, that watered and maintained his land, together with the neighbourhood of the sea, Ezek. 29. 3.  
 V. 10. dried the sea] Exod. 14. 21. Chap. 50. 2.  
 a way for the ransomed] Or, rescued. Chap. 50. 2. Those, that were delivered out of Egypt, Psal. 78. 13. & 106. 9.  
 V. 11. Therefore] Or, so, as Pro. 26. 7.  
 the redeemed of the LORD shall return, and come] Or, come again, as Psal. 85. 6. Mal. 1. 4. Those that are delivered from Babylon, Chap. 35. 10. God being able to do now for them, what he did then, Chap. 43. 16. & 44. 27.  
 with singing] Chap. 48. 20.  
 everlasting joy shall be upon their head] See Chap. 35. 10.  
 V. 12. that comforteth you] Vers. 3.  
 afraid of a man that shall die] Psal. 118. 6. & 146. 4.

shall be made as grasse] Psal. 37. 2. & 90. 5, 6. Chap. 40. 6.  
 1 Pet. 1. 24.  
 V. 13. forgettest the LORD] Considerest not, what he is able to do for thee, Chap. 40. 27, 28.  
 thy maker] Chap. 44. 2. Hof. 8. 14.  
 stretched forth the heavens] Chap. 42. 5. & 45. 12. & 48. 13.  
 as if he were ready to destroy] Or, had made himself readie to destroy. And there were no possibilitie of escape, Exod. 14. 10, 12.  
 where is the fury of the oppressor] What is become now of the enemy, whose fury thou didst so much fear? he is perished; and it is gone. Psal. 9. 5, 6. & 76. 10. Chap. 16. 4.  
 V. 14. The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail] Or, shall be speedily loosed. (Heb. opened, as Chap. 14. 17. Jer. 1. 14.) loosed from his chains, and have the prison door opened to him: make haste to be loosed; for, be speedily out of hand loosed; as Gen. 27. 20. & 41. 32. and shall not die in the pit, neither shall his bread fail. My people that are prisoners, shall be speedily set at liberty; nor shall they perish, for want of food, by delay, Chap. 49. 9, 10. Jer. 37. 21. & 38. 9, 10.  
 V. 15. that divided the sea] Job 26. 12. Jer. 31. 35.  
 the LORD of hosts is his name] Or, whose name is the Lord of hosts. Chap. 47. 4. and 48. 2.  
 V. 16. put thy words in my mouth] Chap. 49. 2, 3. & 59. 21.  
 covered thee in the shadow of mine hand] Or, with the shadow of. Chap. 49. 2.  
 that I may plant the heavens, &c.] That all things in heaven and earth may be restored and settled by Christ, Ephes. 1. 10. Col. 1. 20. Or, that I may make a new world, 2. Cor. 5. 17, 18. 2 Pet. 3. 13. Rev. 21. 1.  
 V. 17. Awake] Awake, both from the deadly sleep of sinne and securitie, 1 Cor. 15. 34. Ephes. 5. 14. and from thy drouse and drooping estate, in regard of Gods judgements, Chap. 52. 1. and 26. 19.  
 stand up] Sit no longer on the ground, nor lie along in the dust; as the manner of prisoners and mourners is, Chap. 47. 1. & 52. 2.  
 hast drunk at the hand of the LORD the cup of his fury] That hast been justly and sufficiently punished, Chap. 40. 2. having drunk very deep of the cup of Gods wrath, Jer. 25. 17, 18.  
 drunken the dregs of the cup of trembling, and wrung them out] Or, drunk and wrung out the dregs, &c. Psal. 75. 8.  
 V. 18. none to guide her] None to hold, or help her: as one that being in drink, and reeling, liath no body to guide him, and keep him from falling, Jer. 30. 14.  
 among all the sonnes] Whose office should be to support their fainting parent, Gen. 37. 35.  
 V. 19. These two things] To wit, desolation, and want of consolation, Chap. 54. 11. affliction from Gods wrath, vers. 17. and want of means to relieve and support thee in thine afflicted estate, vers. 18. Or, evils without; as sword and devastation; and evils within; as famine and destruction, Deut. 32. 25. 2 Cor. 7. 5. See Chap. 47. 9.  
 are come] Heb. happened. Eccl. 8. 14. & 9. 11.  
 destruction] Heb. breaking. Chap. 1. 28.  
 by whom shall I comfort thee] By whose help or aid should any relief be procured for thee? Or, by what example of others that have been in the like distresse, should I assay to minister some comfort to thee? as if he should say; Thy calamities are remediable, and without example. See Lam. 2. 13. Nahum 3. 7.  
 V. 20. Thy sonnes have fainted, &c.] Or, do faint. They that should help thee are in as bad plight as thy self, Lam. 1. 11, 12. and 2. 11, 12.  
 full of the fury of the LORD] Of calamities from thence proceeding, Chap. 9. 19. Rom. 2. 8, 9.  
 the rebuke] See Chap. 50. 2.  
 V. 21. drunken, but not with wine] But with grief and dread; and the dismall effects of Gods wrath, Job 21. 20. Jer. 13. 12. Lam. 3. 15. Rev. 14. 10.  
 V. 22. that pleadeth the cause of his people] Heb. will plead. Jer. 50. 34.  
 I have taken] Or, will take. I will do that for thee, that none of thine can do, vers. 18. 20.  
 out of thine hand] I will alter thy condition: I will remove my wrath from thee; and poure it forth upon them, that have been thine oppressors, Chap. 49. 26.  
 the cup of trembling] Such a strange potion, as maketh those that drink it to stagger and quake and shake every joynt of them, Psal. 60. 3. Dan. 5. 6. Hab. 3. 16.  
 V. 23. But] Or, And.  
 into the hand, &c.] Jer. 25. 26, 29.  
 that afflict thee] Chap. 49. 26.  
 have said to thy soul] Or, to thee. Psal. 3. 2. & 11. 1.  
 that we may go over] That have troden thee down, and trampled upon thee; as a most despicable people. Chap. 41. 25. Jer. 12. 10. Dan. 8. 7, 10. See Psal. 66. 12.  
 thou hast laid thy body as the ground] Or, lay thy body, &c. as continuing the speech of their oppressors.  
 to them that went over] Or, for men to passe over.



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52.12. Rerumwardi et extrema acies  
vestra erit Deus Israelis: Heb. Colli-  
gens vos. Tremet Jern.  
And the God of Israel will gather  
you together. Tindal, Geneva.

Cap. 52.8. cum restituit Judaeos in li-  
bertatem, atque ministerio Zorobabel,  
Ezra & Nehemiae usus est, haec impleta  
sunt. Simul vero continuanda sunt usque  
ad Christi adventum, quo Ecclesia ex  
omnibus terrae finibus collecta est. Quin  
etiam progrediendum usque ad ultimum ad-  
ventum Christi, quo plenissime om-  
nia instaurabuntur. Calvin.

V. 10. — fines terre — Quod autem  
nobile hoc spectaculum extenditur ad  
ultimos usque ~~fines~~ terre fines, hinc  
apparet prophetam non loqui de resti-  
tutione populi, quae intra paucos annos fu-  
tura erat: sed de totius Ecclesiae In-  
stauracione. Maligne ergo Judaei  
hanc prophetiam de redemptionem  
Babylonicam restringunt. Calvin.  
Psalm, 2.8. & Psalm, 98.3.



## C H A P. LII.

**A**Wake] He calleth upon the Church, to do that now, which she had before requested God to do for her, Chap. 51. 9. even to rouse up her self, and pluck up her spirits, Chap. 51. 12. and 60. 1.

put on thy strength] Be of good courage : and let it appear, that thou art so. See Chap. 51. 9.

put on thy beautiful garments] Heb. *Thy garments of beautie.* Lay aside thy mourning weed, and servile habite : Put off thy wonted raiment ; and put on thy better apparel ; thine estate being altered for the better. Gen. 27. 15. & 41. 24. Ruth 3. 3. Chap. 61. 10. Jer. 52. 33. Zech. 3. 4. 5.

the holy city] Heb. *citie of holinesse.* Chap. 48. 2.

shall no more come into thee] Heb. *not adde that shall come into thee.* or, unto thee. or, against thee : as Num. 23. 21, 23. as Chap. 29. 1. Hof. 1. 6. Thou shalt no longer be possessed, nor invaded more by heathen, Chap. 63. 18. Lam. 1. 10. Or, wicked ones shall not harbour with thee, Chap. 35. 8. Rev. 21. 27.

V. 2. Shake thy self from the dust] That thou satest in before, as a mourner, Job 2. 8. & 42. 6. Or, layest along in, as a prisoner and captive, disregarded, and despitfully intreated, Chap. 51. 23. Psal. 7. 5. & 44. 25. & 119. 25. contrary to that, which Babylon is willed to do, Chap. 47. 1.

sit down] Or, sit up. rather ; as Gen. 27. 19.

loose thy self] Heb. *open thy self.* See Chap. 51. 14.

from the bands of thy neck] Such as prisoners and captives are wont to be fastened with one to another, as beasts in a yoke, Lam. 1. 14.

V. 3. Ye have sold your selves for nought, &c.] The Babylonians paid me nothing for you ; and therefore I will take you from them again without ransome, Psal. 44. 12. Chap. 45. 13. See Chap. 49. 24, 25. & 50. 1.

ye shall be redeemed without money] Heb. *without silver.* Chap. 45. 13. & 55. 1.

V. 4. My people went down aforesime into Egypt] When Jacob went thither in time of famine, Gen. 46. 6.

and] Or, but. as Chap. 53. 5.

the Assyrian oppressed them without cause] The Egyptians might pretend somewhat for their evil usage of my people ; because they came thither for succour, and lived as sojourners with them : but the Assyrians had no colour for their tyrannising over them : and I have the more cause therefore to punish them for so doing.

V. 5. Now therefore] Or, And now.

what have I here] What get or gain I more by the Chaldeans now, then I did by the Assyrians before ? but that I am blasphemed by them both, Chap. 10. 10, 11. & 14. 13, 14. Or, what have I to do, when my people are thus oppressed, and I suffer in their oppressions ? Psal. 74. 22, 23. & 89. 50, 51.

my people is taken away for nought] Vers. 3.

my name continually every day is blasphemed] I am wounded in my reputation, by the wicked, deciming me unable to deliver my people, Ezek. 36. 20, 23. Rom. 2. 24.

V. 6. my people shall know my name] I will make my power known by their deliverance, Psal. 106. 8. Chap. 49. 26. and 63. 14.

I am he that doth speak, behold, it is, I] Or, that do speak, saying, Lo here am I. See Chap. 65. 1. Who now foretell and promise, what I will then fulfill and perform, Chap. 42. 9. and 48. 3. 5.

V. 7. How beautiful upon the mountains] The joyous entertainment of those, that come over the hills, wherewith Jerusalem was environed, Psal. 125. 2. to bring tidings of their deliverance from the Babylonian bondage. and of those much more, that publish salvation by Christ, Nahum 1. 15. Rom. 10. 15. Gal. 4. 15, 16.

the feet] Their very feet, though sweatie and dustie with travel, yet are amiable and acceptable.

that bringeth good tidings] Chap. 40. 9. & 41. 27.

that publisheth peace] Or, prosperitie, and welfare. Chap. 48. 18.

publisheth salvation] Deliverance, temporall by Cyrus : spirituall by Christ, Chap. 51. 5.

Thy God reigneth] Hath manifested and magnified his royall power, by the destruction of his enemies, and the deliverance of his people : but chiefly by the spirituall kingdome erected and exercised by Christ, Psal. 93. 1. & 97. 1. & 99. 1. Psal. 110. 1, 2, 3, 5, 6, 7. & 146. 10. Rev. 6. 2. & 11. 15. & 19. 6.

V. 8. Thy watchmen shall lift up the voice] The Prophets, Ezek. 3. 17. & 33. 7. Heb. 13. 17. shall with much joy publish thy deliverance ; when they shall see that performed, which God by them had before promised, 1 Pet. 1. 10, 12.

they shall see eye to eye] Evidently and clearly behold those things effected, which they had sometime foretold. See Num. 14. 14.

V. 9. Break forth into joy] Chap. 35. 1. & 51. 3.

in the place] Heb. *in the place.* Chap. 49. 19.

V. 10. made bare his holy arm] Or, strip up his arm ; as ready to strike with it ; in that manner, that it may appear to be his work, Chap. 26. 11. Psal. 98. 2. 3. Ezek. 4. 7.

his holy arm] Heb. *arme of holinesse.* Psal. 98. 1.

all the ends of the earth shall see the salvation of our God] Psal. 98.

3. Luk. 3. 6. Psal. 2. 8.

V. 11. Depart ye] Chap. 48. 20. & 62. 10. Jer. 50. 8. & 51. 6.

2 Cor. 6. 17. Rev. 18. 4.

go ye out of the midst of her] Or, out of her. as Chap. 5. 8.

beyeclean] He warneth the faithfull not to pollute themselves with Babylonian superstitions, since that they are called to be spirituall priests, 2 Cor. 7. 1. 1 Pet. 2. 5, 9. Rev. 1. 6.

that bear the vessels of the Lord] That are to bear back the holy vessels, which Nebuchadnezzar had caried away to Babylon, Dan. 1. 2. 2 Chron. 36. 7. Ezr. 1. 7, 8, 11. Or, the priests that handle them in their ordinary ministration, Levit. 21. 6, 23. Num. 4. 5, 15. and 19. 13, 19. Ezek. 22. 26. Hag. 2. 13, 14.

V. 12. ye shall not go out with haste, nor go by flight] As your fore-fathers did out of Egypt, Exod. 12. 33, 39. as if they fled, Exod. 14. 5. but freely, quietly, peaceably, by commission from authority, without noise, tumult, or fear, Chap. 55. 12.

the Lord will go before you] Alluding to Gods conducting, and safe-guarding them in the wilderness, Exod. 13. 21. and 14. 19, 20.

will be your reward] Heb. *will gather you up.* Num. 10. 25. Josh. 6. 9, 13. See Chap. 58. 8.

V. 13. Behold] These three verses ensuing seem to belong to the next Chapter.

my servant] Christ, Chap. 42. 1. & 53. 11. by whom our spirituall deliverance is wrought, Matth. 1. 21. Gal. 1. 4. 1 Thes. 1. 10. Tit. 2. 14. whereof that was a type.

shall deal prudently] Or, shall prosper. Jer. 23. 5.

V. 14. many were astonished at thee] Christ, as he came without pompe or state, Chap. 42. 2. and lived here in much affliction, Chap. 53. 3. so had he no respect or estimation in the eyes of worldly men, Chap. 49. 7. & 53. 2, 3.

more than any man] Heb. *then a man.* as Chap. 44. 11. So that he seemed rather a worm than a man, Psal. 22. 6.

V. 15. shall he sprinkle many nations] With his spirit and blood ; working faith in them by his word, Act. 2. 33, 38, 41. Heb. 9. 14. and 10. 22. 1 Pet. 1. 2.

kings shall shut their mouths at him] Out of reverence and astonishment at his excellencie, Job 29. 9, 10. and 40. 4, 5. Psal. 107. 42.

that which had not been told them shall they see] In the ministry of the Gospel, Chap. 64. 4. & 65. 1. Rom. 15. 20, 21. & 16. 25, 26. 1 Cor. 2. 8, 9.

## C H A P. LIII.

Vers. 1. **V**Who hath believed our report] Or, doctrine.

Chap. 28. 9. Heb. *hearing.* Chap. 28. 19. The fewnesse of those is intimated, that receive, or give credit to the doctrine of the Gospel. Chap. 49. 4. and 50. 10. Joh. 12. 38. Rom. 10. 16.

the arm of the Lord] His mightie power, Chap. 52. 10. working by Christ : which untill it be revealed unto men, they cannot beleeve, Matth. 16. 17. Joh. 6. 45. 1 Cor. 1. 18, 24. and 2. 9. See Chap. 40. 10. & 51. 5.

V. 2. For] Heb. *And.* as vers. 11. Chap. 64. 5.

he shall grow up before him as a tender plant] The beginnings of Christs kingdom shall be mean and contemptible in mans eye ; but shall wonderfully thrive and grow up in Gods sight, Chap. 52. 13, 14. Matth. 13. 31, 32. Mar. 4. 27, 32.

before him] Either the people that contemned him : and so it is referred to his beginnings. Or, God the Father, who protected, supported, and advanced him, Chap. 49. 2. & 52. 13. and then it respecteth his growth.

as a root out of a dry ground] The decayed house of David, and mean family of Jesse, reduced now to a farre lower estate then at first. See Chap. 11. 1.

that we should desire him] Heb. *and.* as Chap. 40. 25. Malac. 1. 9.

V. 3. He is despised] Chap. 49. 7. & 52. 14. Mar. 9. 12. Joh. 1. 11. and 5. 43.

rejected of men] One scarce deemed worthy the name of a man, Psal. 22. 6. Chap. 52. 14.

acquainted with grief] Having much experience of it in himself : a matter of no small comfort to them, that have interest in him. Heb. 4. 15.

we hid as it were our faces from him] Or, he hid as it were his face from us. Heb. *as a hiding of faces from him.* or, from us. or, as one that hideth the face from us. He is like one, who as an abominable creature, such as the leper in the Law, Lev. 13. 45. hideth his face from humane sight, Chap. 47. 5.

we esteemed him not] Spoken in the person of the Jews ; who disesteemed our Saviour, judging of him by the outward aspect, Joh. 1. 10, 11. & 7. 24, 25.

V. 4. he hath borne our griefs] Matth. 8. 17. The punishment of our sinnes, for which he suffered, 1 Pet. 2. 24. & 3. 18. Or, our griefs and infirmities, by compassionating them with us, and removing them from us, Matth. 14. 14. Jo. 15. 20.

he hath borne our griefs] Matth. 8. 17. The punishment of our sinnes, for which he suffered, 1 Pet. 2. 24. & 3. 18. Or, our griefs and infirmities, by compassionating them with us, and removing them from us, Matth. 14. 14. Jo. 15. 20.

Re was born, Romany, Christy, wifery, puffed up  
an example of his sufferings. Re born ym hys name, for us, with his  
from us, in us,



[*smitten of God*] For his own finnes, not for ours: which was otherwise, Joh. 14. 30. 2 Cor. 5. 21.

V. 5. But] Heb. And, as Chap. 42. 22.

he was wounded] Or, tormented, or, pained. Pro. 26. 10. Chap. 13. 8. & 51. 9.

for our transgressions] Rom. 4. 25. 1 Cor. 15. 3.

the chastisement of our peace was upon him] He was chastised to procure our peace, and to reconcile us to God. Rom. 3. 25. & 5. 9, 10. 2 Cor. 5. 19, 21. Col. 1. 20. 1 Pet. 3. 18.

with his stripes we are healed] 1 Pet. 2. 24. Heb. by his bruise. Chap. 1. 6. Pro. 20. 30.

V. 6. All we like sheep have gone astray] Wandered from God, and from the way of truth and life, Psal. 58. 3. & 119. 176. 1 Pet. 2. 25. Jam. 5. 20.

turned every one to his own way] Each one to the by-way of his own heart and lust, Chap. 56. 11. & 57. 17. Eccles. 11. 9. Jer. 7. 24. the LORD hath laid on him the iniquitie of us all] Heb. hath made the iniquitie of us all to meet on him. The guilt and penaltie, not the evill it self of sinne. So Gen. 4. 7. 14. Lev. 20. 17, 19, 20.

V. 7. He was oppressed, and he was afflicted] Heb. It was exacted; and he answered. as Ezek. 14. 4, 7. Satisfaction for our sinne was exacted by God: and Christ, as our suretie, answered for us; that is, undertook it, and discharged it, Jer. 30. 21. Heb. 7. 22. Col. 2. 14. Joh. 19. 30. Rom. 4. 25.

he opened not his mouth] He willingly, quietly, silently and patiently obeyed his Fathers appointment, and endured whatsoever he was called to sustain, Chap. 5. 5, 6. Matth. 26. 63. & 27. 12. Mark. 14. 61. and 15. 5. Joh. 10. 18. and 14. 31. and 19. 11. Act. 8. 32. 1 Pet. 2. 23.

he is brought as a lambe to the slaughter] That goeth as quietly to the shambles, or slaughter-house, as if it were going to the fold, or to the pasture field, where its dam feedeth, Jer. 11. 19.

as a sheep before her shearers is dumbe] And maketh no resistance, Psal. 62. 1. 5. Joh. 18. 11.

V. 8. He was taken from prison, and from judgement] Or, he was taken away by distresse and judgement: or, after distresse and judgement. as Chap. 38. 15. Either taken away by harsh and cruel courses, and wrongfull judgement, Matth. 26. 18, 19, 23, 24. Act. 13. 28. or, after the endurance of them, freed from them, and received into a glorious condition, Act. 2. 23, 24. & 3. 14, 15. Phil. 2. 8, 9. 1 Tim. 3. 16. Heb. 2. 9.

and who shall declare his generation] Or, but who can count, or, reckon his age; living now to eternitie, beyond all number of dayes or yeers, Rom. 6. 9. Heb. 7. 3, 8, 25. Rev. 1. 18. Or, his race; the seed and issue that shall come of him, vers. 10. Heb. 2. 10. being a numberlesse multitude, Jer. 33. 22. Rev. 7. 9.

for he was cut off out of the land of the living] Or, though he were cut off, as Gen. 8. 21. Joh. 17. 18. Psal. 23. 4. Though he were by a violent death taken away from living, and conversing here on earth, where men live, Psal. 27. 13. & 52. 5. Chap. 38. 11.

for the transgression] Or, by the transgression of my people. Either for the finnes of Gods elect, 1 Cor. 5. 7. & 15. 3. Or, by the wickednesse of the Jewish people, Act. 2. 23. and 3. 13, 15. and 13. 28.

was he stricken] Heb. was the stroke upon him. Pro. 6. 33. vers. 4.

V. 9. he made his grave with the wicked, and with the rich in his death] Or, he exposed his grave to the wicked and to the rich, in, or, at, his death. Heb. deaths. Ezek. 28. 10. That wicked men put him into the hands of the heathen, the Romanes, and their ruler, Pilate, Joh. 18. 35. who by that means came to dispose of his death and buriall, as he pleased, Joh. 18. 30, 32. & 19. 6, 11, 12, 38. Or, God delivered him into the hands of wicked people and rulers to dispose of him for those things, as themselves pleased, Act. 2. 23. Luk. 2. 53. Matth. 27. 57.

because he had done no violence, neither was any deceit in his mouth] Or, though he had done, &c. as vers. 8. Or, for no iniquitie that he had done; or, guile, that was in his mouth. as Job 16. 17. See 1 Pet. 2. 22. 1 Joh. 3. 5.

V. 10. when thou shalt make his soul an offering for sinne] Or, when his soul shall make an offering for sinne. Heb. sinne. as Lev. 5. 19. & 7. 5.

he shall see his seed, &c.] Christ by making himself a sinne-sacrifice, 2 Cor. 5. 21. Heb. 9. 14. shall give life to his Church, Heb. 2. 14, 15. 1 Joh. 4. 9, 10. and gather to God an innumerable issue; that shall successively continue here upon earth, to the worlds end; and shall thenceforth live in glory with him for ever, Matth. 16. 18. & 28. 20. Joh. 11. 25, 26. 1 Thes. 4. 17. See vers. 8.

V. 11. He shall see of the travel of his soul] The effect and fruit of his labour, the propagation and salvation of his Church, Chap. 49. 4, 5, 6.

by his knowledge shall my righteous servant justify many] Or, the knowledge of him. as Psal. 5. 7. Joh. 17. 3. 1 Joh. 5. 20. Chap. 42. 1. & 49. 3. By faith in him shall he justify: that which Moses could not do. Act. 10. 43. and 13. 38, 39. Rom. 3. 24, 25, 28. & 5. 1, 9, 15, 18, 19. Ephes. 1. 8. *vid. Bayne 101.*

for] Heb. and, as vers. 2.

beir their iniquities] 1 Pet. 2. 24.

V. 12. Therefore will I divide him a portion with the great] Because he humbled himself thus, he shall in glory be exalted:

I will assign him a great and glorious portion, Phil. 2. 7, 8. Luk. 14. 12. & 18. 14. & 24. 26. See vers. 8. I will give a large inheritance over the whole world, Psal. 2. 8. & 82. 8. An allusion to the dividing of portions among joynt heirs, Luk. 15. 12.

he shall divide the spoil with the strong] Subduing and triumphing over Satan and his complices, Psal. 110. 6. Luk. 11. 21, 22. Col. 2. 15. An allusion to the division of spoils after victory, Chap. 9. 3.

he hath poured out his soul unto death] Luk. 23. 46.

he was mumbled with the transgressors] Mar. 15. 28. Luk. 22. 37.

he bare the sinne of many] Bare the penaltie of their finnes; and by bearing it took them away, vers. 4, 5. 1 Pet. 2. 24. Joh. 1. 29.

made intercession for the transgressors] So did he, when he suffered, Luk. 23. 34. and so still doth he in heaven, Rom. 8. 34. Heb. 7. 25. & 9. 24. 1 Joh. 2. 1, 2.

## CHAP. LIIII.

Vers. 1. *Sing, O barren*] The Church, which receiveth benefit by Christ and his death; Chap. 53. 10—12. either of the Jews returned from captivitie, during which she seemed barren, as a lone woman, without hope of issue: Chap. 49. 21. Or, of the Gentiles, called by the ministerie of the Gospell; See Galat. 4. 27. who before were barren of all good. Chap. 29. 17. Ephes. 2. 1—3, 12.

crie aloud] Heb. crie shrill. Chap. 12. 6.

that didst not travail with childe] That didst not yet bring forth children to God, by the ministerie of the Word, which thou wantedst. Psal. 147. 20. Or, that broughtest forth but few, in comparison of what thou now shalt. Chap. 49. 6. Vers. 5.

more are the children of the desolate, &c.] More have been under the Gospell converted to God of the Gentiles, formerly barren; then of the Jews, who were sometime fruitfull. Rom. 9. 26, 27, 30. Rev. 7. 4. 9. 1 Sam. 2. 5.

V. 2. Enlarge the place of thy tent] So many should come in, that she should seem to want room to receive them. Chap. 49. 20, 21. & 60. 4, 5.

stretch forth the curtains] Of which their tents consisted; to the dwelling wherein is here alluded. Jer. 4. 20. & 49. 29.

lengthen thy cords] Wherewith those curtains were fastned. Jer. 10. 20.

strengthen thy stakes] Or, pins; whereunto they are fastened therewith. Exod. 27. 19.

V. 3. the desolate cities to be inhabited] Chap. 49. 8. & 51. 3.

V. 4. Fear not] Chap. 43. 1. & 44. 8.

thou shalt forget] Be no more affected with it, then as if it had never been. Prov. 31. 5, 7. John 16. 21.

the shame of thy youth] Thy first affliction and bondage in Egypt. Exod. 1. 11, 13, 14.

the reproach of thy widowhood] Thy captivity in Babylon. Psal. 137. 1—3. Chap. 49. 21. & 50. 1.

V. 5. thy Maker] The first founder of thee, and thy state. Psal. 149. 2. Deut. 32. 15, 18. Chap. 43. 1. & 44. 2. The word is here in the plurall number; as Psal. 149. 2. Job 35. 10. See the note there.

is thine husband] Hath joynd himself in marriage to thee. Hof. 2. 19, 20. Eph. 5. 25—27, 32. Chap. 62. 5.

the LORD of hosts is his name] Or, whose name is the Lord of hosts. Chap. 47. 4. & 48. 2. Luke 1. 32.

thy redeemer] Chap. 49. 7, 26.

the God of the whole earth shall be called] Not of the Jews alone; but of all nations in the world. Chap. 56. 3, 7. Rom. 3. 29, 30. & 10. 12, 13.

shall he be called] Or, shall he be. Chap. 4. 3. & 56. 7.

V. 6. the LORD hath called thee as a woman forsaken, &c.] God will reunite thee unto him; and make thee as dear to him, as a young wife, taken in time of youth; Prov. 5. 18. Joel 1. 8. Mal. 2. 14. though he had cast thee off for a time; Jer. 3. 1, 12. Chap. 62. 4. and seemed to have divorced thee. Chap. 50. 1. Or, as dear as thou wast to him, what time he first took thee. Jer. 2. 2. Ezek. 16. 8.

a wife of youth] Or, a young wife.

when thou wast refused] Or, though, &c. as Chap. 16. 12. and 53. 8.

V. 7. For a small moment, &c.] God, as he is slow to wrath; Exod. 34. 6. Num. 14. 18. so short in it, and in the expressions of it, to his; but more free and full in his mercy and goodnesse to them. Psal. 30. 5. & 103. 9, 17. Chap. 26. 20. & 60. 10.

V. 8. I hid my face from thee] Withdrew the wonted expressions of my favour from thee. Deut. 32. 20. Psal. 27. 9. & 30. 7. Chap. 8. 17. & 57. 17. A speech borrowed from those, that refuse to look on, or admit to sight one, whom they disaffect, or make shew to be displeased with. 2 Sam. 14. 24, 28, 32. 2 King. 3. 14.

with everlasting kindnesse] Heb. kindnesse of perpetuities. Jerem. 31. 3.

V. 9. this is as the waters of Noah unto me] As sure, as the covenant made with Noah concerning the inundation of the world. Gen. 9. 11.

that the waters of Noah should no more go over the earth] Heb. from the waters of Noah passing over the earth.

have



Cap. 53. V. D. who shall declare  
i.e. Now he liveth unto numberless  
generations, he prolongeth his dayes.  
paulo ante, He was taken from Prison  
and Judgment, to note ye whole debt  
was paid; & now Hc. Reynolds 110. P. 31.

barren] An allusion possibly, to  
Rachel & Leah

— donec Evangelium promul-  
gatum est. Hæc enim vera Eccle-  
siae adolescentia fuit. Sequitur de-  
inde virilis ætas; usque ad ultimum  
Christi adventum, quo plenissime  
omnia implebuntur. Hæc enim  
omnia simul comprehendere debent,  
si genuinum Prophetæ sensum asse-  
qui velimus. Calvin.

desolata] Judaica Ecclesia; quam  
filius maritæ, Ecclesia Antichristi  
Adultera. Iustus Hermannus de  
Legatione ad Iudæos Capite 149.

54. 3. desolate] Deserta a Deo, deser-  
ta a Prophetis, deserta ab Apostolis,  
deserta ab Evangelio; plena demonijs.  
Augustin. Psal. 58. col. 589.



v. 1, 2. Buy] He would have the  
like earnest desire & care to be  
used for obtaining that, as for  
getting things we require mighty  
cost. Wherein He doth also note  
out y<sup>e</sup> Excellency of y<sup>e</sup> Re-  
medy. Brightm. Rev. 3. 18.

without price or payment either  
of man or merit, but suffrage or  
deservings. Dale Rev. f. 1432



have I sworn that I would not be wroth with thee to rebuke thee ] Heb. from being wroth with thee, and from rebuking thee. I have by oath bound my self from it; as Chap. 49. 15. & 50. 2. from being wroth with thee, or rebuking thee, so as to destroy thee. Psal. 9. 5.

V. 10. the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee ] Sooner shall the one be, then the other. Chap. 51. 6. Psal. 46. 3. Jerem. 31. 35--37. and 33. 25, 26.

the covenant of my peace ] Or, my covenant of peace. Ezek. 34. 25. & 37. 26. Of reconciliation to thee.

that hath mercy on thee ] For it is of meer mercy, whatsoever God in this kinde doth. Psal. 6. 4. & 106. 45. Ephes. 2. 4, 5. Tit. 3. 5.

V. 11. thou afflicted, tossed with tempest, and not comforted ] Though thine estate be at present never so forlorn, helpless and hopelesse; yet will I in time to come make it most glorious. Chap. 51. 17, 18. & 52. 1, 2.

I will lay thy stones with fair colours ] The spirituall excellency of the Church under Christ, described by an hyperbolicall similitude of a goodly, costly, stately structure. Revel. 21. 11--21. 1 Chron. 29. 2.

thy foundations with sapphires ] Rev. 21. 19.

V. 12. thy windows of agates ] Or, Pyropus; or, Chrysoprase. Ezek. 27. 16. a stone bright and transparent.

pleasant stones ] Heb. stones of desire; or, delight. as Malac. 3. 12.

V. 13. all thy children shall be taught of the LORD ] By the outward ministerie of his Word, and inward cooperation of his Spirit. Jer. 31. 34. Joh. 6. 45. 2 Cor. 13. 3. 1 Cor. 2. 10. 1 John 2. 20, 27.

great shall be the peace of thy children ] Their prosperitie and welfare. Psal. 37. 11. & 119. 165. Chap. 48. 18. & 52. 7.

V. 14. In righteousness shalt thou be established ] In stabilitie, firmnesse and faithfulness; that thou mayest stand fast for ever. Psal. 111. 7, 8. & 125. 1, 2. Mat. 16. 18.

for thou shalt not fear ] Or, that thou mayest not fear.

for it shall not come near thee ] Or, that it may not come near thee. Psal. 91. 7. Prov. 1. 33.

V. 15. they ] Thine adversaries.

shall surely gather together ] Or, eagerly; or, busily gather together. Heb. gathering together. Mic. 2. 12.

nor by me ] As Hos. 8. 4. And therefore shall not prevail. Num. 13. 32, 33. 2 Chron. 13. 12. Chap. 8. 9.

whoever shall gather together against thee, shall fall for thy sake ] Heb. with thee against thee, (that gather themselves against thee, to fight with thee; as Psal. 59. 3. & 140. 3.) shall fall. Their attempts against thee, shall tend to their own ruine, and end in their own overthrow. Psal. 37. 12--15. Chap. 10. 34.

V. 16. I have created the smith ] All things, being Gods creatures, are at his command and pleasure, guided and swayed by him; nor can do ought further then he giveth power and leave. Psal. 119. 91. John 19. 11.

that bringeth forth an instrument for his work ] For his own work, for himself to work with; or for warrior, waster, or destroyer to use.

I have created the waster to destroy ] I have wicked men to be instruments of my wrath, to execute the same by devastation of countreys, and destruction of people. Prov. 16. 4. Isa. 10. 5, 6.

V. 17. No weapon that is formed against thee ] Made to be employed against thee: A defective speech; as Chap. 38. 17. 21.

every tongue that shall rise against thee in judgement ] That shall stand up (as Psal. 1. 5.) to accule thee, or charge thee with ought. Chap. 50. 8. Rom. 8. 33.

thou shalt condemn ] Shalt have the better of them; Psal. 109. 6, 7. convince them, yea condemn them of falsehood. Deut. 25. 1. & 19. 17--19.

the heritage of the servants of the LORD ] Their portion. Job 20. 29. & 27. 13. & 31. 2.

their righteousness is of me ] I justify, defend, assoil them my self. Psal. 37. 6. Rom. 8. 33. 2 Cor. 5. 21.

## C H A P. LV.

Verf. 1. **H**O, every one, &c.] Christs gracious invitation, so calling all to spirituall grace and comfort; as that yet he exempteth, epicures and worldlings, that rest satisfied with worldly contentments and sinfull delights, Psal. 17. 14. and justiciaries, that rely upon their owne righteousness. Rom. 10. 3. Luke 1. 53.

that thirsteth ] That findeth and feeleth in himself a want of true grace, and sound comfort; and desireth a supply of it. Matth. 5. 6. & 11. 28. John 7. 37. Rev. 21. 6. & 22. 17.

come ye to the waters ] The living waters of saving grace, and spirituall comfort. Chap. 12. 3. Ezek. 47. 1, 2. John 4. 10, 14. & 7. 37, 38.

he that hath no money ] Implying, that Gods grace cannot be bought with money; Acts 8. 20. or rather, that it is freely given. Matth. 10. 8. Rom. 3. 24. Eph. 2. 8.

big ] Matth. 13. 44. Rev. 3. 18.

wine and milk without money ] By water, wine, milk, are meant all things needfull unto spirituall sustentation and refreshing; as are these unto corporall. Chap. 12. 3. Prov. 9. 2. Cant. 5. 1.

money ] Heb. silver; and so verl. 2. Chap. 52. 3.

without price ] Any valuable or considerable expence; as Chap. 45. 13.

V. 2. do ye spend ] Heb. weigh. Jer. 39. 9, 10.

for that, &c.] He reproveth their folly; who take so much pains, sparing no cost, about unprofitable vanities; when they may have that, that would do them good, freely. John 6. 26, 27.

which is not bread ] That that will not feed, or nourish and strengthen, as bread doth. Psal. 104. 15.

eat ye that which is good ] Ye shall be, both assuredly, and abundantly, fed. Psal. 36. 8. & 37. 3, 4.

V. 3. come unto me ] Matth. 11. 28. John 6. 35. & 5. 40.

I will make an everlasting covenant ] Chap. 61. 8. Heb. cut out (See Jer. 34. 8, 18.) a covenant of eternitie. Chap. 24. 5.

the sure mercies of David ] Act. 13. 34. So called, because promised unto David; and to him ratified, to stand for ever. 2 Sam. 7. 13--17. Psal. 89. 35--37, 49. & 132. 11, 12. fulfilled in Christ. Luke 1. 32, 33.

V. 4. I have given him ] Christ; of whom David was a type. Ezek. 34. 24.

a witness to the people ] A witness of the truth of my promises; and a teacher of my will. Chap. 43. 10. John 7. 16, 17. & 12. 49, 50. & 18. 37.

V. 5. thou shalt call a nation that thou knowest not ] Whom thou tookest no notice of, nor didst in former times regard. Psal. 18. 43. & 147. 20. Acts 14. 16. & 17. 30. Ephes. 2. 11, 12.

nations that knew not thee ] The Gentiles; who had no notice of thee before. Rom. 15. 20. & 16. 25, 26. Eph. 3. 5. 6. Chap. 65. 1.

shall runne unto thee ] Shall with all readinesse and speed betake themselves unto thee, so soon as they hear of thee by the preaching of the Gospell. Psal. 18. 44.

for ] Or, because. Chap. 60. 9.

V. 6. while he may be found ] While he offereth himself unto you, in the ministerie of his Word. Psal. 27. 8. & 32. 6. & 95. 7, 8. 2 Cor. 6. 13. Hebr. 3. 7.

V. 7. Let the wicked forsake, &c.] Faith, and repentance, testified by sound and serious reformation, both of heart and life; must go together. Matth. 3. 8. Mark 1. 15. Act. 20. 21. nor can we call upon God aright without either. Rom. 10. 14. John 9. 31. 2 Tim. 2. 19.

his way ] His evill course of life. Jer. 7. 3. & 18. 11. & 25. 5. & 26. 3.

the unrighteous man ] Heb. the man of iniquitie. Pro. 6. 12.

his thoughts ] His evill imaginations, devises and purposes. Jer. 4. 14. Zech. 8. 17.

he will abundantly pardon ] Heb. he will multiplie to pardon: as Psal. 51. 2. Amos 4. 4.

V. 8. neither are your wayes my wayes ] Though ye be not so soon reconciled one to another; and judge of me therefore by your selves: yet am I easily reconciled, where it is sincerely sought; yea, I offer my self in mercy, to be reconciled to you. Jer. 3. 12. Jam. 3. 17. 2 Cor. 5. 19, 20.

V. 9. For ] Or, But; as Psal. 118. 17.

as the heavens are higher then the earth ] Psal. 103. 11.

my thoughts then your thoughts ] Jer. 29. 11.

V. 10. as the rain cometh down, and the snow, &c.] If these small things, through my blessing upon them, attain their intended effect: how much more shall my word of promise, without fail, be effected; which I have made unto you concerning my mercy, and your delivery? Chap. 57. 19.

it may give seed to the sower, &c.] 2 Cor. 9. 10.

V. 11. shall my word be, &c.] Ezek. 12. 25.

it shall not return unto me void ] Chap. 45. 23.

V. 12. go out with joy ] Chap. 35. 10. & 51. 1.

be led forth with peace ] Chap. 52. 12.

the mountains and the hills, &c.] The very senselesse creatures shall seem sensible of the delivery and return of my people. Psal. 96. 11, 12. & 98. 7, 8. Chap. 35. 1. & 44. 23. & 49. 13.

V. 13. In stead of the thorn shall come up the firre-tree, &c.] Where was nothing but thorns and briers before, there shall usefull trees grow: Chap. 41. 19. the former face and state of things shall be much altered for the better. Chap. 60. 17.

it shall be to the LORD for a name ] This strange change shall be a means to set forth his glory. Chap. 44. 11. & 60. 21. Jerem. 33. 9.

for an everlasting sign ] Heb. a signe of eternitie. An everlasting signe of Gods deliverance; that shall never be forgotten by his people. Jer. 50. 5. Or, that God will never forsake his Church. Chap. 48. 19. & 54. 8--10.

that shall not be cut off ] Or, that it shall not be cut off. Chap. 6. 5.

## C H A P. LVI.

Verf. 1. **K**Eep ye judgement ] Or, equitie. God here sheweth, what he requireth to be exercised by them, both before, and after their delivery, and return from captivity. Chap. 55. 11.



55. 12. works of mercie and equitie, 2 Sam. 8. 15. 1 Chron. 18. 14. Psal. 99. 4. Mic. 6. 8. Zech. 18. 16, 17. the fruits of faith and repentance. Matth. 3. 8. Dan. 4. 27. Gal. 5. 6. Tit. 3. 8.

*my salvation is near* ] Psal. 85. 9. Chap. 46. 13. & 51. 5. Matth. 3. 2. Mark 1. 15.  
*my righteousness* ] Which I shall shew, both in performance of my promises to you; and in executing judgement upon your oppressors. Chap. 1. 17. & 51. 5.

V. 2. *that layeth hold on it* ] Or, *holdeth this fast*. Vers. 4. Jer. 8. 5.

*keepeth the sabbath* ] Put here for the whole exercise of religion and piety, as Jer. 17. 21, 22. to be adjoynd to, and go along with the former duties. Vers. 1.

V. 3. *Neither let the sonne of the stranger* ] Let none deem himself incapable of Gods grace in regard of his countrey, or of his outward state and condition: for God will refuse none, that shall sincerely embrace his service. Act. 1. 34, 35. Rom. 2. 10, 11. 1 Cor. 12. 13. Gal. 3. 28. Col. 3. 11. Chap. 54. 5.

*I am a drie tree* ] Barren; and without possibilitie of issue.

V. 4. *unto the eunuchs* ] Act. 8. 27, 37.

*choose* ] Psal. 119. 30.

*the things that please me* ] Isa. 38. 3. 1 John 3. 22.

*take hold of my covenant* ] Or, *hold fast my covenant*: Vers. 2, 6. are carefull to observe and keepe covenant with me. Psal. 103. 18.

V. 5. *in mine house* ] In my Church, 1 Tim. 3. 15. among my people. Vers. 6.

*a place* ] Heb. *hand*; as Chap. 57. 8.

*a name better then of sonnes and of daughters* ] Better then that name, that is by issue of either sex here on earth continued. Num. 27. 4. 2 Sam. 18. 18. for they shall be called my people, Hos. 2. 23. and my children, 2 Cor. 6. 18.

*an everlasting name* ] Heb. *a name of eternitie*. Chap. 63. 12.

*that shall not be cut off* ] As that by issue continued, it failing, oft is. 1 King. 14. 10. Psal. 109. 13. See Chap. 55. 13.

V. 6. *take hold of my covenant* ] Or, *holdeth fast my covenant*. Who not onely entred into covenant with me, but is carefull also constantly to observe what thereby he hath obliged himself unto. Vers. 2, 4. Jer. 11. 6.

V. 7. *will I bring to my holy mountain* ] Heb. *my mountain of holinesse*. Mount Zion; a type of the Church. Chap. 2. 2. & 11. 9. Ezek. 20. 40.

*their burnt-offerings and their sacrifices shall be accepted upon mine altar* ] Their spirituall sacrifices, of themselves, of praise, of prayer, of beneficence, Psal. 50. 23 & 69. 30, 31. & 141. 2. Rom. 12. 1. 2 Cor. 8. Phil. 4. 18. Heb. 13. 15, 16. shall be accepted. Psal. 51. 17, 19. Mal. 1. 11. & 3. 4. Rom. 15. 16. being offered upon the true altar, Christ. Heb. 13. 10, 15. Chap. 60. 7. See Jerem. 33. 18.

*mine house shall be called an house of prayer* ] Matth. 21. 13. Mark 11. 17. Luk. 19. 46. Or, *shall be an house of prayer*: as Chap. 54. 5. Matth. 5. 9.

*for all people* ] Not for the Jews alone, but for all other people indifferently, without exception or exclusion of any. Rom. 10. 12, 13.

V. 8. *besides those that are gathered unto him* ] Heb. *to his gathered*, to wit, Gods dispersed ones, among other people. John 10. 16. and 11. 52.

V. 9. *All ye beasts of the field* ] Here seemeth to begin an other prophetic, or sermon: and the four ensuing verses to belong to the Chapter following.

*All ye beasts* ] Heb. *Every beast*: as Chap. 43. 20.  
*of the field* ] The enemies of the people of God; Psal. 80. 13. called upon here to come and destroy them for their wickednesse. Jer. 12. 9.

V. 10. *His watchmen are blinde* ] Their prophets or rulers, as well ecclesiasticall as civil; Chap. 62. 6. Jer. 6. 17. Ezek. 3. 17. & 33. 2, 7. that should watch the approach of the enemy, are blinde; Chap. 42. 19. and any enemy therefore may safely and quietly come in upon them. See Ezek. 34. 5, 8.

*all ignorant* ] Hos. 4. 6.

*they are all dumb dogs, &c.* ] The same prophets, who, as wakefull mastives, should give warning of the thieves approaching to the house, or the wolves to the flock; are either dumb, or drunk, or fast asleep.

*they cannot bark* ] By admonishing the people of their sinnes: Chap. 58. 1. and forewarning them of evils imminent for the same. Ezek. 3. 18, 19.

*sleeping* ] Or, *dreaming*. or, *talking in their sleep*. or, *snoring*.

V. 11. *greedy dogs* ] Heb. *strong of appetite*. Prov. 23. 2.

*which can never have enough* ] Heb. *know not to be satisfied*: as Jer. 6. 15.

*shepherds cannot understand* ] Ezek. 34. 23. Heb. *know not to understand*: as Amos 3. 10.

*all look to their own way* ] Chap. 53. 6. Phil. 2. 21.

V. 12. *Come ye, say they* ] They incite and encourage the people to evil courses, which they ought to have withdrawn them from.

*I will fetch* ] Heb. *take*: as Gen. 18. 7.

*to morrow shall be as this day, and much more* ] We are well yet, and shall be better to morrow: as scoffing at the menaces of Gods prophets. Chap. 22. 13. Or, continuing in their excessive day after day; and inciting others to joyne with them therein. Prov. 23. 35.

## CHAP. LVII

Vers. 1. **T**He righteous perisheth ] Godly men are many of them taken away by death: a fore-running sign of some approaching judgement. See the like complaint, Psal. 12. 1. Mic. 7. 2.

*no man layeth it to heart* ] Heb. *seeth it upon his heart*. as vers. 11. Chap. 47. 7.

*mercifull men are taken away* ] Heb. men of kindnesse; or, godlinesse, (Pro. 11. 17.) are gathered. Gen. 25. 8. Psal. 27. 10.

*the righteous is taken away from the evil to come* ] Or, *from that which is evil* (Heb. *from the face of*, or, *from before, the evil*, as Jer. 42. 17.) is the righteous gathered. As fruit is pluckt, and carried into the house, or corn cut, and brought into the barn; when a storm is coming, to escape it, 1 King. 14. 12, 13. 2 King. 22. 20.

V. 2. *He shall enter into peace, &c.* ] Or, *He shall go in peace*. 2 King. 5. 19. Or, *That he goeth to peace*; that they rest in their beds. (a change of the number; as Psal. 127. 5. & 140. 8. 1 Tim. 2. 15.) that is, either that they depart in peace; while outward peace yet continueth, and with inward peace, quietly; 2 King. 22. 20. Luk. 2. 29. Or, that they depart and go hence to peace: the soul to joy and blisse, in heaven; the body to rest, till the resurrection, in the grave; which is as a bed, or chamber of quiet rest to it, Ecclef. 12. 7. 2 Cor. 5. 8. Phil. 1. 23. & 3. 21. 1 Thes. 4. 14, 17. For this is that, that is not considered, because to the eye of flesh it appeareth not, but they seeme rather to have perished, vers. 1. 1 Cor. 15. 18.

*each one walking in his uprightness* ] Or, *that walketh uprightly*; or, before him: that is, before God; sincerely, and circumspectly, as in his sight, Gen. 17. 1. Pro. 4. 25. Chap. 38. 3. Psal. 119. 168.

V. 3. *ye sonnes of the forcereffe, &c.* ] Not the children of Abraham, who was faithfull and obedient. Joh. 8. 39, 40, 44. but a degenerate and bastardly brood; the children of any rather then of him, Chap. 1. 4. and 2. 6. Hos. 1. 2. and 2. 2. Ezek. 16. 3. Matth. 3. 7, 9. and 12. 34, 39. and 23. 33.

V. 4. *Against whom do ye sport your selves* ] Whom do ye thus mock and abuse? Psal. 22. 7. and 35. 21. Job 16. 10. not so much Gods Prophets, that tell you of your excesses, Chap. 58. 1. as God himself, Exod. 16. 8. Num. 16. 11. Luk. 10. 16. 1 Thes. 4. 8. See Chap. 37. 23.

*children of transgression* ] Or, *addicted to it*.

*a seed of falsehood* ] Or, *given to lies*.

V. 5. *Enflaming your selves* ] Enflamed with filthy spirituall lust; and therein abusing your selves with your idols, Gen. 30. 38. Hos. 7. 4, 6.

*with idols* ] Heb. *with Gods*. Exod. 15. 11. Or, *among the oaks*. Chap. 1. 26.

*under every green tree* ] 2 King. 16. 4. Jer. 2. 20. and 3. 6.

*slaying the children* ] Sacrificing them to idols: a savage practise, which the Jews had learned from the Gentiles, Lev. 18. 21. and 20. 2. Psal. 106. 35, 38. 2 King. 16. 3. and 21. 6. and 23. 10. 2 Chron. 28. 3. and 33. 6. Jer. 7. 31. and 19. 5. Ezek. 16. 20. and 20. 26.

*in the valleys* ] Or, *besides the brooks*. Lev. 11. 9, 10. Psal. 104. 10. See Chap. 17. 8.

*cliffs of the rocks* ] Judg. 15. 8, 11.

V. 6. *Among the smooth stones of the stream is thy portion* ] Or, *of the brook*. In stead of me, who should be thy portion, Psal. 16. 5. and 119. 57. thy delight is in the smooth stones, whereof thine idols and altars are made. See Exod. 20. 25. Or, in thine altars, erected in the valleys, besides the brooks, that abound with pebbles, vers. 5. Jer. 2. 23.

*even to them* ] To thine idols there erected; or, there worshipped, vers. 7, 8.

*Should I receive comfort in these* ] What joy, or comfort can I have of such a people; though they should withall serve me? Chap. 66. 3. Jer. 7. 9, 10. Ezek. 20. 39.

V. 7. *Upon a lofty and high mountain hast thou set thy bed* ] Thine altars hast thou set up aloft in open view; like an impudent strumpet, that abuseth her self openly, in the sight of others, even of her husband himself, Ezek. 16. 24, 25. and 23. 41.

*thither wenest thou up* ] As to a bed, to defile thy self, Gen. 49. 4.

*to offer sacrifice* ] To those thine idols, vers. 6.

V. 8. *Behind the doors also and the posts hast thou set up thy remembrance* ] Thou hast set up every where the marks and signs of thine idolatry: where Gods commandments should have been set. Deut. 6. 9. & 11. 20. & 27. 2, 3. there is no place free from them, either within doores, or without.

*thou hast discovered thy self* ] Levit. 18. 6. By the practise of idolatry,



57-v.1. Evil } The Evil of Sin,  
as well as Suffering. When ye Lord see/  
his People Low-spirited, and not able to grap-  
ple wth strong Tryals & Temptations, w<sup>ch</sup> are  
drawing on; it is wth respect to them a mer-  
cifull Providence, to be disbanded by Death, &  
set out of harms way. Flavel. Div. Cond. P. III.



/ I will heal him

Is. 47.<sup>17</sup>. 18. God is resolved not to lose his  
child; when therefore ye heart remains  
stubborn under other strokes, he hath no  
way left in his ordinary course & progression  
in ye way of means, but to lay strokes  
upon his Spirit, & wound that.

Dr. Godw. Ch. Light &c. P. 94, 95.



idolatry, which is as spirituall adulterie, Ezek. 23. 18.

to another then me] Or, to others besides me. or, to others leaving me, Ezek. 14. 7. Heb. *from with me*.

gone up] Or, *hast gone up* to wit; To bed with them, vers. 7.

*hast enlarged thy bed*] Encreased thine idolatry more and more, by the multitude of thine idols, 2 King. 21. 3, 5. Jer. 2. 28. and 11. 13. Ezek. 16. 5, 10, 14, 16. and 23. 14.

*made thee a covenant with them*] Or, *hewed it for thy self* larger then theirs. as Chap. 2. 6. Jer. 49. 10. Heb. *cut out*. Jer. 34. 8, 18. or, *cut down*. Chap. 37. 34. Thou hast engaged thy self by covenant with them to their idols, Deut. 7. 2, 4. Or, felled trees in thy groves, to make room for thine altars, larger then theirs, as striving to outstrip them in their idolatries, Ezek. 5. 6.

*thou lovedst their bed where thou sleepest it*] Or, *thou providedst room*. Or, in the place, or, any place (Heb. *hand*. as Chap. 56. 5.) where (that is, wheresoever) thou sleepest it, Ezek. 16. 26, 28, 29.

V. 9. *wentest to the king with ointment, &c.*] Or, *respectedst* or, *presentedst*, the king (1 Sam. 9. 7.) with ointment. Heb. *oil*. as Eccles. 7. 1. Chap. 39. 2. Sendest ambassadours to forain Kings, either for aid, trusting on them, and basely submitting thy self to them, 2 King. 16. 7, 8. and 18. 14, 15. Chap. 30. 1, 6. & 31. 1. Ezek. 17. 15. Hos. 5. 13. & 12. 1. Or, to communicate with them in their idolatries, 2 King. 16. 7, 8.

*didst debase thy self even unto hell*] Or, *the grave*. to the ground, or the lowest ground, Psal. 63. 9, 10. Chap. 51. 23.

V. 10. *wentest in the greatness of thy way*] In running to and fro, to seek succours abroad, Jer. 2. 36.

*saiest thou not, There is no hope*] Though thou sawest, that all thy labour was in vain; yet wouldest thou not acknowledge thine error, and give over, Jer. 2. 25.

*thou hast found the life of thine hand*] Or, *living*. or, *troop*. 2 Sam. 23. 11. Thou imaginest still, that thou shalt by thine industrie find that that will preserve thy life: Or, such troops, as will be at hand to assist thee upon all occasions, vers. 13.

*thou wast not grieved*] Or, *tired*. or, *wearied*. Chap. 33. 24.

V. 11. *thou hast lied*] Dealt disloyally with me, Josh. 7. 11. Chap. 59. 13.

*hast not remembered me*] Psal. 106. 7.

*nor laid it to thy heart*] Heb. *laid*; or, *put it upon thy heart*. vers. 1. *have not I held my peace even of old, and thou fearest me not*] Or, is it not because I have held my peace, and that long, that thou fearest me not? as Jer. 7. 19. that thou standest not in awe of me. My lenitie and forbearance maketh thee grow worse and worse, Psal. 50. 21. and 55. 19. Eccles. 8. 11. Chap. 26. 10. Jer. 48. 11.

V. 12. *I will declare thy righteousness*] I will convince thee of thy lewdnesse, and thy wicked courses; which yet thou deemest right and just enough, Psal. 50. 22. Pro. 16. 2. & 21. 2. Jer. 2. 35.

for] Heb. and.

V. 13. *let thy companies deliver thee*] Thy troops of strangers, vers. 9, 10. or, of strange Gods, Chap. 65. 11. Judg. 10. 13, 14. Jer. 2. 28. and 11. 12.

*the wind shall carrie them all away*] They shall all come to nought, Chap. 64. 6. Hos. 4. 19.

*he that putteth his trust in me, shall possess the land*] Yet the faithful remnant shall be preserved, and return to repossesse their land, Psal. 37. 3, 11. Chap. 10. 21. & 30. 18, 19. & 37. 3, 13, 2.

*my holy mountain*] Heb. *mountain of holinesse*. Chap. 11. 9.

V. 14. *shall say*] It shall be said; (as Chap. 59. 19. Mal. 1. 4.) proclamation shall be, to remove all impediments, that might hinder the passage of Gods people in their return, Chap. 40. 3. and 62. 10.

*Cast ye up*] Or, *Make causeys*. Chap. 35. 8.

V. 15. *that inhabiteth eternitie*] Who alone is truly eternall, 1 Tim. 6. 16.

*I dwell in the high and holy place*] In heaven, Chap. 32. 15. and 66. 1. Psal. 115. 3. where is nothing but holinesse, 2 Pet. 3. 13. whereof the Holy of holies in the Temple was a type, Heb. 9. 8, 12, 24.

*with him also that is of a contrite and humble spirit*] In the soul of such an one: as in the highest heavens, so in the lowest and humblest heart, Psal. 34. 18. and 51. 17. and 138. 6. Chap. 66. 2. Job. 14. 23.

V. 16. *I will not contend for ever*] I will not use my power as I might, against frail man, whose life is but a blast, or a breath, Gen. 6. 3. Job 37. 23. Psal. 78. 38, 39. much lesse against mine own weak and tender hearted ones, Chap. 42. 3. Psal. 103. 9, 16.

*the spirit should fail*] Heb. *be covered*. Psal. 61. 3. and 102. 1. Would faint; being overwhelmed and oppressed with horror and despair, Lam. 2. 11, 12, 19.

*I have made*] Gen. 2. 7. Eccl. 12. 7.

V. 17. *For the iniquitie of his covetousnesse was I wroth*] For their vices and faults; whereof this a chiefe one, 1 Tim. 6. 10. I have bene displeased even with the better sort of my people, that have not run a madding after idols, as those other, vers. 3, 10.

*smote him*] Chap. 60. 10.

*I hid me*] I shewed my displeasure, by withdrawing the outward expressions of my favour for some time, 2 Sam. 14. 24, 32. Chap. 3. 17. & 42. 15. Psal. 27. 8, 9.

and he went on] Or, yet, as Chap. 8. 9, 17. 6. or, because he walked; as Chap. 64. 5.

*frowardly*] Heb. *turning away*. Chap. 53. 6.

*in the way of his heart*] After his own inordinate lust. See Chap. 53. 6.

V. 18. *I have seen his ways and will heal him*] Albeit they have carried themselves frowardly and untowardly; yet will I not wholly withdraw, nor for ever with-hold, my mercy from them, Jer. 3. 22. & 30. 17. Chap. 19. 22. vers. 19.

*I will lead him*] Chap. 58. 11.

*to his mourners*] To those among them that mourn for their finnes, and the finnes of others, and my judgements upon them for either, Chap. 61. 2. Ezek. 6. 9. & 7. 16. & 9. 4. Matth. 5. 4.

V. 19. *I create the fruit of the lips; peace*] I make good, whatsoever I speak, or promise, Josh. 23. 14. 1 King. 8. 15. Chap. 55. 11. Rom. 4. 21. 1 Thes. 5. 24. Heb. 11. 11. Or, I make the words of my messengers matters of peace; and a means of making peace, Chap. 52. 7. 2 Cor. 5. 19, 20. Ephes. 2. 14, 17.

*the fruit of the lips*] Heb. 13. 15.

*peace, peace*] Firm, sure, solid, constant peace. Chap. 26. 3. 1 Chron. 12. 18.

*to him that is farre off, and to him that is neare*] As well to him that is abroad in captivity, as to him that abideth yet at home. Or, both to Jew; a people neer to God, Psal. 148. 14. and to Gentile; who was formerly farre from him, Act. 2. 38, 39. Ephes. 2. 17. Col. 1. 21. Chap. 56. 3.

*I will heal him*] Vers. 17. Chap. 19. 22. & 30. 26. & 58. 8.

V. 20. *the wicked are like the troubled sea*] The wicked mans mind is unsettled, Jam. 1. 6. and his conscience unquiet, Job 15. 20, 21. and therefore he can never rest, Job. 20. 20. nor enjoy any sound and sure peace, vers. 21. Chap. 48. 22.

## CHAP. LVIII.

Vers. 1. *Crie aloud*] Heb. *Cry with the throat*. Psal. 69. and 115. 7. or, *with full throat*. Jer. 12. 6.

*spare not*] Use all diligence and earnestnesse in convincing and reproving of hypocrites, vers. 2.

*like a trumpet*] That soundeth aloud, and is wont to give warning of approaching dangers, Jer. 6. 1.

V. 2. *they seek me daily*] Heb. *day day*. day by day; or, day after day, Pro. 8. 30, 34. They make shew of diligent and devout worshipping of me; repair daily to my Temple; and would seem very holy, Chap. 29. 13. and 48. 1, 2. Jer. 7. 9. Ezek. 14. 1, 2. and 33. 30, 31.

V. 3. *Wherefore have we fasted*] They will expostulate with God, when they seem not to be heard; as if they had most sincerely and seriously sought him, Jer. 3. 4, 5. Mic. 6. 6.

*thou takest no knowledge*] Heb. *knowest not*. as Jer. 3. 13. or, *takest no notice of it*; of what we do.

*in the day of your fast*] Ye deal wickedly, even at those times, and on those dayes, wherein ye would seem to be most devout, Jer. 9. 3. Ezek. 23. 38, 39.

*you find pleasure*] Ye follow those courses, that you are most taken with, and are more delightful to you, then any food, Prov. 2. 14. & 4. 16, 17. Matth. 23. 14, 23. Luk. 18. 12.

*exact all your labours*] Heb. *griefs*. or, *vexations*. Num. 23. 21. Job 4. 8. Or, *things wherewith you grieve others*. Ye exact your debts with rigour and crueltie, 2 King. 4. 1. Nehem. 5. 4, 5, 7. Or, use rigorously those your brethren, who through poverty are enforced to serve you, Lev. 25. 39. Jer. 40. 10, 11. by these offices of the second Table, wherein they failed, shewing their pretended faith and piety not to be sound, nor sincere, Chap. 1. 17, 18. Jam. 1. 27. and 2. 14, 26. 1 Joh. 3. 17. & 4. 20, 21.

*ye shall not fast as ye do this day*] Or, *ye fast not as this day*.

*to make your voyce to be heard on high*] Never look to have your fasting and prayer heard in heaven, Chap. 57. 15. 1 King. 8. 32, 36. so long as ye use contention and oppression, Chap. 1. 15. Never look to find mercy with God, while you refuse to shew mercy to others, Pro. 21. 13. Matth. 6. 15. & 18. 35. Jam. 2. 13.

V. 5. *Is it such a fast that I have chosen*] Zech. 7. 5.

*a day for a man to afflict his soul*] Or, *a man to afflict his soul for a day*. Lev. 16. 19, 31. & 23. 27.

*to spread sackcloth and ashes*] Esth. 4. 3. Job 2. 8. & 42. 6. Chap. 61. 3. Jer. 6. 26. Matth. 11. 21.

*an acceptable day*] Heb. *a day of good-will*. Chap. 49. 8. and 61. 2.

V. 6. *to loose the bands of wickednesse*] Heb. *to open*. Chap. 45. 1. & 51. 14. To leave all your vexations, extortions and oppressions, Mic. 6. 10.

*to undo the heavy burdens*] Heb. *the bundles of the yoke*.

*the oppressor*] Heb. *broken*. or, *bruised*. Chap. 42. 3. Hos. 5. 11.

*break every yoke*] Chap. 9. 4.

V. 7. *to deal thy bread to the hungry*] Heb. *break*, &c. Ezek. 18. 7. Lam. 4. 4. Almsdeeds and works of mercy must go along with your fasting; that it may prevail with God, Dan. 4. 27. Matth. 5. 7. Act. 10. 2.

*the poor that are cast out*] Or, *afflicted*. See Lam. 1. 7.



cover him] Job 3.1.19,20. Matth.25.36.

hide not thy self from thine own flesh] Thy poor neighbour; who is the same flesh with thee, Judg.9.2. 2 Sam. 5.1. Nehem. 5.5. Prov.28.27.

V. 8. thy light] Thy prosperous estate, wherewith God shall blesse thee, Chap.60.1. Psal.97.11. and 112.4. Pro.4.18.

thy righteousness shall go before thee] The testimony of thy goodness shall appear before God and man, Psal.37.6. Or, the reward of it, in Gods gracious conduct of thee thereby procured, shall even prevent thee and go before thee, Psal 5.8. & 21.3. and 112.9. Pro.6.22. Act.10.4.

the glory of the LORD] Chap.6.1,2.

shall be thy reward] Heb. shall gather thee up. Chap.52.12. God will follow thee with his favours, to make thee glorious and honourable, Psal.149.4. Or, he will by his powerfull providence both guide and guard thee, Exod.14.19. Chap.4.5,6. vers.11.

V. 9. Then shalt thou call, and the LORD shall answer] Chap.30.19. & 65.24.

here I am] Heb. Lo I. Chap.6.8.

the putting forth of the finger] The least offer of violence: or, all menacing words and gestures.

speaking vanitie] Or, iniquitie. Psal.7.14. Chap.59.7. Harsh and unequall commands: or, injurious speeches, Psal.36.3. Col.4.1.

V. 10. draw out thy soul to the hungry] Relieve thy poor brethren freely, cordially, compassionately; so as that thine heart and affection go along with thy gift, Psal.37.21,26. & 112.5. 2 Cor.8.5,12. & 9.5,7.

shall thy light rise in obscuritie, and thy darknesse be as the noon-day] Thine adversitie shall be turned into prosperitie, Psal.112.4. and that in an eminent degree, Job 11.17. Psal.37.6.

V. 11. LORD shall guide thee] Or, lead. or, conduct thee. Psal.58. & 23.3. & 25.5. & 143.10. Chap.57.18.

satisfie thy soul] Psal.103.5. & 107.9.

in drought] Heb. droughts, in extremitie of drought.

make fat thy bones] Fill them with marrow, Job 21.24. Pro.3.8. & 11.25. & 15.30.

thou shalt be like a watered garden] Ever flourishing; and abounding, as in outward prosperitie, Num.24.6. Chap.48.13. so especially in inward graces, and spirituall refreshments, Joh.4.14. & 7.38.

like a spring of water, whose waters fail not] Heb. do not lie. or, deceive. Hab. 3.17. That runneth constantly all the yeer long; and is not dried up in heat of summer, when most need is of it, Job 6.15,20.

V. 12. they that shall be of thee, shall build the old waste places] There shall those come of thee, that shall reedifie the ruinous places of Jerusalem, that have lien long waste, Chap.49.8. & 51.3. & 61.4. See Nehem.3.

V. 13. If thou turn away thy foot from the sabbath] Refrain thy self from profaning my Sabbath, Ezek.22.26. Spoken here of the yearly Sabbath of humiliation, Levit.16.31. & 23.27,28. but applicable also to the weekly Sabbath, Chap.56.2.

doing thy pleasure] See vers.3.

call the sabbath a delight] Take delight in the works of the day, Psal.42.4. & 63.5. & 122.1.

the holy of the LORD, honourable] Or, the Lords holy day honourable.

nor speaking thine own words] Heb. a word. Thine own; (as Tim.2.13,14.) such as thou now usest: or, any harsh, vexatious, injurious word. See vers.4.

V. 14. Then shalt thou delight thy self in the LORD] Thou shalt find sufficient matter of delight in him, Psal.37.4. Job 22.26. and 27.10.

to ride upon the high places of the earth] To dwell aloft in places of suretie and safetie, Deut.32.13. Chap.33.16.

feed thee with the heritage of Jacob] The land of Canaan; given for an inheritance to him in his posteritie, Psal.135.11,12. a type of the heavenly inheritance.

for the mouth of the LORD hath spoken it] Chap.1.20. and 40.5.

## CHAP. LIX.

Vers. 1. **T**HE LORDS hand is not shortened that it cannot save: neither his care heavie that it cannot heare] Heb. from saving. as Chap.50.2. Ye complain, that God doth not hear, nor help you; as he did others in times past, Psal.22.4,5. & 44.1,22. Chap.51.10. & 58.3. the fault is not in God; (who is still the same, not subject to any defect, or default: Num.11.23. Chap.50.2. Mal.3.6.) but in your selves, and your sinnes, Jer.5.25. 1 Am.3.42,44.

V. 2. your sinnes have hid his face] Or, have made him hide his face from you. Heb. from hearing. as vers.1. Psal.10.1. Chap.3.17. & 57.17.

that he will not heare] Heb. from hearing. as Zech.7.11,12.

V. 3. your hands are defiled with blood] Chap.1.15.

V. 4. None calleth for justice, &c.] All men wink at wrongs

and oppressions: and no man endeavoureth to remedie or redresse them, Vers.15. Eccl.4.1. Jer.9.3.

they trust in vanitie, &c.] Psal.4.4. Chap.28.11.

they conceive mischief and bring forth iniquitie] They devise evil; and put it in execution accordingly, Job 15.35. Psal.7.14. and 36.4. Chap.65.2,3. Mic.2.1.

V. 5. They hatch cockatrice-eggs] Or, adders eggs. Chap.11.8. Nothing cometh from them, but what is poisonfull and pernicious, Deut.23.3,23. Rom.3.13,16.

weave the spiders web] That may entangle others, as the spiders web doth the flie, to their destruction and undoing, Psal.10.9. Mic.7.2.

that which is crushed breaketh out into a viper] Or, that which is sprinkled, is as if there brake out a viper.

V. 6. Their webs shall not become garments, &c.] Yet their cursed devices, plots and practises shall not be able to shelter them against Gods vengeance, Chap.28.15,18,20. & 30.12,13. they shall indeed prove as cob-webs to themselves, for any succour they shall receive from them, Job 8.14.

V. 7. Their feet runne to evil] Pro.1.16. Rom.3.15.

wasting and destruction] Heb. breaking. Chap.1.27.

V. 8. there is no judgement] Or, right. Chap.56.1.

they have made them crooked paths] Such as swerve from the straight way of Gods will and word, Pro.2.15,16.

shall not know peace] Or, have peace. as 2 Cor.5.21. possesse, or enjoy peace: as to see good, is to enjoy it, Psal.34.12. to see life, to live, Joh.3.36.

V. 9. is judgement farre from us] God doth neither execute judgement for us upon our enemies, nor protect us against them, Hab.1.13,17.

we wait for light, but behold obscuritie, &c.] We expect deliverance out of our troubles: but they rather increase with us. Eft.8.17. Chap.58.9. Jer.8.15. and 14.19.

for brightness] Heb. brightnesses.

we walk in darknesse] Heb. as in mists. We are like men that have lost themselves in a great mist; and know not what way to take, 1 Joh.2.11.

V. 10. We grope for the wall like the blind, &c.] We are wholly destitute of counsell; and can find no issue out of our miseries, Deut.28.29. Job 5.14. Lam.4.14.

we stumble at noon day as in the night] Heb. twilight. or, evening. Pro.7.9.

we are in desolate places as dead men] Or, in fat places. Gen.27.28,39. That is, we are in a miserable condition; our whole land being wasted, Chap.1.7. Or, though in plenty of outward means, yet having no comfort of them, or freedom to enjoy them; by reason of our calamities otherwise, Job 20.22. Chap.24.9. being no better then dead men, Psal.44.19. & 88.4,6. Eccl.5.17. & 6.2,3.

V. 11. We rore all like bears, &c.] All we can do, is but to bemoan our selves; and to cry out: or, mourn, for indignation and grief of heart, Psal.22.1. & 32.4. & 38.8. Chap.38.14. Ezek.7.16. Hof.7.14.

mourn sore] Heb. mourning mourn.

like doves] Chap.28.14. Ezek.7.16.

we look for judgement, &c.] See vers.9.

V. 12. our transgressions are multiplied] The cause, why God, and his aid is so farre from us, vers.2.

before thee] Psal 90.8.

our sinnes testify against us] Heb. answer against us. as a witness produced and examined upon interrogatories, doth against him whom he standeth up to accuse, Exod.20.16. See Chap.3.9. Jer.14.7.

our transgressions are with us] The confession of the Church; which the Prophet also doth not exempt himself from, as being a member thereof, Exod.34.9.

we know them] Or, acknowledge them. Psal.51.3. Jer.3.13. and 14.20.

V. 13. Intransgressing and lying, &c.] Or, We transgresse, and lie, (that is, deal disloyally, as Chap 57.11. & 63.8.) and depart away, &c. Or, Transgressing we transgresse, and lying we lie, and departing away we depart away: A defective form of speech; like that Dan.9.5. we have rebelled, and departing departed, &c. and vers.11. have transgressed, and departing departed, &c. So Chap.43.8. Jer.6.11. and 14.5.

uttering from the heart] Psal.58.2.

words of falsehood] Against our neighbours, Exod.20.16.

V. 14. judgement is turned away, &c.] And no marvell, if God denie it unto us, when we have no regard to practise it our selves. vers.9.11.

for] Or, because. as Chap.48.8. Jer.3.21.

equitie cannot enter] Or, cannot go. Either cannot find entrance and entertainment; or, is not able to stand and bear it selfe up.

maketh himself a prey] Or, is accounted mad. 2 King.9.11. Tremel.

a prey.] To the wicked, Hab.1.13. 1 Joh.3.12.

it displeased him] Heb. it was evill in his eyes. 2 Sam.11.27.

V. 16. there was no intercession] Or, interposer. Job 36.32. None that would stand up and endeavour to set things in better order;



Cap. 58. 7. own flesh.] — Quia intelligit  
universos homines, quorum neminem intueri  
possumus, quin velut in speculo carnem  
nostram contemnemur. Summa igitur  
inhumanitatis est, eos despicere in quibus  
imaginem nostram agnoscere cogimur.  
Calvin.

Isa. 59. 15. Significat autem propheta,  
sic exosam fuisse omnem Rectitudinem,  
ut veris Dei cultoribus, si qui restarent, in-  
noxios esse non liceret: — Quisquis inter ho-  
mines vivere vult, necesse est ut cum ipso  
improbitate coeuret: quemadmodum fertur  
vulgari proverbio, Inter lupos ululandum  
esse: qui autem innoxie vivere velit,  
is tanquam ovis a lupis dirigitur.  
Calvin.  
Matth. 5. 17.  
E & fer.



[cap. 60. 15. no man went through]  
quia nullus propheta illuc missus  
erat. Augustin. psal. 103. col. 1193.



order; ver. 4. Chap. 63. 5. Or, as some, none that would intercede with God for his people, Ezek. 22. 30.

*his arm brought salvation unto him*] His own power did sustain and save his Church. Chap. 51. 5. Or, he did the work himself, by his own power, without use of other means, Psal. 98. 1. Chap. 63. 1. 3. 5.

V. 17. *he put on righteousness as a breast-plate, &c.*] Ephes. 6. 14. 17. 1 Thess. 5. 8. God did so conspicuously shew forth his almighty power, justice, and tender affection to his people, in the deliverance of them, and destruction of their enemies; that they might as evidently be seen in him, as garments, or armour, on one that weareth them, Psal. 93. 1. & 94. 1. & 98. 2.

V. 18. *According to their deeds, &c.*] Chap. 63. 6. Heb. recompenses. or, *de'ervings*. Judg. 9. 16. Chap. 34. 8.

*recompense to his enemies, to the islands, &c.*] His peoples enemies, that live in divers countries; and those many of them near to, or beyond the seas. See Chap. 41. 1. & 49. 1. & 66. 6.

V. 19. *shall they fear the name of the LORD*] Or, *shall the name of the Lord be feared*. as Chap. 57. 14.

*from the west*] Or, *evening coast*. Chap. 45. 6. Psal. 113. 3. Mal. 1. 11.

*the enemy shall come in like a flood*] The enemies furie and force shall be great; and their distress and danger therefore grievous. Chap. 8. 7. 8. Psal. 124. 4. Rev. 12. 15.

*the spirit of the LORD shall lift up a standard against him*] Chap. 10. 18. Or, *put him to flight*. God with a blast of his breath onely, shall blow him away, Chap. 17. 13. and 37. 7. Zech. 4. 6.

V. 20. *the redeemer*] Jesus Christ. See Rom. 11. 26.

*shall come to Zion*] To his Church, whereof that a type, Chap. 62. 1.

*that turn from transgression*] True deliverance belonging to none, but such as turn from their sinnes. Deut. 30. 2. 3. 2 Chron. 6. 37. 39. Act. 3. 26.

V. 21. *My spirit that is upon thee, and my words, &c.*] Because teaching becometh profitable, by the cooperation of the Spirit. 2 Cor. 3. 6. he joyneth both together. Joh. 6. 36. and promisseth the continuance of both unto his Church, for ever, Chap. 30. 20. & 49. 2. & 51. 16. Matth. 28. 40. Joh. 14. 16. 17.

*of thy seed*] The faithfull: the seed according to the promise, Rom. 9. 6. 8. Gal. 3. 16. 29.

## C H A P. LX.

Verf. 1. *A rise*] He biddeth Jerusalem arise; as he bid Babylon come down. Chap. 46. 1. & 52. 1. *shine, for thy light is come*] Or, *be enlightened, for thy light cometh*: that is, Thy prosperitie; Chap. 58. 8. & 62. 1. and thy spirituall happinesse, by Christ enlightning thee. Joh. 8. 12. Eph. 5. 14.

*the glory of the LORD is risen upon thee*] As sometime, upon the mount, Exod. 24. 15. 16. and upon the Tabernacle; Exod. 40. 32. 33. and the Temple. 1 King. 8. 11.

V. 2. *darknesse shall cover the earth, &c.*] Implying, that men sit in darknesse, untill the light of Gods word and spirit, Chap. 59. 21. come among them; Chap. 9. 2. Luk. 1. 79. Act. 26. 18. and no light but in the Church. Verf. 3. and alluding to that in Egypt. Exod. 10. 21. 23. Or, that Gods faithfull people shall enjoy peace and prosperitie, when other nations should be in trouble: contrary to that, which had formerly been. Zech. 1. 11. 12.

*the LORD shall arise upon thee*] Christ, the Sunne of righteousness shall arise and shine forth upon thee. Mal. 4. 2.

*his glory shall be seen upon thee*] As sometime upon the Sanctuary. Lev. 9. 23. 24. Verf. 1.

V. 3. *the Gentiles shall come to thy light*] Or, *walk in, or, by thy light*. As Joh. 12. 35. Chap. 62. 2. Rev. 21. 24.

*kings to the brightness of thy rising*] Or, *by the brightness, &c.* The Church being as the morning starre; and the Gentiles receiving light from her. Rev. 2. 28. & 12. 1.

V. 4. *Lift up thine eyes, &c.*] Chap. 49. 18.

*all they gather themselves together, they come to thee*] A numberlesse company from all countries, gather themselves together to come unto thee. Chap. 54. 2. 3.

*thy sonnes shall come from farre, &c.*] Chap. 66. 12.

V. 5. *thou shalt see and flow together*] Or, *shine*. Chap. 66. 11. 12. Viewing this great multitude, that flock thus unto thee. Thou shalt shine out gloriously, and joy thy self. Job 29. 3. Or, break out, like a river, that overfloweth its banks. Chap. 54. 1.

*thine heart shall fear*] Not for dread, but with admiration, as sudden joyes cause a trembling of the heart sometime. Gen. 45. 26. 27. Jer. 33. 9. Hos. 3. 5. Act. 2. 7.

*be enlarged*] With joy, as the heart is drawn in with sorrow, 2 Cor. 6. 11. 12.

*the abundance*] Or, *noise* (Chap. 17. 12. & 63. 15.) *of the sea* shall be turned toward thee.

*of the sea*] Of those that dwell on the sea coasts; or that trade by sea. Chap. 23. 2. 4.

*the forces*] Or, *wealth*. Job 20. 15. or, *troops*. Psal. 84. 7.

*of the Gentiles shall come unto thee*] Every nation shall honour

the Lord and his Church, with what they are able, and wherewith they are stored; tending themselves, and what they have, to his service. Chap. 23. 18. & 49. 23. & 61. 6. 2 Cor. 8. 3. 5.

V. 6. *the dromedaries*] A lesser sort of camels; at least a beast in shape like them; noted for swiftnesse. Jer. 2. 23.

*Midian*] Gen. 25. 2. & 37. 25. 28.

*Ephah*] Gen. 25. 4.

*Sheba*] Gen. 10. 7. Psal. 72. 10.

*gold and incense*] Chap. 61. 6. Matth. 2. 11.

V. 7. *the flocks of Kedar*] The Arabians; that abound in cattel. Psal. 120. 5. Chap. 42. 11.

*Nebaioth*] Gen. 25. 13.

*shall come up with acceptance on mine altar*] Chap. 56. 7. Psal. 51. 19.

*I will glorifie the house of my glory*] Hagg. 2. 8. 9.

V. 8. *that flie as a cloud, &c.*] As thick as clouds, that cover the earth, and darken the aire. Psal. 147. 8. Ezck. 38. 9. Joel 2. 2. Heb. 12. 1. and as doves, that flie in flocks; and with all speed betake themselves to their places of refuge and retreat, being pursued by fowls of prey. Psal. 11. 1. Shewing what multitudes should come to the Church; Jer. 2. 13. Heb. 12. 1. 22. 23. and with what speed and zeal. Matth. 11. 12. Luk. 12. 1.

*as the doves to their windows*] Or, *lockers*: the loop-holes of the turrets, in which they keep.

V. 9. *the isles*] They that dwell on the islands, or sea-coast, and deal in shipping. Verf. 5. Chap. 41. 4. & 51. 5.

*the ships of Tarshish*] Chap. 3. 16. & 23. 1.

*to bring thy sonnes*] Gal. 4. 26.

*unto the name of the LORD thy God*] Unto the place, that he hath assigned to put his name there. Deut. 12. 5. that is, to the Church, there to present them as an offering to the Lord. Chap. 66. 20. Rom. 15. 16.

*because he hath glorified thee*] Or, *when he shall glorifie thee*. Chap. 55. 5. When the Lord shall have made thee famous, as by deliverance, so especially by the ministry of his word. Chap. 2. 3. Zech. 8. 23.

V. 10. *the sonnes of strangers*] Chap. 61. 5.

*their kings shall minister unto thee*] Cyrus, and his successors. Ezra 1. 2. 4. & 7. 11. 26. Nehem. 2. 8. but those especially, that shall by the Gospel be converted unto Christ. Chap. 54. 8. & 57. 17.

V. 21. *thy gates shall be open*] Heb. *they shall open thy gates*. Or, *thy gates shall open themselves*: as Chap. 48. 8. they shall be opened, that is, stand open: as *wasted*, for, *by waste*, Chap. 34. 10. *builded*, for, *stand built*, Dan. 9. 25. See Rev. 21. 25.

*the forces*] Or, *wealth*. Verf. 5.

V. 12. *the nation and kingdom that will not serve thee, shall perish*] Their power and authoritie being given them from God, for the use and benefit of his Church; which unlesse therefore they employ it unto, they shall perish.

*shall be utterly wasted*] Heb. *wasting wasted*.

V. 13. *The glory of Lebanon*] The goodly cedars, wherewith Lebanon abounded, Psal. 104. 16. Chap. 2. 13. and all other materials requisite to build, or beautifie a building. Chap. 41. 19.

*the place of my feet*] My sanctuary; the place of my residence. 1 Chron. 28. 2. Psal. 99. 5. 9. & 132. 5. 8. 14. a type of the Church.

V. 14. *shall bowe themselves down at the soles of thy feet*] To worship Christ thy head. Psal. 99. 5. Or, to honour thee, and submit themselves unto thee, Chap. 49. 23. Rev. 3. 9. and to the scepter of Christ abiding with thee. Psal. 110. 2.

V. 15. *an eternall excellencie*] Heb. *excellencie of eternitie*. as Chap. 63. 12.

*of many generations*] Heb. *generation and generation*. Chap. 24. 17.

V. 16. *Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings*] All, as well high as low, shall be forward to succour and nourish thee; being now as nurses to thee. Verf. 4. Chap. 49. 26. & 66. 12.

*thy saviour*] Chap. 49. 26.

*the mightie One of Jacob*] Chap. 1. 24.

V. 17. *For brass I will bring gold, &c.*] All things shall be altered and changed for the better. Chap. 30. 26. & 35. 13. See 1 King. 10. 27. 2 Chron. 1. 15. & 9. 27. here alluded to.

*I will also make thy officers peace*] Or, *officers of peace*, that is, of prosperitie. Chap. 48. 18. Thy governors shall love thee, and seek thy prosperitie: not oppressing thee, nor exacting upon thee, as formerly. Chap. 1. 23. 26. & 32. 1. 2. Psal. 122. 9. Nehem. 2. 10. & 5. 15. Ezek. 34. 4. 23.

*thine exactours righteousness*] Or, *exactours of righteousness* as Dan. 4. 33. that is, righteous ones.

V. 18. *Violence shall no more be heard in thy land*] Zech. 9. 8.

*thou shalt call thy walls salvation, &c.*] Or, *thy walls shall be salvation to thee*. as Chap. 56. 7. All shall be in safety, under Gods protection; for which thou shalt praise him. Psal. 147. 12. 14. Chap. 26. 2. & 62. 11.

V. 19. *The sunne shall be no more thy light by day, &c.*] When all worldly and outward means shall cease; and God in Christ shall be all in all. 1 Cor. 15. 28. Rev. 21. 23. & 22. 5.

*the LORD shall be unto thee an everlasting light*] Heb. *a light of eternitie*. as Verf. 15.

G G G G

V. 20. neither



V. 20. *neither shall thy moon withdraw it self* ] Asto a withdrawing chamber. Psal. 19. 6.

*the L O R D shall be thine everlasting light* ] Ver. 19.

V. 21. *Thy people also shall be all righteous* ] Chap. 4. 3. & 62. 12. Jer. 31. 23.

*shall inherit the land for ever* ] Chap. 57. 13. *the branch of my planting, the work of my hands, that I may be glorified* ] Or, *that the branch of my planting, the work of my hands, may be glorified*. as Chap. 61. 3. See Ver. 7. 9. Chap. 55. 5. Those that are engrafted into Christ; and into the body of the Church. Chap. 61. 3. Rom. 11. 17, 24.

*the work of my hands* ] Chap. 29. 23. Eph. 2. 10.

V. 22. *A little one shall become a thousand* ] The Church shall be miraculously multiplied. Chap. 66. 7, 8. Jer. 31. 27. Act. 2. 41. & 4. 4. & 5. 14.

*a small one a strong nation* ] And grow in spirituall strength and stature. Zech. 12. 8. Eph. 3. 16. & 4. 13, 15.

*will hasten* ] Chap. 13. 22. Hab. 2. 3.

*in his time* ] Luk. 1. 20.

## CHAP. LXI.

Ver. 1. **T**he spirit of the Lord God is upon me ] On other Gods Ministers and Messengers in a competent measure, but principally and most abundantly on Christ. Chap. 11. 2. & 42. 1 Joh. 1. 33. & 3. 34. See Luk. 4. 18.

*the L O R D hath anointed me* ] Furnished me with plentie of spirituall endowments: Psal. 45. 7. Act. 10. 38. Col. 2. 3, 9. Heb. 1. 8. and solemnly designed me unto this office. Dan. 10. 24. Joh. 10. 36.

*to preach good tidings, &c.* ] Whence the Gospel hath its name. Luk. 2. 10. Act. 13. 32. See Matth. 11. 5.

*to bind up the broken-hearted* ] Such as are thoroughly touched with a sense of their finnes. Psal. 147. 3. Chap. 50. 4. & 57. 15.

*to proclaim libertie to the captives* ] Being in bondage under sinne and Satan. Joh. 8. 32, 34. Rom. 6. 17, 18. Col. 1. 13. 2 Tim. 2. 26.

*the opening of the prison to them that are bound* ] Prefigured in the captives set at libertie by Cyrus. Chap. 42. 7. & 49. 9.

V. 2. *To proclaim the acceptable year of the L O R D* ] Heb. the Lords year of good-will. Psal. 69. 13. Chap. 58. 5. The time, in which God pleaseth to shew and offer favour and mercy to man. Chap. 49. 8. Gal. 4. 4. Tit. 3. 4.

*the day of vengeance* ] Upon the enemies of his Church, which commonly accompanieth the deliverance of it. Chap. 63. 4. and 66. 14.

V. 3. *To appoint unto them, &c.* ] Chap. 57. 18. Matth. 5. 4. Luk. 6. 14.

*that mourn* ] To change their condition from sadness to gladnesse, and from mourning to mirth; and accordingly to alter their habite and weed. Psal. 30. 11.

*in Zion* ] Or, for Zion. Chap. 66. 10.

*beautie for ashes* ] A sign of mourning. Chap. 58. 5. Lam. 2. 10. Job 2. 12. & 42. 6.

*the oyl of joy* ] A sign of cheerfulness. Psal. 45. 7. & 104. 15. 2 Sam. 12. 20. Eccl. 9. 7, 8. Matth. 6. 17.

*the garment of praise* ] White and fair garments; Eccl. 9. 7, 8. fit for festivals and triumph. Zech. 3. 4, 5. Matth. 22. 11. Rev. 3. 4. & 7. 9. & 19. 8, 14.

*trees of righteousness* ] Bringing forth good fruit, to Gods glory. Matth. 3. 8. & 7. 17. & 12. 33. Joh. 15. 5, 8. Phil. 1. 11.

*the planting of the L O R D, that he might be glorified* ] Or, *that the plant of the Lord may be glorified*. Chap. 60. 21.

*planting of the L O R D,* ] Numb. 24. 6. Psal. 92. 13, 14. and 104. 16.

V. 4. *they shall build the old wastes* ] Chap. 58. 12. Heb. wastes of antiquitie, or, perpetuities of long continuance. Jer. 49. 13.

*the desolations of many generations* ] Heb. of generation and generation. Chap. 60. 15. Those places that had lien a long time desolate. Chap. 58. 12.

V. 5. *strangers shall stand and feed your flocks, &c.* ] Shall be ready to do you service upon all occasions. Chap. 60. 7, 10.

V. 6. *the priests of the L O R D* ] Spirituall Priests. Rom. 12. 1. Heb. 13. 15. 1 Pet. 2. 5. Rev. 1. 6. & 5. 10. & 20. 6.

*ye shall eat the riches of the Gentiles* ] Chap. 60. 6, 7. *shall you boast your selves* ] Or, *lift up your selves*.

V. 7. *For your shame you shall have double; and for confusion they shall rejoyce in their portion: therefore in their Land, &c.* ] Or, *For your double* (that is, abundant. as Chap. 40. 2. Jer. 16. 18. & 17. 18.) *shame and confusion; which they rejoyced in as your portion; because in their Land, &c.* as Chap. 26. 14.

*they shall rejoyce in their portion* ] The Jews restored to their land again, which was their portion and inheritance, Josh. 19. 9. Psal. 16. 6. Mic. 2. 4. shall thus rejoyce. Ver. 6. Chap. 54. 1. Psal. 126. 2. Or, the Gentiles insulting over them in the time of their captivity, and accounting it their portion to live in shame and disgrace. Psal. 44. 13-16.

*they shall possesse the double* ] Or, *double*; or, *twofold*. In stead whereof, because in their land restored to them they shall enjoy abundance of wealth; Zech. 9. 12. their joy shall likewise be

great. See the like change of the person, Chap. 33. 4. Jer. 17. 1. Ezek. 31. 10.

*everlasting joy shall be unto them* ] Heb. joy of eternitie. Chap. 35. 10.

V. 8. *I have robbery for burnt-offering* ] I will not accept the oblations of extortioners, deceivers, hypocrites, and the like. Chap. 1. 11-14. & 66. 3. Amos 5. 21-24.

*I will direct their work* ] Or, *give them their reward*. as Chap. 40. 10. & 62. 11.

*I will make an everlasting covenant with them* ] Chap. 55. 3. Jer. 32. 40. Heb. cut out a covenant of eternitie to them. as Jer. 34. 8. and 50. 5.

V. 9. *their seed shall be known among the Gentiles* ] The seed of the Church: which shall so thrive and prosper, that others shall take notice of Gods blessing upon them. Act. 5. 13.

*among the people* ] Heb. in the midst of the people. as Chap. 24. 13. *the seed which the L O R D hath blessed* ] Chap. 65. 23.

V. 10. *I will greatly rejoyce in the L O R D* ] Heb. rejoycing rejoyce. Chap. 66. 10. The affection of the faithfull upon their re-stitution. Ver. 7. Hab. 3. 18. Luk. 1. 46, 47.

*he hath clothed me with the garments of salvation, &c.* ] With salvation; as with a garment; and with righteousness, as with a robe. Psal. 132. 9, 16. See Chap. 51. 9. & 59. 17.

*as a bridegroom decketh himself* ] Heb. decketh as a priest, or, that decketh himself like a priest. Exod. 28. 2, 3, 40, 41.

*as a bride* ] Chap. 49. 18. Jer. 2. 32.

*adorneth* ] Or, that adorneth.

V. 11. *as the garden, &c.* ] Chap. 58. 11.

*God will cause righteousness and praise to spring, &c.* ] His grace and goodness; which shall procure and produce praise and thanksgiving. Chap. 60. 18. Psal. 72. 3. & 85. 11, 12.

## CHAP. LXII.

Ver. 1. **F**or Zions sake will I not hold my peace ] The Prophets profession; that he will not cease to declare unto Gods people the glad tydings of their deliverance: or to sollicite God for the performance of it. Ver. 6. 7.

*untill the righteousness thereof go forth, &c.* ] Untill their deliverance be fully accomplished. Chap. 60. 1-3. Psal. 37. 6.

*as a lamp that burneth* ] That burneth clearly. John 5. 35.

V. 2. *the Gentiles shall see thy righteousness* ] Chap. 60. 3. and 61. 11.

*called by a new name* ] Thy fame and renown shall be more excellent then ever: Or, thou shalt be in a new state, such as thou wast never in before: Revel. 2. 17. & 3. 12. Chap. 65. 15. and have a name answerably assigned thee by God. Ver. 4.

V. 3. *Thou shalt also be a crown of glory in the hand of the L O R D* ] Or, a glorious crown (Prov. 4. 9. Jer. 13. 18.) *by the hand* (that is, by means) of the Lord: as Chap. 64. 7. God shall esteem thee as dear and precious, as a King doth his Crown: Or, thou shalt be the subject of his glory, and a glory unto him. Prov. 12. 4. & 17. 6.

*Tit. 2. 10.* Or, thou shalt become glorious by his means, by his working for thee, and by his abode and presence with thee. Chap. 4. 2, 5. & 11. 10. Zech. 3. 5.

*a royall diademe* ] Heb. diademe of Kingdom. Est. 6. 8.

*in the hand of thy God* ] Or, by means of thy God: as before.

V. 4. *Thou shalt no more be termed, Forsaken* ] Hos. 1. 10. 1 Pet. 2. 10. Heb. It shall no more be said to thee, &c. and to thy Land, &c.

*Thou shalt no more be contemned, as a woman cast off by her husband.* Chap. 54. 6, 7.

*Desolate* ] Heb. desolation. Chap. 17. 9. & 64. 10.

*thou shalt be called* ] Heb. it shall be called to thee; as Chap. 9. 1.

*Hephzi-bah* ] Or, that is, my delight is in her. The name of King Hezekiahs wife, Manassehs mother; 2 King. 21. 1. and was a name, it seemeth, in those times, not usuall.

*Bulah* ] That is, married. Gen. 20. 3. Chap. 54. 1. Or, reconciled again to her husband, and living in conjugall communion with him. 1 Cor. 7. 11.

*thy Land shall be married* ] That it may be replenished with people, as with children in a comfortable way. Chap. 54. 3, 5. Jerem. 31. 27.

V. 5. *thy sonnes marry thee* ] Being of the same faith and religion with thee; and in the same bond of marriage affianced together with thee unto Christ. Ephes. 4. 4, 5. & 5. 23. Or, of thine own sonnes shalt thou have rulers, not strangers; Jer. 30. 21. according to the law. Deut. 17. 15.

*as the bridegroom rejoyceth over the bride* ] Heb. with the joy of the bridegroom over the bride: as Chap. 24. 22. With such joy as his is wont to be. See the like, Chap. 9. 3.

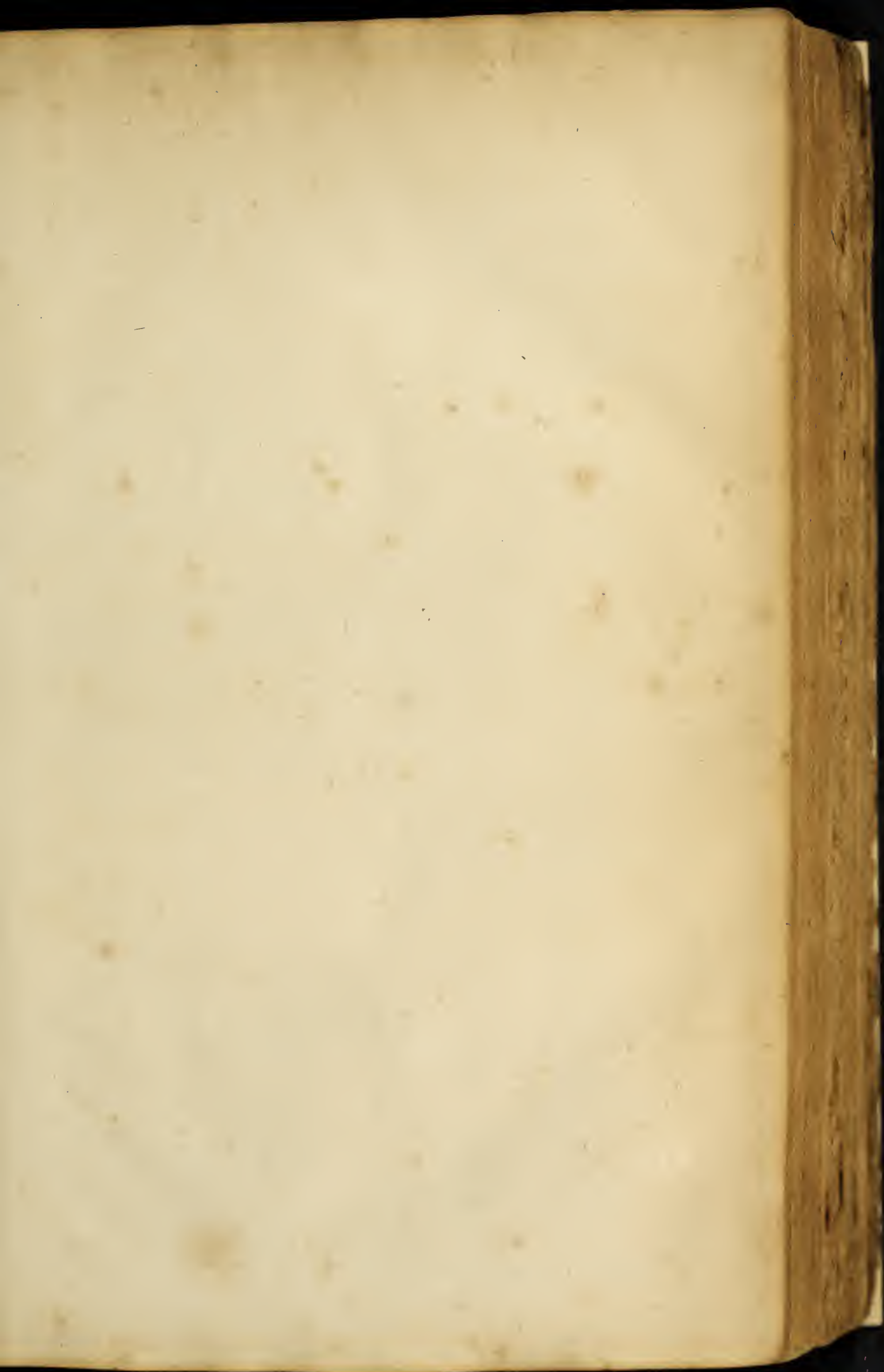
*so shall, &c.* ] Chap. 65. 19. Zeph. 3. 17.

*thy God* ] Christ; God and man: and as man of thy seed! Chap. 54. 5. Rom. 1. 3. & 9. 5. 2 Cor. 11. 2. Eph. 5. 23.

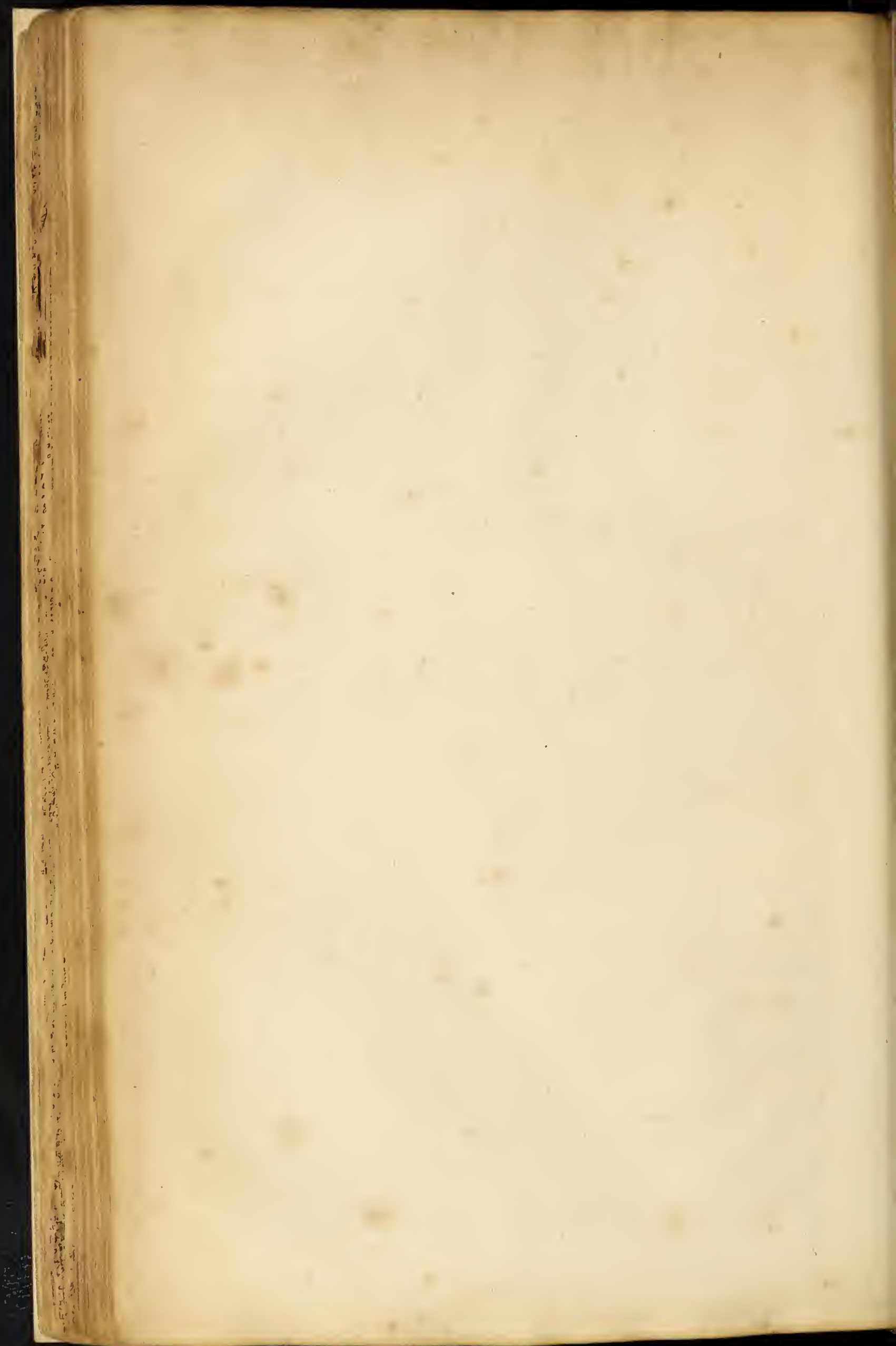
V. 6. *I have set* ] Gods speech: Ezek. 3. 17. & 33. 7. 1 Cor. 12. 28.

*watchmen* ] Prophets and Pastors. Chap. 56. 9. Jerem. 6. 17. & 31. 6.











upon thy walls ] As standing in sentinel, to see and discover things afaire off. 2 Sam. 10. 24.

ye that make mention of the LORD ] Or, ye that are the Lords remembrancers. Whole office it is to minde God of the state of his people, and his promises to them. A terme borrowed from officers of like impleyment about Princes. Chap. 36. 3.

V. 7. give him no rest ] Heb. *silence*. Psal. 22. 2. Call upon the Lord instantly and constantly, to hasten the deliverance of his people, and the restauration of his Church. Ver. 1. The Prophets word, admonishing the Ministers of their dutie, and inciting them to a sedulous and assiduous performance of it. Lam. 2. 18, 19.

till he make Jerusalem a praise in the earth ] Matter of praise; Chap. 65. 18. for which all the world may praise him. Psal. 67. 3, 4. Or, that may make her famous throughout the whole world. Chap. 60. 9. & 61. 9, 11. Psal. 98. 3.

V. 8. by the arm of his strength ] Or, his mighty arm: as Chap. 63. 12.

Surely, I will no more give, &c.] Heb. *If I give*, &c. as Chap. 59. & 22. 14.

thy corn to be meat for thine enemies ] As was threatned for a curse. Deut. 28. 30, 33, 52. Jer. 5. 17. See Chap. 65. 21, 22.

V. 9. drink it in the courts of my holiness ] Or, mine holy courts: as Psal. 15. 1. Or, the courts of my sanctuary. Chap. 43. 28. & 63. 18. Where the holy things were to be eaten. Lev. 6. 16.

V. 10. go through the gates ] An intimation of the great number of those, that should come thronging into the Church. Chap. 60. 11. Or, an incitement of Gods people to come away from among the Heathen, out of the places of their abode in the captivitie. Chap. 48. 20. & 52. 11.

prepare you the way of the people ] Or, prepare way for the people. Make the people way; or, fit the way for them. Cha. 40. 3. & 57. 14.

cast up, cast up the high way ] Or, tread down, tread down (to make eaven, as Lam. 1. 15.) the cause. Chap. 39. 8. Remove all impediments, that may hinder their passage: for causeys are first cast up; and then by treading, or rolling, made eaven and plain. Chap. 26. 7.

gather out the stones ] Pick the stones out of it, to make it the more easie, and the lesse troublesome, or offensive. Psal. 91. 12. Or, pave it with stone, to make it the more firme and plain. as wayes well paved are wont to be. Heb. *stone* it (the word signifying, sometime, to pick up stones, as Chap. 5. 2. Sometime, to throw stones, as 2 Sam. 16. 6, 13.) from stone; (that is, to clear it of them; that there may be none there; as Hof. 9. 12.) or, with stone; as Cant. 3. 9.

lift up a standard for the people ] For them to resort unto; that they may gather themselves together, and travell in troops, for more convenience by mutuall societie, and safetie. Chap. 11. 11, 12. & 49. 22.

V. 11. Say ye to the daughter of Zion ] Zech. 9. 9. Matth. 21. 5. John 12. 15.

thy salvation cometh ] Thy deliverance is at hand. Chap. 51. 5. & 56. 1. Or, thy Saviour cometh to me. Salvation, for Saviour: as Luk. 2. 30.

his reward is with him ] Chap. 40. 10.

his work ] Or, recompense. Chap. 61. 8. & 65. 7.

V. 12. they shall call them ] Or, they shall be called. as Mal. 1. 4.

The holy people ] Chap. 60. 21. Heb. *people of holiness*. as Chap. 6. 13.

Sought out ] Or, sought unto, or, sought after. As one grown into estimation and request. Psal. 111. 2.

a citie not forsaken ] Ver. 4.

## CHAP. LXIII.

Ver. 1. **W**ho is this ] Spoken by way of admiration, in the person of the Prophet, or of Gods people. See the like Can. 3. 6. & 8. 5.

that cometh from Edom ] A description of Christ, returning from the conquest of the enemies of his Church: among whom the Edomites, none of the last or least. Psal. 137. 7. Propounded here as a type of the spirituall enemies thereof. as Chap. 34. 6.

died garments ] Or, garments tainted; (Heb. leavened) to wit, with blood. Ver. 2. 3.

Bozrah ] Chap. 34. 6.

glorious ] Heb. *decked*.

in the greatness of his strength ] Or, in his great strength. as Chap. 63. 18.

I that speak in righteousness ] Christs answer; telling them, that they may now see the truth of that, which the Prophets had from him foretold. Chap. 45. 19.

V. 2. Wherefore ] A second question: with the answer to it. Ver. 3.

red in thine apparell ] Rev. 19. 13.

V. 3. I have trodden the wine-press ] Discomfited the adversaries of my Church; and troden them down, as grapes in the wine presse. Lam. 2. 15. Rev. 14. 19, 20. & 19. 15.

there was none with me ] There was none that assisted me. Ver. 5. Chap. 59. 16. Or, there was none, that could maintain

fight with me. as Chap. 27. 5. Psal. 55. 18. 1 Cor. 10. 22.

I will tread ] Or, I trod.

trample ] Or, trampled.

their blood ] Heb. *their strength*. that is, their blood; wherein mans life and strength consisteth. Gen. 9. 4. Or, the blood of the strength; that is, of the strongest of them. as wisdom, for a man of wisdom, a wise man. Mic. 6. 9. So ver. 6.

shall be sprinkled ] Or, was sprinkled.

I will stain ] Or, I stained.

V. 4. the day of vengeance ] Chap. 34. 8.

the year of my redeemed is come ] All I do in this kinde, is for the deliverance of my people, and the righting of their wrongs. Chap. 61. 2.

V. 5. I looked, &c.] Chap. 59. 16.

mine own arm brought salvation unto me ] By mine owne power: alone I effected what was to be done. Which he can do, though all means be missing, and men fail in their dutie. Chap. 59. 16. Psal. 58. 1.

V. 6. I will tread ] Or, I trod. See Chap. 14. 25.

make them drunk ] Or, made them drunk in my fury; or, with my fury. Chap. 51. 21, 22. I so astonished them, that they were not able to stand, nor knew which way to turn themselves. Chap. 19. 14. Jer. 25. 16, 27.

I will bring down their strength to the earth ] Or, shed their blood on the ground. See Ver. 3.

V. 7. I will mention the loving kindnesses of the LORD ] This the rather he here doth, to strengthen their faith, amidst their troubles, with expectation of the like. Psal. 77. 5, 10, 11.

V. 8. he said ] When he brought them out of Egypt, and at first made them his people. Implying, what such a favour as that was, should have wrought upon them, and how they should have stood affected to him, that had done so for them. Psal. 81. 8-10.

they are my people ] Whom I chose for mine, that they might be holy; presuming that they would be faithfull and loyall to me. Levit. 19. 23, 24. Deut. 26. 18, 19.

will not lie ] Or, deal disloyally. Chap. 59. 13.

V. 9. In all their affliction he was afflicted ] He took to heart the wrongs done to them, as done to himself. Jud. 10. 16. Zech. 2. 8. Act. 9. 5.

he was afflicted ] Or, he afflicted them not. Though they vexed him, yet he spared them. Psal. 78. 38. Or, was not he afflicted? For there is a diverse reading in the Hebrew. as Exod. 21. 8. Job 13. 15. Psal. 100. 3.

the angel of his presence ] Christ; the conductor of them in the wilderness. Exod. 13. 21. & 23. 20. & 33. 14. Act. 7. 38.

in his love, &c.] Deut. 7. 7, 8.

he bare them ] Chap. 46. 3. Exod. 19. 4. Deut. 32. 11.

V. 10. they rebelled ] They deceived his expectation; and proved rebellious. Chap. 48. 8. See Exod. 15. 24. Num. 14. 11. Psal. 78. 56. & 95. 9.

vexed his holy spirit ] Heb. *his spirit of holiness*. Ver. 11. See Chap. 43. 24. Psal. 78. 40. Act. 7. 51. Eph. 4. 30.

he was turned to be their enemy ] Job 30. 21. Jer. 30. 14.

he sought against them ] Judg. 2. 14, 15.

V. 11. Then ] Or, *Tet*. as Chap. 9. 1. Heb. *And*.

he remembered the dayes of old ] Either God calling to minde what he had formerly done; as leath to lose the fruit of his former favours: Exod. 32. 11, 12. Deut. 9. 16, 18, 19. Num. 14. 13-19. Josh. 7. 7, 9. Or, his people in their troubles better bethinking themselves, and calling to minde, what God had formerly done for them: Psal. 78. 34, 35. and complaining that he did not now the like. Judg. 6. 13.

Moses and his people ] What by Moses he had done for his people. Psal. 77. 20.

Where is he, &c.] See the like complaints. Psal. 44. 1, 2. & 74. 13, 14. Chap. 51. 9, 10.

that brought them up out of the sea ] Exod. 14. 29, 30. Jer. 2. 6.

the shepherd of his flock ] Or, shepherds. Moses and Aaron. Psal. 77. 20.

that put his holy spirit within him ] Num. 11. 17. Neh. 9. 20. Heb. *spirit of holiness*. as ver. 10.

V. 12. with his glorious arm ] Heb. *arm of glory*: or, excellency. as Chap. 62. 8.

dividing the water ] Exod. 14. 21, 22. Josh. 3. 16. Chap. 43. 16.

an everlasting name ] Heb. *a name of eternitie*. Chap. 56. 5.

V. 13. Through the deep ] Heb. *deeps*. Psal. 106. 9.

as an horse in the wilderness ] Or, plain. Jerem. 9. 10. As an horse goeth on plain ground; without stumbling.

should not stumble ] Or, they stumbled not. Jer. 31. 9.

V. 14. As a beast goeth down into the valley ] Or, goeth along in the valley. as Chap. 38. 8. That is, gently and quietly, as an horse is led down an hill; or, easily and without impediment, as a beast travellet in the Vale, where the way is usually cleare before it.

caused him to rest ] Or, led him quietly. Jer. 31. 2.

a glorious name ] Heb. *name of glory*. as Chap 62. 3.



V.15. *Look down from heaven* ] Deut. 26. 15. Psalm 80. 14. Lam. 3. 50.  
*behold from the habitation of thy holiness and of thy glory* ] Or, *thyne holy and glorious habitation*. Psalm 68. 5. Jerem. 25. 30. Look in mercy upon us; and vouchsafe us that favour, that thou sometime shewedst them. Chap. 64. 1, 9, 10.  
*thy zeal* ] Thine ardent love and affection to thy people. Chap. 9. 7. & 26. 11.  
*the founding of thy bowels* ] The yearning of them. 1 King. 3. 26. Cant. 5. 4. Chap. 16. 11. Jer. 31. 20. Hof. 11. 8. Or, *the multitude of them*. Chap. 60. 5. Jer. 51. 16. Psalm 106. 45.  
V.16. *Doubtlesse* ] Or, *For*. Vers. 4. 1.  
*though Abraham be ignorant of us, &c.* ] Though Abraham be ignorant of our present estate. Job 14. 21. 2 King. 22. 20. Or, though he should refuse to own us for his children; yet wilt not thou refuse to be our father. Psalm 27. 10. Chap. 64. 8.  
*our redeemer, thy name is from everlasting* ] Or, *our redeemer from everlasting*; or, *from eternitie*, Psalm 90. 2. or, *from forepassed ages*. Psalm 103. 19. ) is thy name.  
V.17. *why hast thou made us to erre from thy wayes* ] Or, *doest thou suffer us to erre, &c.* as Psalm 119. 10, 116. Prov. 10. 3. By denying, in just judgement, unto thy people, the conduct and guidance of thy Spirit; Vers. 11. and leaving them to be led by their own lusts. Psalm 81. 12. Rom. 1. 26. 28.  
*from thy fear* ] Or, *so as that we fear thee not*. as Psalm 69. 23. Hof. 4. 6.  
*Return* ] Psalm 91. 13.  
*for thy servants sake* ] For Abraham, Isaac and Jacobs sake; unto whom thou madest thy promise. Exod. 32. 13.  
*the tribes* ] Or, *to the tribes*. Num. 10. 36.  
*of thine inheritance* ] Psalm 74. 2.  
V.18. *The people of thy holiness* ] Or, *Thine holy people*. Chap. 64. 10.  
*have possessed it but a little while* ] In respect of thy promise, that they should possess it for ever; Gen. 17. 8. & 26. 3. & 28. 13. Exod. 32. 13. which yet was but conditional. 2 Chron. 33. 8. Or, because a long time seemeth but a little, when it is once past. Job 9. 25, 26. Psalm 90. 4.  
*have troden down thy sanctuary* ] Either thine holy land; as Exod. 15. 17. Jer. 12. 10. Or, thine holy house. Psalm 74. 3, 7. Lam. 1. 10.  
V.19. *We are thine, thou never barest rule over them, they were not called by thy name* ] Or, *thy name was not (or, never was) called upon them*. We are yet still thy people, that are called by thy name, so called, and so accounted, and that do call upon thee. Chap. 48. 1, 2. & 54. 9. vers. 16. Jer. 14. 9. that which these people, our adversaries, vers. 18. never were, never did. Chap. 65. 1. Jer. 10. 25. Or, *We are as those whom thou never barest rule over, nor were ever called by thy name*: we are dealt with, as if we had never been thy people. Chap. 26. 13.

## CHAP. LXIII.

Vers. 1. *Oh that thou wouldest rent the heavens* ] That thou wouldest, by thy mightie power, declare thy love to thy Church: descending again, as thou sometime didst at the giving of the law. Exod. 19. 18. Psalm 68. 2, 8.  
*the mountains might flow down* ] Or, *melt*. Vers. 3. Chap. 34. 3. Mic. 1. 4. Alluding to the manner of burning hills, such as Etna in Sicilie, and Soma in Italie, which, breaking out, are wont to runne down with streams of fire and sulphuric matter, into the seas beside them, and valleys beneath them.  
V.2. *As when the melting fire burneth, the fire causeth the waters to boyl* ] Heb. *the fire of meltings burneth*. or, *fire burneth the meltings*. As the fire maketh the metall to run, when it is cast: and the boyling water to rise in bubbles.  
V.3. *When thou didst terrible things* ] Exod. 34. 10.  
*the mountains flowed down* ] Or, *melted*. Vers. 1. Jud. 5. 5. Psalm 97. 5. Hab. 3. 6.  
V.4. *For* ] Heb. *And*. as Chap. 9. 11.  
*men have not heard, &c.* ] Psalm 31. 19. 1 Cor. 2. 9.  
*neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him* ] Or, *seen a God besides thee, which doth so for him, &c.*  
*what he hath prepared for him, &c.* ] Such things hast thou done for thy Church, as the like were never known. Chap. 52. 15.  
*that waiteth for him* ] That patiently waiteth and dependeth upon thee. Chap. 8. 17. & 30. 28.  
V.5. *Thou meetest him that rejoiceth, &c.* ] Or, *thou didst meet him, that rejoiced and wrought* (or, *rejoiced to work*) *righteousness*; and those that *remembered*. Thou shewedst favour to our forefathers, according to their own hearts desire, when they served thee cheerfully, and delighted in well-doing. Deut. 16. 11, 14, 15. & 28. 47. Psalm 37. 4. & 68. 3. & 112. 1. Or, thou wast beneficiall to Abraham, who rejoiced in thy favour, and walked uprightly. Gen. 15. 1. & 17. 1, 17. Chap. 41. 2. John 8. 56.  
*those that remember thee in thy wayes* ] Those that remembered thee, and returned unto thee, in the time of their afflictions. Deut. 30. 1, 2, 3. 2 Chron. 15. 4. Psalm 22. 27. Chap. 26. 8, 9, 13, 16. Or, those that were mindefull of thee, and care-

full to walk in thy wayes. Deut. 8. 1-19. Psalm 119. 1, 2. & 128. 1. Eccl. 12. 1, 13.

for ] Heb. *and*. as Psalm 108. 12. Chap. 53. 2, 11. or, *because*. as Chap. 57. 17.

*in those is continuance, and we shall be saved* ] Or, *that we may be saved*. as Chap. 53. 2. Mal. 1. 9. Thou continuest constant in those thy courtes, to work thereby our salvation. Rom. 2. 4. 1 Cor. 11. 32. Or, if we did continue constant in those thy wayes, we also should be saved. Deut. 30. 20. Chap. 38. 16.

V.6. *we are all as an unclean thing* ] Worthy therefore to be cast away, and sequestred from thy sight. Levit. 13. 45, 46. Num. 5. 2, 3. & 12. 14. 2 Chron. 26. 20, 21. Chap. 30. 22. Lam. 1. 17. & 4. 14, 15. Hab. 1. 13.

*all our righteousnesses are as filthy rags* ] Those that seem best among us, are no better. Mic. 7. 4. Or, our best actions are not free from default and defilement. Rom. 7. 21.

*filthy rags* ] Heb. *a garment of rags*; or, as some, *of separation*. from a word in sound near unto it. Lam. 1. 17. Ezek. 7. 19, 20. & 36. 17.

*we all do fade as a leaf* ] Psalm 90. 5, 6.

*our iniquities like the winde, have taken us away* ] Hof. 4. 19. Chap. 57. 13.

V.7. *none that calleth upon thy name* ] Notwithstanding our troubles, we seek not to thee as we should. Psalm 14. 4. Chap. 43. 22. & 59. 11. Hof. 7. 7, 14.

for ] Or, *though*. as Chap. 53. 8.

*thou hast hid thy face from us* ] Chap. 8. 17. & 57. 17.

*hast consumed us* ] Heb. *melted us*. or, *made us faint*. Ezek. 21. 15.

*because of our iniquities* ] Or, *by means* (as Chap. 62. 3. Heb. *by the hand*. or, *in the room*. Chap. 65. 5.) *of our iniquities*. Psalm 90. 7, 8.

V.8. *But* ] Or, *Yet*. as Chap. 17. 6.

*thou art our father* ] Albeit thou mightest justly destroy us; and art able so to do: Jer. 18. 6. yet deal mercifully with us; since thou art our father, and hast taken us to be thy children. Psalm 103. 13. & 138. 8. Job 10. 8. Chap. 19. 25. & 63. 16.

*we are the clay, and thou our potter* ] Chap. 45. 9. Jer. 18. 6.

*we all are the work of thy hand* ] Psalm 119. 73. & 138. 8. Job 10. 8-11. Mal. 2. 10.

V.9. *Be not wroth very sore* ] Psalm 79. 8.

*neither remember iniquity for ever* ] Psalm. 25. 7. & 79. 8. & 103. 9.

*we are all thy people* ] Chap. 63. 19.

V.10. *Thy holy cities* ] Heb. *The cities of thine holiness*. or, *Thy cities of holiness*. as Ps. 15. 1. Zion and Jerusalem: wherein thy service was celebrated and frequented Ps. 74. 8. Or, the cities of Judah, wherein thy people sometime dwelt. Jer. 10. 22. See Chap. 65. 9, 11.

*Jerusalem a desolation* ] Chap. 1. 7. & 62. 4.

V.11. *Our holy and our beautiful house, &c.* ] Heb. *Our house of holiness and beautie*. as Chap. 65. 11. Thy Temple, wherein we and our fathers have formerly worshipped thee. Psalm 42. 4. and 122. 1.

*all our pleasant things* ] Heb. *desirable things*. Chap. 44. 9.

V.12. *Wilt thou refrain thyself for these things* ] At the contempt of thine own name? though our finnes have deserved all this; yet suffer not thine own glory to be thus impeached and impaired. Psalm 83. 1, 2. & 115. 1, 2.

## CHAP. LXXV.

Vers. 1. *Am, &c.* ] Rom. 9. 24, 26. & 10. 20. Ephes. 2. 12, 13. *sought of them that asked not for me* ] *Sought*, that is, found. as Eccl. 3. 6. preventing their seeking to me, by seeking to them, 2 Cor. 5. 20. Ephes. 2. 17. *seeking put for finding*; because this the end and usuall consequent thereof, Matth. 7. 7. Or, *sought to*; that is, called upon (as Chap. 55. 6. Ezek. 36. 37.) by the Gentiles now converted; who before had no notice of me, Chap. 52. 15. & 55. 5. Rom. 15. 20. nor were wont to seek to me, or to aske ought of me: as Chap. 45. 11. & 58. 2. Hof. 4. 12.

*I said* ] Or, *say*.

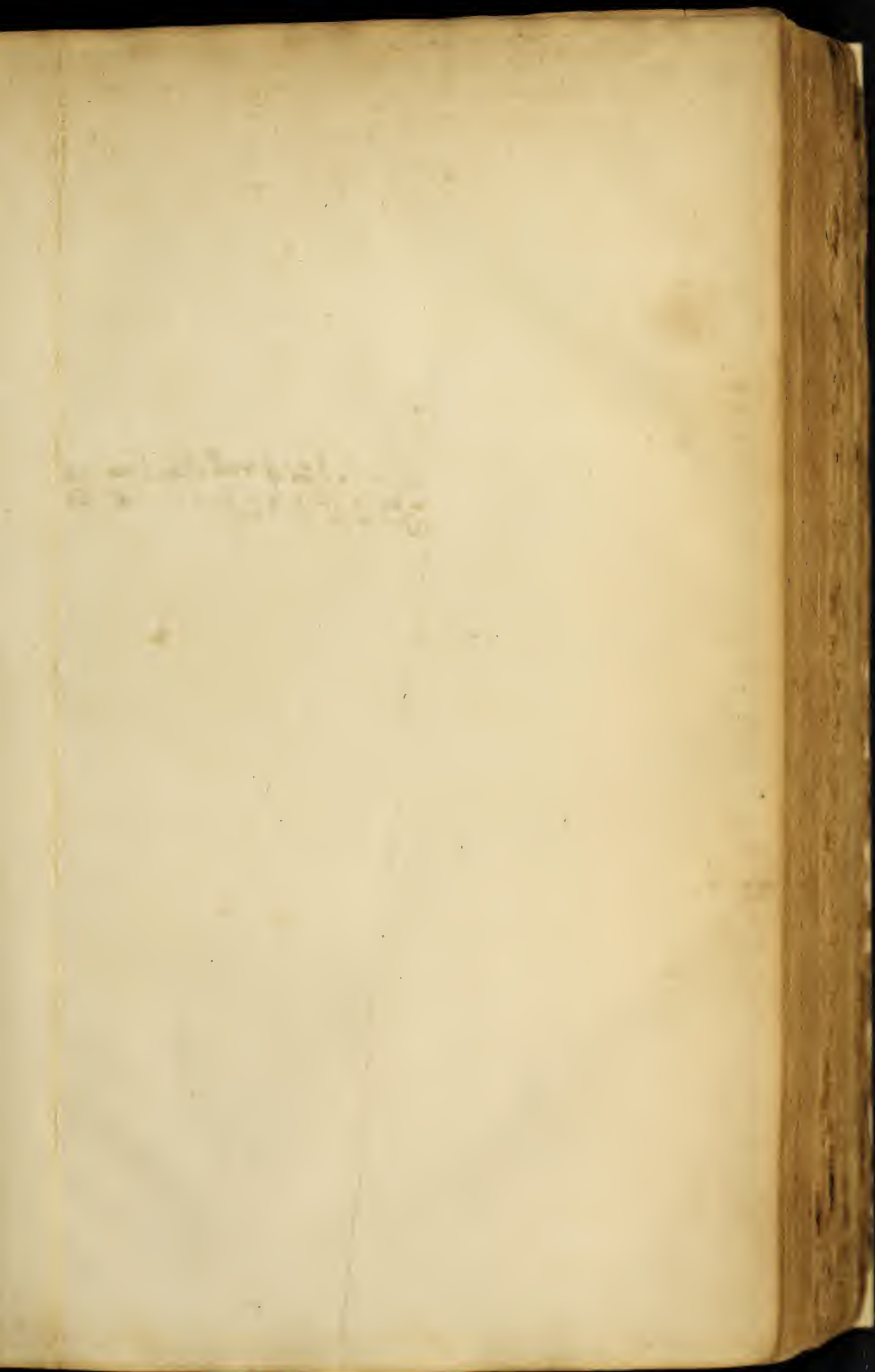
*Behold me, behold me* ] Heb. *Lo I, lo I*. or, *Here am I*. Gen. 22. 1, 11. Gods voyce to the Gentiles; not so much inviting, or calling on them, to look after him; as Chap. 45. 22. as tendering and offering himself to them, (as Chap. 6. 8.) as ready to entertain them, and make them his people; which before they were not, Deut. 32. 21. Hof. 2. 14. Rom. 9. 25. Or, returning a gracious answer unto their suits, when they seek to him, Chap. 58. 9. the words being redoubled, to intimate his readinesse to grant their requests. Vers. 24.

*a nation that was not called by my name* ] Chap. 63. 19.

V.2. *I have spread out my hands* ] As the manner is of those that require audience, Act. 26. 1. or desire acceptance, Prov.

1. 24.  
*to a rebellious people* ] The main cause of the rejection of the Jewish people: their obstinate disobedience, and stiff standing out against God, notwithstanding his constant continuall invitations of them by his Prophets. Vers. 12. Chap. 66. 4. Jer. 7. 13. and 11. 7, 8.







16.<sup>o</sup> - In y<sup>e</sup> God of truth. Hebr. Amen, with is  
a name given to x. Rev. 3. 14. Lord. Bless  
D: 1 in G. Amen.



in a way that was not good] That is, very bad, stark naught: as 1 Sam. 2. 24. Psal. 36. 4. Pro. 24. 23.  
after their own thoughts] Num. 15. 39. 1 King. 12. 33. Psal. 81. 12. 2 Pet. 3. 3.

V. 3. that provoketh me to anger] Chap. 3. 8.  
that sacrificeth in gardens] Dedicated to idols, Chap. 1. 29. and 66. 17.

burneth incense upon altars of brick] Leaving Gods altar. Ver. 11. Heb. upon bricks: On their idoll altars made of such stuffe; which he therefore so calleth in contempt, Chap. 9. 10. as Ezekiah did the brasen so abused, 2 King. 18. 4. Or, upon the tops of their houses covered with tile, or brick; on which being flat-roofed, they used to sacrifice. See Jer. 19. 13.

V. 4. remain among the graves] To consult with Spirits, and have dealings with the dead, Deut. 18. 11. 1 Sam. 28. 8, 11. Mark. 5. 5.

lodge in the monuments] Or, wafts. Chap. 1. 8. & 49. 6.  
eat swines flesh] Forbidden in the Law, Levit. 11. 7. Deut. 14. 8. Chap. 66. 3. 17.

broth] Or, pieces.  
V. 5. Which say] Yet they pretended much holiness; and their hypocritic was joyned with pride and a contempt of others, Luk. 5. 30. & 7. 39. & 18. 11, 12.

Stand by thy selfe] Heb. draw neer to thy self. that is, such as thou thy self art; unclean ones, like thy self.

I am holier than thou] Heb. I am holy from thee. as Jer. 20. 7. See Chap. 66. 17.

these are a smoke in my nose, &c.] Or, in mine anger. Psal. 18. 3. Chap. 13. 13. These are a continuall provocation and vexation to me, as smoke to the eyes, Pro. 10. 26. Or, my wrath is incensed and shall smoke for ever against such, Deut. 29. 20. Psal. 37. 20. Chap. 14. 31. Or, I will dispel them like smoke, Psal. 68. 2. and make them fewel for the fire, Chap. 1. 31. & 9. 13.

V. 6. it is written before me] All that they do is upon record with me, that I may not forget them, Deut. 32. 34. Psal. 56. 3. Jer. 3. 22. Mal. 3. 16.

I will not keep silence] I will no longer forbear; as hitherto I have done, Psal. 50. 21. Chap. 42. 14.

recompense into their bosome] Or, into their lap. Pro. 16. 33. that is, abundantly, plentifully: as those that deliver not, what they give, by tale or weight; but pour it forth into the receivers lap, little regarding how much they give, Psal. 79. 12. Jer. 32. 18. Luk. 6. 38.

V. 7. Your iniquities, and the iniquities of your fathers together] I will punish for both together, when I begin once to take vengeance. 1 Sam. 3. 12. Jer. 3. 25. Matth. 23. 32, 35, 36.

blasphemed me] Or, reproached, dishonoured me. Chap. 37. 4. Psal. 89. 51. for it is no verball, or vocall; but a reall, and an actual reproach, that he chargeth them with.

will I assure their former work] That is, the just reward of it. Chap. 61. 8. & 62. 11.

into their bosome] Or, lap. as Ver. 6.

V. 8. a blessing is in it] There is some good liquor in it, through Gods blessing upon it, Jer. 31. 8. See Chap. 36. 16.

so will I do] Though I destroy the rotten clusters, the wicked, whether professedly profane, or hypocrites; yet will I spare those that have any sound grace or goodnesse at all in them, Chap. 17. 6. & 24. 13. Or, though I do execute judgement upon them, yet I will not utterly destroy the whole nation, but do as the husbandman, who forbeareth to pull up a vine or plant by the root, when by any putting out of fruit, it appeareth that there is life in some part of it.

for my servants sake] Chap. 63. 17.

V. 9. I will bring forth] From out of the Babylonian captivity: a type of deliverance from the thraldome of sinne and Satan, Chap. 43. 5. 6.

a seed] A small remnant, Chap. 29. Rom. 9. 29.

an inheritour of my mountains] The mountains of Judah, Ezek. 36. 1. 8. & 38. 8.

V. 10. Sharon, &c.] A plentiful place for sheep. Chap. 33. 9. & 35. 2. as Achor for other cattle, Hof. 2. 15.

V. 11. that forget my holy mountain] Heb. my mountain of holiness. ver. 25. Ezek. 20. 40. My Temple, situate on mount Zion, Chap. 2. 2.

prepare a table for that troupe] Or, for G.d. Gen. 30. 11. The multitude and numberlesse number of their idols; which they so doted upon, that they could never have enow of them, Jer. 2. 28. & 11. 13. Or, the innumerable host of heaven, Jer. 7. 18. and 8. 2. or, as some, to Gad and Meni, two Planets, Jupiter and Mercurie, which they worshipped, the one to make them fortunate; the other, to further them in their traffick.

furnish the drink-offering] Heb. fill the mixture. Pro. 23. 30.

number] Or, for Meni. Dan. 5. 25. 26.

V. 12. will I number you to the sword] I will allot you to the sword in no small number: alluding to the number of their idols; mentioned, ver. 11. or the name at least of one of them. See the like, Chap. 66. 3. 4. Jer. 34. 17.

be. &c.] Pro. 1. 24. &c. Chap. 66. 4. Jer. 7. 13.

when I called] By my Prophets: whom ye would not hear and obey, Zech. 7. 7, 11, 12.

ye did not answer] Or, ye would not answer. Pro. 1. 25. Chap. 50. 2. and so afterward; ye would not hear.

did evill before mine eyes] Or, that which is evill in my sight. (as Chap. 57. 1.) that is, displeasing to me, Chap. 66. 4. 2 Sam. 11. 27. See ver. 3. Psal. 51. 4.

chose that wherein I delighted not] But abhorred, Chap. 66. 3. 4.

V. 13. my servants shall eat, &c.] They shall enjoy plentie, and live cheerfully: when it shall be farre otherwise with you, Psal. 37. 11, 19, 20. & 68. 1-3. Pro. 29. 6. Eccl. 9. 7. Luk. 6. 20, 21, 24, 25.

V. 14. for joy of heart] Heb. a good, or, merrie heart. Prov. 15. 15.

for vexation] Heb. breaking. Chap. 61. 1.

V. 15. leave your name for a curse] Heb. an oath. Nehem. 10. 29. because to solemn oaths were execrations usually annexed. 1 King. 19. 2. Your very name and memory shall be accursed; or used in cursing, Chap. 43. 28. Jer. 23. 40. & 24. 9.

call his servants by another name] A new name, Chap. 62. 2. as some, not Jews; a name now grown reproachfull and odious; but Christians, Act. 11. 28. or, the children of God, Joh. 1. 12. Gal. 3. 26. or, the name of a stable people, ver. 16. an other name, then that you, the wicked, bear: or, rather, an other then they now bear, Hof. 1. 23. Rom. 9. 26. 1 Pet. 2. 10.

V. 16. That] Or, So that.

who blesteth himself, &c.] By blessing and swearing is meant the whole worship of God, and the profession of it, which shall in all places be given to the true God alone: called here, the God of truth, the true and faithful God, Psal. 31. 5. Jer. 10. 10. or the God of the firme and stable people; whose name they should use therefore in blessing and wishing well to any, as being a people blessed and established by God; as on the other side in cursing they used the names of those wicked ones, ver. 15. Gen. 28. 4. and 48. 20. Zech. 8. 13.

in the earth] Or, Land. and so afterward: as Chap. 66. 8.

the God of truth] Heb. God Amen. Rev. 3. 14. or, the God of Amen. that is, of the firme and stable people, Hof. 1. 12. and so again afterward.

the former troubles are forgotten] No more minded now, then as if they had never been: both your sorrows, Chap. 54. 4. Joh. 16. 21. and your sinnes, Chap. 43. 25. Jer. 31. 34. Zech. 10. 6.

they are hid from mine eyes] Psal. 32. 1. & 85. 2. Chap. 38. 17. Mic. 7. 19.

V. 17. I create new heavens, and a new earth] I will so alter and change the state of my Church, that there shall seem to be a new world, Chap. 66. 22. 2 Cor. 5. 17. 2 Pet. 3. 13. Rev. 21. 1, 5.

the former shall not be remembered] So much shall the spirituall excellencie of my Church exceed that which in former times it had, that the consideration of the one shall seem to drown and abolish the memorie of the other, Jer. 3. 16. 2 Cor. 3. 7, -10.

nor come into mind] Heb. come, or, ascend, upon the heart. Jer. 3. 16. 1 Cor. 2. 9.

V. 18. I create Jerusalem a rejoicing, and her people a joy] Or, for rejoicing, and for joy. as Ver. 15. that is, To be matter of joy and mirth, Chap. 66. 10. See Chap. 62. 7.

V. 19. I will rejoyce in Jerusalem] Chap. 62. 5.

the voice of weeping shall be no more heard, &c.] Chap. 35. 10. and 51. 11. Rev. 21. 4.

V. 20. There shall be no more thence an infant of dayes] Or, any young infant. None shall be taken away from thence by untimely death, young or old; but they shall live to the utmost of the course of nature, Exod. 23. 26. Psal. 9. 10. & 55. 23. & 94. 23. Zech. 8. 4.

nor an old man that hath not filled his dayes] Nor any old man that hath not lived out his full time, Job 5. 26.

for] Or, but. as Psal. 118. 17.

the child shall die an hundred yeers old] Heb. the sonne of an hundred yeers. as Gen. 11. 10. He that is now a child, shall attain to those yeers, ere he die.

but] Or, yet. or, howbeit. as Chap. 64. 8.

an hundred yeers] Heb. the sonne of an hundred yeers.

the sinner being a hundred yeers old shall be accursed] He shall be so, though he live never so long, even in those times of restitution, Eccl. 8. 12, 13. Chap. 48. 22.

V. 22. not build, and another inhabite, &c.] As was threatened for a curse upon disobedience, Deut. 28. 30. 39.

they shall not plant, and another eat] See Chap. 62. 8, 9.

as the dayes of a tree, are the dayes of my people] Or, shall be the dayes of my people. Of a lasting tree; not of a fading leaf. Chap. 64. 6.

and mine cloth shall long enjoy the work of their hands] Heb. shall make them continue long. or, shall wear out, &c. They shall live long to enjoy and spend themselves what by their labours they have gotten, and gathered. Ver. 20. Psal. 128. 2, 6.

V. 23. not labour in vain] Jer. 51. 58. Hab. 2. 13. Hag. 1. 6.

1. Cor. 15. 58.

nor bring forth for trouble] Bring forth and breed children, to nothing



nothing but trouble and affliction: as is wont to be in times of warre and publike calamitie, Deut. 28. 41. Hof. 9. 12, 13. See Jer. 51. 58.

*the seed of the blessed of the LORD, and their offspring with them*] Both they, and their issue, shall be blessed, Chap. 61. 9. Psal. 37. 25. 26. & 115. 13. 15.

V. 24. *before they call, I will answer*] Psal. 32. 5. Dan. 10. 12.

*whiles they are yet speaking, I will hear*] Chap. 58. 9.

V. 25. *The wolf and the lambe shall feed together, &c.*] Chap. 11. 6, 7, 9.

*dust shall be the serpents meat*] He shall rest content with the food assigned him, Gen. 3. 14. and not hurt, or feed on any other creature: all shall be harmlesse.

*not hurt nor destroy in all my holy mountain*] Heb. *my mountain of holinesse*, ver. 11. In my Church, Chap. 2. 2, 4. Psal. 15. 1. & 24. 3.

## C H A P. L X V I.

Verf. 1. **T**he heaven is my throne, &c.] So great is my majesty, that it filleth heaven and earth: and cannot therefore be confined to any place, nor included in any Temple, as an idol may. 1 King. 8. 27. 2 Chron. 6. 18. Jer. 23. 25. Matth. 5. 34, 35. Act. 7. 49. & 17. 24. Controlling hereby the vain confidence of those, that trusted so much in the Temple, and the Sacrifices there performed. Jer. 7. 4, 10.

*the place of my rest*] As the Sanctuary is styled; and the Temple more specially, wherein God seemed to have taken up a settled abode. Chap. 11. 10. Psal. 132. 14.

V. 2. *all those things hath mine hand made*] All things in either were made by me; and have their being from me; Gen. 2. 1. Psal. 146. 6. Joh. 1. 3. Col. 1. 16, 17. Heb. 1. 2, 3. and I therefore have no need of them; but can well be without them: Psal. 50. 10, 11. and much lesse of any mans service. Psal. 16. 2. Act. 17. 25.

*all those things have been*] Or, *are by it*: to wit, by my hand.

But] Or, *yet*, or, *howbeit*. as Chap. 65. 20. Though I be so infinitely great, and so all-sufficient of my self. Gen. 17. 1.

*that is poor and of a contrite spirit, &c.*] That is humble, and poor in spirit, and receiveth my word with reverence. Psal. 34. 18. Ezra 9. 4. & 10. 3. Chap. 57. 15. Matth. 5. 3. Verf. 5.

V. 3. *He that killeth an ox, &c.*] Because they trusted much to their sacrifices and externall services; he sheweth that he regarded no more the sacrifices and oblations of wicked persons, then the sacrifices of heathen people; who sacrificed men, dogs, swine and the like, things forbidden in Gods Law, as vile and abominable. Lev. 20. 2. Psal. 106. 35-38. Deut. 14. 8. & 23. 18. Or, that they were in his sight, as hatefull and abominable, as the things here mentioned. Prov. 15. 8. & 21. 27. Chap. 1. 11-14. Ezek. 20. 39.

*as if he slew a man*] Heb. *smote*. Exod. 21. 12. Lev. 24. 21.

*sacrificeth a lambe*] Or, *kid*. Exod. 12. 4.

*as if he cut off a dogs neck*] Or, *beheaded*: cut off the head by the neck. Heb. *necked a dog*: the word used here, and Deut. 21. 4. being derived from that which signifieth the hinder part of the neck, on which in beheading man or beast, the executioners stroke is wont to light. See Jer. 2. 27.

*that burneth incense*] Heb. *maketh a memoriall of it*. Lev. 2. 2. *as if he blessed an idol*] Heb. *vanitie*. Such as all idols are. Jer. 10. 15.

*yea, they have, &c.*] Or, *since that they choose*.

*chosen, &c.*] Chap. 1. 29. and 65. 12.

*their soul delighteth*] Or, *they delight*. Heb. 10. 38.

V. 4. *I also will choose their delusions*] Or, *their devices*. See Jer. 38. 19. I will discover, and lay open their lewd courses; and punish them for the same. Psal. 50. 21. Or, I will deal with them, as they deal with me. Lev. 26. 28. Psal. 18. 26. as they choose to do such things, as I delight not in; verf. 3. so will I choose to do such things to them, as they shall have small pleasure in; even such things as shall bring shame and terror upon them. See Chap. 65. 12. Jer. 34. 17.

*bring their fears upon them*] Prov. 10. 24. Jer. 42. 16. Ezek. 11. 8.

*when I called, none did answer, &c.*] Prov. 1. 24. Chap. 50. 2. & 65. 12. Jer. 7. 13.

*they did evil before mine eyes*] Or, that which is *evil in my sight*: that is, displeasing to me. See verf. 3. Chap. 65. 12.

V. 5. *ye that tremble at his word*] Verf. 2.

*Your brethren that hated you, &c.*] He comforteth the faithfull, against their professed, but false brethren, that maligned and impugned them for serving God sincerely: Psal. 38. 20. Cant. 1. 6. Joh. 9. 34. 2 Cor. 11. 26. and either pretended to glorifie God by casting them out: Joh. 16. 2. or derided their expectation of Gods glorious coming in judgement, to right the wrongs done them. Chap. 5. 19. 2 Pet. 3. 3, 4.

*Let the LORD be glorified*] Or, *appear in glory*. Chap. 2. 11.

2 Thes. 1. 10. Tit. 2. 13.

*he shall appear*] Psal. 50. 1, 2, 5. 2 Thes. 1. 7-10.

V. 6. *A voice of noise from the citie, &c.*] Or, For there shall be heard a voice, &c. They shall shortly hear from the Citie and Temple (on which they so much relie) a dreadfull noise of fire

and slaughter; who will now hear the voice of Gods Prophets calling to them for repentance. Ezek. 9. 6, 7. & 24. 21.

*that rendeth*] Heb. *rending*.

*recompense to his enemies*] Chap. 59. 18.

V. 7. *Before she travailed, she brought forth, &c.*] Meaning, that the deliverance and restauration of the Church, should be so sudden, and contrary to expectation; Psal. 126. 1, 2. as when a woman is delivered before she looked, and that without pain. Alluding, as may seein, to the speech of the Egyptian midwives concerning the Hebrew women; Exod. 1. 19. but in all likelihood, comparing their deliverance by Cyrus, done suddenly, without any labour of theirs, Ezra 1. 1, 2. Chap. 45. 13. with that from the Egyptian bondage; which was not effected without great struggling and much ado. Exod. 3. 19. & 5, 9, 19, 21, 23. & 6. 9.

*she was delivered*] See Chap. 34. 15.

*of a man-child*] Heb. *of a male*. Exod. 13. 12. Which makes the joy the greater. Luk. 1. 13, 14. Joh. 16. 21. Either Christ himself, or manlike Christians, as well outwardly as inwardly resembling him, and one with him. Rev. 12. 5. Gal. 4. 19. 2 Cor. 3. 18. & 4. 16. Gal. 3. 16. 1 Cor. 12. 12.

V. 8. *shall the earth be made to bring forth in one day*] Or, *shall a land be brought forth in a day?* land for nation or people. as Chap. 37. 18.

*shall a nation be born at once*] Intimating the multitude of those, that should suddenly be born anew, and brought home to Christ by the ministry of the word in the dayes of the Gospel. Chap. 60. 22. Act. 2. 41, 47. & 4. 4. & 5. 14. & 6. 7. & 8. 1, 12. & 11. 18, 23. & 13. 44, 48. figured by those multitudes, that returned on a sudden from Babylon; as if a whole nation had been born in one day. Ezra 2. 62.

V. 9. *Shall I bring to the birth, and not cause to bring forth?* *saieth the LORD*] Or, *Shall I, that open the marriage, (Heb. make the breach. Chap. 37. 3.) not beget? or, not cause to bring forth?* Shall I, that give others power to bring forth, not breed; but remain barren, my self? or, not enable my Zion to bring forth? verf. 8.

*shall I cause to bring forth, and shut the wombe, &c.*] Or, *am I he that cause to bring forth? and shall I shut?* Gen. 16. 2. Should I, that open the womb to others, shut up my Zions? and not make her fruitfull? See Gen. 20. 17, 18. & 29. 31. & 30. 22.

V. 10. *Rejoyce ye with Jerusalem*] As friends and allies are wont to do, at the child-birth of one, that hath long been childlesse. Luk. 1. 28. or, at the recovery of one that hath been utterly decayed, and ruined in his estate. Job 42. 11.

*rejoyce for joy*] Or, *with joy*: exceedingly. Chap. 61. 10.

*ye that mourn for her*] Or, *that mourned for her*: formerly; in the time of her afflictions. Chap. 61. 3.

V. 11. *That ye may suck, &c.*] That ye may be spiritually nursed up by her, 1 Thes. 2. 7. 1 Tim. 4. 6. and receive abundance of consolation from her. Psal. 36. 8. Ezek. 14. 22, 23.

*the breasts*] Heb. *teat*. Chap. 60. 16.

*with the abundance*] Or, *brightnes*. Chap. 60. 5.

V. 12. *I will extend peace to her like a river*] Or, *flow*. Chap. 59. 19. Prosperitie in abundance. Chap. 48. 18.

*the glory of the Gentiles*] Their wealth and abundance. Chap. 60. 5, 6, 9, 11, 13.

*ye shall be born upon her sides, &c.*] Heb. *side*: in her arms, on the one side: as children use to be carried. Ye shall be cherished by her, as her darlings. Gen. 30. 3. & 50. 23. Ruth 4. 16. Chap. 49. 22. & 60. 4, 16.

V. 13. *so will I comfort you*] Chap. 12. 1. & 51. 3.

V. 14. *your heart shall rejoyce*] Ye shall rejoyce heartily. Psal. 105. 3.

*your bones shall flourish like an herb*] Ye shall revive and flourish again; as plants do in the spring, which in winter seemed dead: Chap. 26. 19. & 65. 22. like those dead bones, Ezek. 37. 1, 4, 11.

*the hand of the LORD shall be known towards his servants*] Gods goodnesse: his good hand for their good, shall evidently appear. Ezra 7. 6, 9. & 8. 18. Chap. 61. 2. & 63. 4.

*his indignation towards his enemies*] Heb. *he shall be wroth with his enemies*.

V. 15. *and with his chariots like a whirlwind*] Or, *and his chariots shall be like a whirlwind*. See Chap. 5. 28. Jer. 4. 13.

*to render his anger with fury*] This vengeance God began to execute at the destruction of Babylon; and will continue it against the enemies of his Church to the last day; at which it shall fully and finally be accomplished. Psal. 50. 13. & 97. 3. Verf. 24. Chap. 34. 2. 2 Thess. 1. 8.

*his rebuke*] See Chap. 50. 2. & 51. 20. & 54. 9.

V. 16. *will the LORD plead with all flesh*] Or, *execute judgement upon*. 2 Chron. 22. 8. or, *proceed in judgement with*. Jer. 2. 35. All those, that are his and his Churches enemies. Chap. 34. 2.

V. 17. *that sanctifie themselves*] That pretend holinesse, being but hypocrites. Chap. 65. 5. or, use superstitious rites of purification; such as the heathen idolaters used.

*purifie themselves in the gardens*] Or, *for the gardens*. (as Hof. 12. 12.) Wherein they exercised their idolatry. Chap. 1. 29. and 65. 3.

*behind one tree in the midst*] Behind some one tree or other. Jer. 3. 6. Or, *one after another, in open view*. Numb. 25. 6. Or, *in the midst of the gardens, behind Ehad*; that is, behind the Temple



65. 25. Ostendit vitam hominum  
cultibus moribusq; diversam, in  
eandem Religionis coituram  
esse concordiam. Chrysost. Mat.  
3. 78.



17<sup>th</sup> Behind One - surely to some - by Example of the One  
i.e. God who is call'd One Deut. 6. 4. also some among  
the Heathen call to God, the One. <sup>English</sup> Dutch & Dutch An.



of Ehad: or, after Ehad, whom they follow and adore. as Judg. 2. 11, 12. Ehad, or Ahad, an idol so called, which some suppose to have been the same with Hadad, from whom the Syrian Kings had their name: 1 King. 20. 1. and both those to be names of the Sun, which the Heathen worshipped as a chief God.

*eating swines flesh* ] Chap. 65. 4.

*the abomination* ] Or, *the shikkers*: some unclean creature so tearmed: or, *abominable beasts*. Zech. 9. 7.

V. 18. *For I know their works and their thoughts: it shall come, that I will gather all nations, &c.* ] Or, As for me, since their works and thoughts are such; or, because of these their works and thoughts, the time is coming, wherein I will, &c. Or, when the time of punishing their works and thoughts is come, I will gather all nations, &c. as if he had said; Since that the Jewish people take such courses, the time shall come, that I will execute judgement upon them: and casting of such as continue therein among them; will take the Gentiles to me in their stead. Rom. 11. 11, 12, 15, 17.

*and tongues* ] Such as speak divers languages. Act. 2. 8, -- 11. Rev. 7. 9.

*see my glory* ] They shall be partakers of that my glory, which I formerly imparted to the Jews onely. Psal. 97. 6. Chap. 40. 5. Eph. 3. 6.

V. 19. *I will set a sign among them* ] Or, *upon them*: as Nehem. 2. 12. I will set a sign upon them, to mark them out for salvation. Ezek. 9. 4. Eph. 4. 30. 2 Tim. 2. 19. Rev. 7. 3. Or, I will set up among them, that is, among the convert Jews, Act. 2. 37-41. the ministry of my word, as an ensign or standard, to gather people together into the Church. Chap. 49. 22. & 62. 10.

*I will send those that escape of them* ] Of the remnant of those, whom I yet reserve. Rom. 11. 5.

*unto the nations* ] Into all parts of the world, to publish the Gospel. Matth. 28. 18. Mark. 16. 15. Act. 8. 1, 4. & 11. 19. Rom. 10. 15, 18.

*Tarshish* ] Cilicia: or the Ocean. Chap. 43. 1.

*Pul* ] Affrica; to the South: the same, it may be, with Put. Jer. 46. 9.

*Lud* ] Lydia: to the East. Gen. 10. 22. Ezek. 27. 10.

*that draw the bow* ] That affords archers of speciall note. Jer. 46. 9.

*Tubal* ] Slavonic; to the North. Gen. 10. 2. Ezek. 27. 13. Rom. 15. 19.

*Favan* ] Greece and Italic; to the west. Gen. 10. 2.

*the isles* ] Or, *countries*. Chap. 20. 6. & 49. 1.

*that have not heard my fame* ] Or, *the report of me*. Chap. 53. 1. That never heard of the Gospel before. Chap. 65. 1. Rom. 15. 19-21.

*and they shall declare my glory among the Gentiles* ] Or, *that they may*. as Chap. 64. 5. Mal. 1. 9. Fulfilled in the Apostles, and others first sent abroad from the Jews to the Gentiles. Luk. 24. 47, 49.

V. 20. *bring all your brethren for an offering* ] The Gentiles made by faith the children of Abraham; and an holy people consecrate to God, as ye are Rom. 4. 11, 12. Gal. 2. 26, 29. See Chap. 60. 9. Rom. 15. 16. Phil. 2. 17.

*upon horses and in chariots, &c.* ] Signifying, that no necessary means shall be wanting to bring them home unto God. Chap. 49. 22. and alluding to the helps afforded the Jews in their return from Babylon. Ezra 2. 66, 67.

*and in litters* ] Or, *coaches*.

*upon swift beasts* ] Heb. *skipping* beasts. 2 Sam. 6. 14, 16. such as dromedaries. Chap. 60. 6. Jer. 2. 23.

*to my holy mountain* ] Heb. *my mountain of holinesse*. Chap. 65. 11, 25.

*Jerusalem* ] Or, at Jerusalem. Psal. 68. 29. or, the hill of Jerusalem. Chap. 10. 32. See Jer. 17. 3.

V. 21. *I will also take of them* ] Of those convert Gentiles: as Timothy, Act. 16. 2, 3. Titus, Gal. 2. 3. and others.

*for priests, and for Levites* ] To be Ministers of the Gospel: to be then, as the Priests and Levites formerly were. Exod. 19. 6. Chap. 61. 6. 1 Pet. 2. 9. Rev. 1. 6.

V. 22. *the new heavens, and the new earth* ] The Kingdome of Christ. Heb. 12. 28. under which the Church shall be so renewed, that there shall be as it were a new world. Chap. 65. 17. 2 Cor. 5. 17. 2 Pet. 3. 13. Rev. 21. 1.

*shall remain* ] Or, *abide*. Heb. *stand*. Chap. 10. 32. Jer. 32. 14.

*so shall your seed, &c.* ] A continuall succession of faithfull ones, to the worlds end. Jer. 31. 36. & 33. 26.

V. 23. *from one new-moon to another, and from one sabbath to another, &c.* ] Heb. *from new moon to his new moon, and from sabbath to his sabbath*. Continually; as holding a perpetuall Sabbath without intermission; not at set times and seasons onely, as before. Numb. 10. 10. Levit. 23. 3, 4. Deut. 16. 16. Col. 2. 16. Or, constantly; at such times as holy meetings are, without omission of any. Psal. 110. 3. Luke 2. 37.

*all flesh* ] All sorts of men: all people; as well Gentiles, as Jews. Chap. 40. 5. Joel 2. 28. See Chap. 56. 7. Vers. 20.

V. 24. *look upon* ] Or, *behold*, or, *see*.

*the carcases of the men that have transgressed, &c.* ] As he shewed before what comfort the faithfull within the Church shall enjoy: so now, what calamities shall befall the wicked, and those without. Rev. 22. 15. & 21. 8.

*for their worm shall not die* ] Or, *how their worm dieth not*. as Lam. 1. 9. See Mark. 9. 44.

*their worm* ] A perpetuall torment of conscience within; that shall be continually gnawing them, and never suffer them to rest. Chap. 57. 20, 21. Alluding to the worms, that breed in, and feed on dead carcases, cast out and rotting on the face of the earth. Chap. 14. 11. Job 17. 14. & 21. 26. & 24. 20.

*neither shall their fire be quenched* ] Or, *neither is their fire quenched*. The torment of hell fire from without; in which they shall abide for ever, without ease or end. Matth. 3. 12. & 10. 28. & 18. 8, 9. 25. 41, 46. Rev. 14. 10, 11. Alluding to such fires as are made for the burning of carcases, where conveniencie of buriall is not. Chap. 9. 5. & 30. 33.

*shall be* ] Or, *are an abhorring*.

*unto all flesh* ] To all the creatures: or, to the faithfull of all sorts. Vers. 13.




# ANNOTATIONS ON THE BOOK OF THE PROPHET JEREMIAH.

## THE ARGUMENT.

**T**He Prophet Jeremiah was a Priest, and so an ordinary Teacher (Which some other of the Prophets were not) before his entrance upon his extraordinary employment. This he began (being in his younger yeers thereunto called) under a good King, Iosiah; in times, though bad enough, (the main body of the people, notwithstanding all the care and endeavour of that godly governour, continuing still enclined to their former idolatry and other wonted evill courses) yet nothing so bad, as not long after they proved, when that pious Prince was by immature deace taken away, who had kept them yet within some compasse of externall conformitie, and restrained them from the publike profession and open practise of such abominations, while he lived. But the Kings, that succeeded him, being themselves also addicted to the like impieties and excesses, and complying with the people therein; all things in short time grew to such an height of corruption both in Church and State, that the Prophet having a long time, as one striving and struggling against the stiffe streame of a strong torrent, in vain laboured to reclaim them; and having endured much opposition by the false-prophets, and sustained much hard measure from the priests, princes and people, for the faithfull performance and due execution of his office, (under which some expressions of humane frailtie at some times brake from him) he was at length constrained to denounce from God, the utter ruine and destruction of that whole State: which by the Chaldeans God accordingly made good. Howbeit withall for the comfort and support of the faithfull, he foretelleth their return after seventy yeers captivitie; and the enlargement of the Church, by that blessed Branch, the Messias: withall adjoyning divers prophecies against those severall nations, that had been, either the destroyers, or the oppressors of Gods people.

Vpon the surprisall of the Citie by the Chaldeans, he was by the King of Babylon his speciall appointment, set at libertie: but was shortly after carried away by force into Egypt, among the rest of the people, which Prince Iohn and his complices, upon the murther of Gedaliah, whom the Chaldean King had made governour of the land, for fear of the Chaldeans, against Gods expresse charge, did thither transport. There continued he prophesying; how long, it is not certain: howbeit, being called unto that office in the thirteenth of Iosiah, it could not be lesse then between fortie and fiftie yeers, that he spent in that employment. In Egypt it is not unlikely that he ended his dayes; though how, in what manner, or by what means, is as uncertain, as the time of his abode in those parts.

## CHAP. I.

Verf. 1.  He words ] Sermons and Prophecies. Isa.

2. 1. Amos 1. 1.  
the sonne of Hilkiab ] An other of that name, from him that was high-priest under Iosiah. 2 King. 22. 8.  
that were in Anathoth ] A citie of Benjamin, assigned to the Priests. Josh. 21. 18.

V. 2. To whom the word of the LORD came ] Heb. To whom a word of the Lord was. as 1 King. 2. 26. 2 Sam. 7. 4. Hof. 1. 1. Who had a charge, or commission from God, (for so is the word taken, as 1 King. 12. 24. Est. 1. 12. & 3. 15.) to publish these prophecies, being called by God himself thereunto. Chap. 26. 15.  
in the dayes of Iosiah ] Chap. 25. 3.

V. 3. It came also ] Heb. And it was. as Verf. 2. and for also. as Prov. 28. 16.

in the dayes of Jehoiachim ] By the space of one and fortie yeers. The reigns of Jehoahaz and Jehoiachin are not mentioned; because of the shortnesse of them: for they reigned little more then three moneths either of them. 2 King. 23. 21. & 24. 8. 2 Chron. 36. 2. 9. See Chap. 22. 11, 24.

unto the carrying away of Jerusalem captive in the fifth moneth. ] What time Nebuzaradan burnt Gods house and the Kings palace; and carried the people away to Babylon. Chap. 52. 5, 12-15. Not that he then ceased prophesying; for he prophecied after, both in Judah; Chap. 40-43. and in Egypt; Chap. 44. but so long under the state that then stood, when he first entred upon that office.

V. 4. Then the word of the LORD came unto me ] When God first called me to that employment. Verf. 2. Heb. And (as Exod. 7. 9.) the word of the Lord was to me. as Verf. 11.

V. 5. Before I formed thee in the belly ] Heb. moulded thee. Or, framed thee, as a potter doth an earthen vessell. Gen. 3. 7, 8. Isa. 64. 8. See Job 10. 9. & 31. 15. Psal. 119. 79. & 139. 15, 16.

I knew thee ] I tooke speciall notice of thee, as of one to be thus employed. Exod. 33. 12, 17. Rom. 8. 29. thereby intimating, that God appointeth his Ministers to their offices, even before they be born. Isa. 49. 1, 5. Gal. 1. 15, 16.

I sanctified thee ] Appointed thee, set thee apart for this service. as Isa. 13. 3. Chap. 12. 3. & 51. 27, 28.

I ordained thee a prophet ] Heb. gave thee: assigned thee so to be. 2. Isa. 49. 6.

unto the nations ] Not the Jews onely. See Chap. 25. and 46-51.

V. 6. Ah, Lord God, &c. ] This he speaketh; as considering the weightinesse of the work; 2 Cor. 2. 16. and conscious to himself of his own weaknesse. See Exod. 3. 11. & 4. 10, 13. & 6. 12. Chap. 17. 16.

I cannot speak ] Heb. know not to speak. as Chap. 6. 15. & 8. 12. I know not how to deliver my messages in such manner as is meet. So Exod. 4. 10.

I am a child ] But young; and therefore of no authoritie, one that men will not regard. 1 Sam. 16. 11. & 17. 12, 13, 42. Psal. 119. 141. 1 Tim. 4. 12.

V. 7. thou shalt go to all that I shall send thee ] To all those persons, that I shall send thee unto. Or, to whatsoever business I shall send thee about. as Isa. 55. 11. Act. 26. 16. I will enable to the performance; of whatsoever I employ thee in. So Exod. 3. 12. & 4. 12. Judg. 6. 14, 16.

whatsoever I command thee thou shalt speak ] See thou do so. as Numb. 22. 20. 35. Chap. 26. 2. Matth. 10. 27. Or, Thou shalt be enabled so to do: I will give thee sufficiency both of courage, and speech for the discharge of this dutie. Exod. 4. 11, 12. Matth. 10. 19, 20. Luk. 21. 14, 15.

V. 8. Be not afraid of their faces ] Ezek. 3. 9. Verf. 17.

I am with thee to deliver thee ] Exod. 3. 12. Deut. 31. 6, 8. Josh. 1. 5. Chap. 20. 11. Act. 18. 10. Heb. 13. 6.

V. 9. touched my mouth ] By a visible sign confirming both his mission, and his endowment of him, with abilitie thereunto. as Isa. 6. 7.

I have put my words in thy mouth ] Thus God maketh men meet, and furnisheth them with abilities for the offices, that he assigneth them to. Exod. 3. 12. & 4. 11. See Chap. 5. 14.

V. 10. set thee over the nations, and over the kingdoms, to root out, and to pull down, &c. ] To wit, by publishing my word in either kinde; which shall as surely be fulfilled, as if thou hast done it. The authoritie of Gods Ministers, to denounce Gods judgements, and pronounce his mercies; which both he will not fail to make good. Chap. 18. 7-9. to beat down all that advanceth it self against God; and to raise up the humble, that yeeld themselves to Christs yoke. 2 Cor. 10. 4, 5.

V. 11. Moreover, the word of the LORD came unto me ] Or, Again. Heb. And the word of the Lord was to me. So Chap. 2. 1. See verf. 2. 3.

I see ] In a vision. as Isa. 6. 1.



cap. 1. 5. Indicious Divines judge that  
Jeremiah & John the Baptist were  
converted before they were born.  
Willard Catc. fol. 42. col. 2.



Jer. 2. 13. Cisternas sic. Traditiones humanas.  
Piscator in locum. Vid. Zech. 9. 11.



a rod of an almon(-tree) ] A signe added to the word, for further confirmation. Chap. 19. 10.

V. 12. *Thou hast well seen* ] Or, *seen aright*. Heb. *done well to see*; or, *in seeing*. as Ezek. 33. 32. Jon. 4. 4.

*I will hasten my word to perform it* ] Alluding to the name of that tree, in Hebrew so called of its early budding and blossoming: and withall, it may be, to Aarons rod, that budded, blossomed, and had ripe nuts in a night. Numb. 17. 8. Ezek. 12. 28. See the like, Amos 8. 1, 2.

V. 13. *I see a seething pot* ] Noting the grievous condition of the inhabitants of Jerusalem, as boiling in a pot over the fire, during the siege of the citie. Ezek. 11. 3, 7. & 24. 3, 5.

*and the face thereof was towards the north* ] Or, *with the face* (that is, the mouth) *of it northward*. as Chap. 2. 37. Heb. *from the face of the north*. Or, *from towards the north*.

V. 14. *Out of the north* ] From Babylon, situate North from Jerusalem. Chap. 4. 6. & 6. 1. Ezek. 26. 7.

*an evil shall break forth* ] Heb. *shall be opened*: or, *let loose*. Isa. 51. 14.

*upon all the inhabitants of the land* ] Of this land; the land of Judah. vers. 15.

V. 15. *I will call all the families of the kingdoms of the north* ] Heb. *I am calling to all the families of the kingdoms northward*: to wit, those that serve under Nebuchadnezzar. Chap. 25. 26. See Chap. 5. 15. & 6. 22. & 10. 22.

*they shall come* ] At my call. Chap. 5. 4. 5. See Isa. 7. 18, 19.

*they shall set every one* ] Heb. *a man*. as Chap. 6. 3.

*at the entering of the gates* ] Chap. 39. 3.

*against all the walls thereof* ] Or, *upon*. as vers. 14. and so afterward again.

V. 16. *I will utter my judgements against them* ] I will passe sentence upon them for all their wicked and idolatrous courses; Chap. 4. 12. & 39. 5. which by those Northern forces I will put in execution. Chap. 6. 22, 23.

*touching all their wickednesse* ] Or, *for all their wickednesse*. as Chap. 33. 5.

*who have forsaken me* ] Or, *because they have forsaken me*. as Chap. 17. 13. & 19. 4. or, *whereby they have forsaken me*. as Deut. 28. 20. See Chap. 7. 5. & 16. 11. & 22. 9.

*the works of their own hands* ] Idols, of their own making. Isa. 2. 8.

V. 17. *Thou therefore* ] Heb. *And thou*. as Chap. 7. 16.

*gird up thine loynes* ] Prepare thy self for thine employment, addresse thy self manfully thereunto: A phrase borrowed from those, who wearing side and loose garments, are wont to tuffe them up, and gird them to them, when they are to undertake a journey, or to set upon some weightie work. Exod. 12. 11. 1 King. 18. 46. 2 King. 4. 29. & 9. 1. Job 38. 3. & 40. 1. Luk. 12. 35. 1 Pet. 1. 13.

*Speak unto them all that I command thee* ] See vers. 7.

*lest I confound thee* ] Or, *break thee to pieces*. Isa. 8. 9. Chap. 50. 36. Gods vengeance being prepared for all those, who for fear, or favour, dare not, or do not their dutie. 1 Cor. 9. 16.

*before them* ] In their sight: that which befell Uriah. Chap. 26. 23.

V. 18. *I have made thee* ] Heb. *given thee*. as Vers. 5.

*a defended city, and an iron pillar, &c.* ] Isa. 50. 7. Chap. 6. 27. & 15. 20.

*brazen walls* ] Or, *walls of steel*. Psal. 18. 34. Chap. 15. 12.

*against the whole land, &c.* ] Shewing, that the more Satan and his instruments rage against Gods Ministers; the more ready God is at hand to protect them: nor are they meet for Gods service, who are afraid to deliver Gods message, what ever come of it. Isa. 50. 7. & 58. 1. Vers. 8. Chap. 20. 11. Ezek. 3. 8. Act. 13. 9, 10. & 20. 24. & 21. 13. 2 Tim. 4. 17.

V. 19. *but* ] Heb. *and*. as Chap. 12. 2.

*they shall not prevail against thee* ] Psal. 129. 2.

*I am with thee* ] See Vers. 8.

## CHAP. II.

Vers. 1. **M**oreover ] Or, *Again*. Chap. 1. 11.

*the word of the LORD came to me* ] Heb. *was to me*. as Chap. 1. 3, 4.

V. 2. *in the cars of Jerusalem* ] Or, *in the hearing*. Isa. 5. 9. and 22. 14. The inhabitants of Jerusalem. Isa. 1. 27.

*I remember thee, the kindnesse of thy youth* ] Or, *I remember for thy sake the kindnesse of thy youth*. or, *I remember thee for* (as Mal. 2. 5.) or, *with* (as Psal. 17. 14. & 106. 4.) *the kindnesse of thy youth*. According to that favour and kindnes which I shewed thee, when I first chose thee, and espoused thee to my self. Deut. 4. 20, 34. Isa. 54. 6. Chap. 32. 30. Ezek. 16. 8, 60.

*when thou wastest after me in the wilderness* ] Or, *how thou wastest*, &c. as Lam. 1. 9. Heb. *thy going after me*, &c. Deuter. 2. 7. When I brought thee out of Egypt, led thee along, and fed thee in, the waste wilderness. Deuter. 8. 2, 3. & 29. 5, 6. & 32. 10, 12.

V. 3. *Israel was holiness unto the LORD* ] Consecrate to

God. Psal. 114. 1, 2. Exod. 19. 5, 6. Chap. 31. 44. as the holy things; not to be eaten by strangers. Lev. 22. 10.

*the first-fruits of his increase* ] Which were so also, Deut. 16. 10. and so are all Gods people; as his first-fruits. Jam. 1. 18. Rev. 14. 4. his first-born. Exod. 4. 22. Heb. 12. 23.

*all that devour him, shall offend; evil shall come upon them* ] Or, *all that devoured him, became guilty*; (that is, became lyable to judgement. Exod. 4. 23. Prov. 20. 25. Chap. 12. 14.) *evil befell them*. None that then wronged them, escaped without punishment. Exod. 17. 8, 14. Psal. 105. 14, 15. Withall implying, that the case was much altered, it was not so now. Chap. 50. 7. See Chap. 43. 28. & 47. 6.

V. 5. *What iniquitie have your fathers found in me* ] God chal- lengthen them, to alleadge what they can for themselves; that the equitie of his proceedings may the more clearly appear; Isa. 1. 19. 5. 3. Mic. 6. 3, 4. Vers. 31. and the reason why he tendreth them not now so, as formerly he did.

*are gone furre from me, and have walked after vanitie* ] Have left me, and follow Idols: Chap. 1. 16. which are but meer vanitie. Isa. 41. 29. & 44. 9. Chap. 8. 19. & 10. 15. See 2 King. 17. 15.

*are become vain* ] In their counsels and courses. Rom. 1. 21, 22. like the idols, which they follow. Jon. 2. 8.

V. 6. *said they* ] Thought with themselves. Chap. 5. 24.

*Where is the LORD* ] They had no regard of inquiring after God, that they might serve him, who had done so much for them. Vers. 8.

*that brought us up out of the Land of Egypt* ] Exod. 20. 2. Psal. 81. 10. Isa. 63. 9, 11, 13. Hof. 13. 4. Heb. *that made us to ascend*. as Chap. 1. 13. alluding to the situation of that countrey, lying low, or, that brought you forth. as Ezek. 27. 22. See Isa. 52. 4.

*a land of drought, and of the shadow of death* ] Where for want of necessities, nothing but death and buriall could be expected. Exod. 14. 11, 12. & 16. 3. & 17. 3. Deut. 32. 10. Psal. 23. 4. Vers. 2.

*a land that no man passed through* ] Chap. 9. 12.

V. 7. *I brought you into a plentiful countrey* ] Heb. *a land of Carmel*. Isa. 32. 15. See Deut. 8. 7-9. & 11. 10-12.

*the goodnesse thereof* ] Isa. 1. 19.

*ye defiled my land* ] By your idolatries and other wicked courses. Psal. 78. 58. & 106. 38. Chap. 3. 1.

*made mine heritage an abomination* ] Chap. 16. 18.

V. 8. *The priests said not, Where is the LORD* ] They taught not the people to seek after God. vers. 6.

*they that handle the law* ] That should have expounded Gods law to the people. Deut. 33. 10. Nehem. 8. 8. Mal. 2. 7. Rom. 2. 20.

*knew me not* ] Hof. 4. 6.

*the pastors also transgressed against me* ] As well Princes as Priests. 2 Chron. 36. 12, 14.

*walked after things that do not profit* ] Followed idols; that could do no good; Isa. 44. 9, 10. Hab. 2. 18. vers. 11. and drew the people after them. 1 King. 18. 22.

V. 9. *I will yet plead with you* ] Though I might without more adoe, passe sentence upon you, and put it in execution; yet I will argue the case with you, to make you the more inexcusable. Isa. 1. 10. & 43. 26. Vers. 5.

V. 10. *pass over* ] Or, *go over to*. as Isa. 8. 8.

*the isles* ] Or, *lands*. as Isa. 20. 6. & 41. 1. Chap. 47. 4.

*of Chittim* ] Of Achaia and Macedonia; Numb. 24. 24. Isa. 23. 1. that lay North-ward.

*Kedar* ] Arabia; Isa. 60. 7. that lay South-ward from them: Go to any countrey. North or South.

V. 11. *Have a nation changed their gods* ] Or, *whether any nation have changed their gods*. Whether they keep not constant to their own countrey idols. 1 King. 17. 29-33. Mic. 4. 5.

*which are yet no gods* ] Chap. 16. 20. Isa. 37. 19. Gal. 4. 8.

*my people have changed their glory* ] The true God: who is their glory; Psal. 106. 20. & 148. 14. and maketh them glorious, Deut. 4. 6, 7, 8. Psal. 149. 4. and yet are they lesse loyall and constant to him, then the heathen to their idols: Mal. 3. 8. exchanging him for idols, that can do them no good. vers. 8. 17.

*for that which doth not profit* ] Or, *cannot profit*. Job 15. 3. Lam. 4. 17.

V. 12. *Be astonished, O ye heavens, &c.* ] Implying, that the very senseless creatures, were they apprehensive of such things, would abhorre such dealings, and tremble to think, what the issue of them would be. Isa. 1. 2. Or, that their courses were such, as might justly fill both heaven and earth with astonishment. Isa. 59. 16.

*be ye very desolate* ] Or, *clean dried up*. Isa. 19. 6.

V. 13. *they have forsaken me the fountain of living waters* ] A well-spring; yeelding water, that runneth constantly, and never faileth. Gen. 26. 19. John 4. 14. & 7. 38. Revel. 22. 1. such as God is to his. Psal. 36. 9. Chap. 17. 13. & 18. 14.

*hewed them out cisterns, broken cisterns that can hold no water* ] Betaken themselves to idols; that, like wells without water, 2 Pet. 2. 17. can afford them no relief or refreshing. Isa. 46. 7.

V. 14. *Is Israel a servant* ] Have I used him as a servant?

H H H H

and



and not rather as a sonne? Exod. 4. 22. Or, is he a slave, that he is so slavishly intreated? to wit, in the time of his captivity; like that, Chap. 49. 1. Or, how cometh it to passe, that he that was in such respect with God, is now left unto such a despicable condition, as if he had been by birth a slave? See vers. 2, 3.

is he a home-borne slave? Such as being born of slaves in their Lord or Masters service, were slaves by birth. Gen. 17. 12. Exod. 21. 4. Psal. 116. 16.

why is he spoiled? Heb. *become a spoil*. Chap. 49. 32. Isai. 42. 24.

V. 15. *The young lions* ] The Assyrians, and the Chaldeans. Chap. 4. 7. & 50. 17.

yelled ] Heb. *gave out their voice*. Chap. 48. 34.

made his land waste ] Heb. *put it unto desolation*. Chap. 4. 7.

his cities are burnt without inhabitant ] So that none dwell in them. Chap. 47. 29. Zeph. 2. 5.

V. 16. *the children of Noph and Tahapanes* ] The Egyptians: for these were two principall cities of Egypt. Isai. 19. 13. & 30. 4.

have broken the crown of thy head ] Or, *fed on thy crown*. Deut. 33. 12. Isai. 8. 8. They spoil the best part of thee: Isai. 1. 6. or, do grievously vex thee. Deut. 33. 12.

V. 17. *Hast thou not procured this unto thy self* ] It is not through any want of love and kindnesse on Gods part, who continueth still the same: Vers. 2. Mal. 3. 6. Jam. 1. 17. but through their own default, that such a change is befallen them, as is complained of, vers. 14. Chap. 4. 18.

in that thou hast forsaken the LORD thy God ] It is not Gods leaving of them, but their leaving of him. Vers. 13. Chap. 1. 16.

when he led thee by the way ] When he governed thee by his providence; (alluding to the conduct of them. Exod. 13. 21. Isai. 63. 12.) and would still so have done, hadst thou continued in obedience. Isai. 58. 8, 11. Or, who prescribed thee a way and course of life to walk in; which hadst thou observed, thou hadst been safe and successfull. Isai. 48. 18, 19. & 64. 5. Ezek. 20. 10, 11.

V. 18. *what hast thou to do in the way of Egypt* ] Or, *with the way of Egypt*: as Psal. 147. 20. What occasion, or need hast thou to travell, or send into Egypt?

to drink the waters of Sihor ] To seek help from man, as if God were not able to protect thee; and to drink of puddles, leaving the spring. Isai. 30. 2. & 31. 1.

Sihor ] Nilus; so called of the blacknesse of its water, bringing downe with it much slime and mud, that batteth their grounds: though some think it another river on the border of Egypt. See Josh. 13. 3. Isai. 23. 3.

in the way of Assyria ] Or, *with*, as before.

of the river ] Euphrates; by way of eminency so called. Psal. 72. 8. Isai. 7. 20. See Gen. 15. 18.

V. 29. *Thine own wickednesse shall correct thee* ] Isai. 3. 9. Hof. 5. 5.

thy back-slidings shall reprove thee ] Thou must feel the bitter fruits of thy wicked courses, before thou wilt learn to waxe wise. Isai. 28. 19. Prov. 20. 30. & 29. 15.

know ] Or, *consider*. Vers. 31.

thou hast forsaken the LORD thy God ] Chap. 1. 16. Vers. 13. 17.

my fear is not in thee ] Or, *the fear of me*, &c. as Job 13. 11. Isai. 53. 11. Chap. 5. 22, 24.

V. 20. *For of old time I have broken thy yoke, &c.* ] Or, *When of old time I brake thy yoke, &c.* thou saidst, as Psal. 142. 7. that is, and freed thee from the Egyptian bondage, when I delivered thee out of Egypt. vers. 6. Psal. 81. 6, 10.

I will not transgresse ] Or, *I will not serve*: for there are two readings in the Hebrew; as also Chap. 15. 14. I will obey thee in all things. Deut. 5. 27. & 26. 17. & 27. 10. Or, I will not serve any, besides thee. Josh. 24. 16. Psal. 81. 9. Ezr. 10. 12.

When ] Or, *Yet*; as Isai. 9. 1.

upon every high hill, &c. ] Isai. 57. 5, 7. Chap. 3. 6.

thou wanderest ] Gadding after Idols. Vers. 24.

V. 21. *Yet I had planted thee* ] Or, *And I then planted thee*. Exo. 15. 17. Psal. 44. 2. & 80. 8. Isai. 5. 1, &c. Matth. 21. 33. Mark 12. 1. Luk. 20. 9.

a noble vine ] Heb. *Sorek*. Isai. 5. 2.

wholly a right seed ] Heb. *all it, a seed of truth*. A right generous plant.

how then art thou turned into the degenerate plant ] Spoken by way of admiration; as wondring to see so strange an alteration. See the like, Esa. 1. 21.

plant ] Heb. *plants*.

of a strange vine ] Deut. 32. 32.

V. 22. *For though* ] Or, *Although*.

thou wash thee with nitre ] Though thou use all outward means and rites of cleansing; either naturall, Job 9. 30. Mal. 3. 2. or ceremoniall; religious, Numb. 19. 18, 19. Heb. 9. 10, 13. or superstitious; Isai. 66. 17. or, use all the colourable excuses and pretences that may be: vers. 23, 33, 35. yet nothing will avail to clear or cleanse thee from filth, or to free thee from judgement. Job 9. 31.

take thee much sowe ] Heb. *multiply sowe*; as Chap. 46. 11. Hof. 8. 14.

thine iniquitie is marked before me ] It is upon record with me. Deut. 32. 34. Job 14. 17. Isai. 65. 6. Hof. 13. 12. Or, imprinted on thee so deeply, that it cannot be got off or out. Chap. 17. 1.

V. 23. *How canst thou say* ] Heb. *wilt thou say*; as Chap. 11. 12. How canst thou be so shamelesse, as to offer to clear thy self, when thy wickednesse is so evident? Prov. 30. 20.

see thy way ] Chap. 3. 2.

in the valley ] Of Hinnom. See Chap. 7. 31. & 19. 11. Go no further then that place: there is enough to evict thee. Or, those valleys in generall, wherein thou exercisedst thine idolatries. Isai. 57. 5, 6.

know ] Or, *take notice*. Prov. 27. 23. Chap. 3. 13.

thou art a swift dromedarie ] Or, *O thou swift dromedarie*. Heb. *light*. Isai. 19. 1. Chap. 3. 9. & 4. 24. Of this beast, see Isai. 60. 6.

traversing her wayes ] That runnes over hills and dales in gendring time: as thou doest after thine idols. Vers. 20. The person may be changed, as Job 18. 4.

V. 24. *A wilde asse, &c.* ] Or, *O thou wilde asse*. Heb. *taught the wilderness*, as Hof. 10. 11. That runneth at large; and will not be taken or tamed. Job 39. 5-8.

that snuffeth up the winde ] Chap. 14. 6.

at her pleasure ] Heb. *the desire of her heart*. Deut. 12. 15.

in her occasion who can turn her away ] Or, *who can reverse it*? In her head-long, and head-strong course, there is no restraining of her from her idols. Vers. 25. Chap. 8. 6.

all they that seek her, will not weary themselves, in her moneth they shall finde her ] Or, *need not weary themselves*; in her moneth they may finde her. They that seek her, to be naught with her, need not weary themselves over-much: they may soon finde her ready to entertain them at all times. Ezek. 16. 25. & 22. 10.

V. 25. *Withhold thy foot from being unsbed, &c.* ] Leave this wicked and wretched course; that will bring thee to captivity, beggerie, and miserie. Prov. 6. 26. Isai. 20. 2-4. & 46. 2. Chap. 13. 22. & 14. 10. & 48. 18.

There is no hope ] Or, *Is the case desperate*? Isai. 57. 10. Chap. 18. 12. I have loved strangers ] Or, *I love strangers*. I am affected with, and addicted to strange people, Vers. 18. and strange gods. Vers. 10. Psal. 81. 9.

V. 26. *As the thief is ashamed* ] Heb. *according to the shame of a thief*; as Isai. 1. 7. & 13. 19.

so is the house of Israel ashamed ] Or, *so do they* (those that they trust to; Vers. 25, 27.) *shame the house of Israel*. Their idols do but bring them to shame and confusion; as it is with a thief, when he is taken in the manner: Chap. 48. 27. Hof. 4. 19. being not able to help them in their distresses. Vers. 27, 28, 36. Isai. 1. 29-31. and 2. 20, 21. & 20. 4, 5.

they, their kings ] Or, *them, their kings*.

V. 27. *Saying* ] Or, *That say*.

to a stock ] To an idol made of the stock of a tree. Isai. 40. 20. & 44. 14-17.

Thou art my father, &c. ] Giving Gods honour to idols; Deut. 32. 6. Isai. 64. 8. and being so senselesse, as to take a stock or a stone, Chap. 3. 9. for their father. Isai. 44. 17.

to a stone ] An image made of stone. Dan. 5. 4, 23.

Thou hast brought me forth ] Or, *begotten me*. Gen. 4. 18.

they have turned their back unto me ] Chap. 32. 31. Ezek. 8. 16. Heb. *the hinder part of the neck*. Chap. 18. 17.

but ] Or, *yet*; as Isai. 65. 20.

in the time of thy trouble they will say, *Arise, and save us* ] They will seek to me to save them; finding to their shame, how little help their idols are able to afford them. Jud. 10. 10, 15. Isai. 26. 16. Hof. 5. 15.

V. 28. *where are thy gods* ] Go to thine idols; whom, leaving me, thou hast served, and trusted to; and trie what they can do for thee. Deut. 32. 37. Judg. 10. 11-14. 2 King. 3. 13. Hof. 13. 10. Chap. 11. 12.

let them arise if they can save thee ] Isai. 45. 20.

in the time of thy trouble ] Heb. *evil*. Psal. 49. 5.

according to the number of thy cities, are thy gods ] Thou hast enow of them to go to; and those ready enough at hand, could they do thee any good. Chap. 11. 13.

V. 29. *Wherefore will ye plead with me* ] To what end will ye stand out, debating the matter with me, when the case is so clear against you? Vers. 34. Chap. 3. 2.

V. 30. *In vain have I smitten your children* ] Isai. 1. 5. & 9. 13. Chap. 5. 3. Zeph. 3. 2.

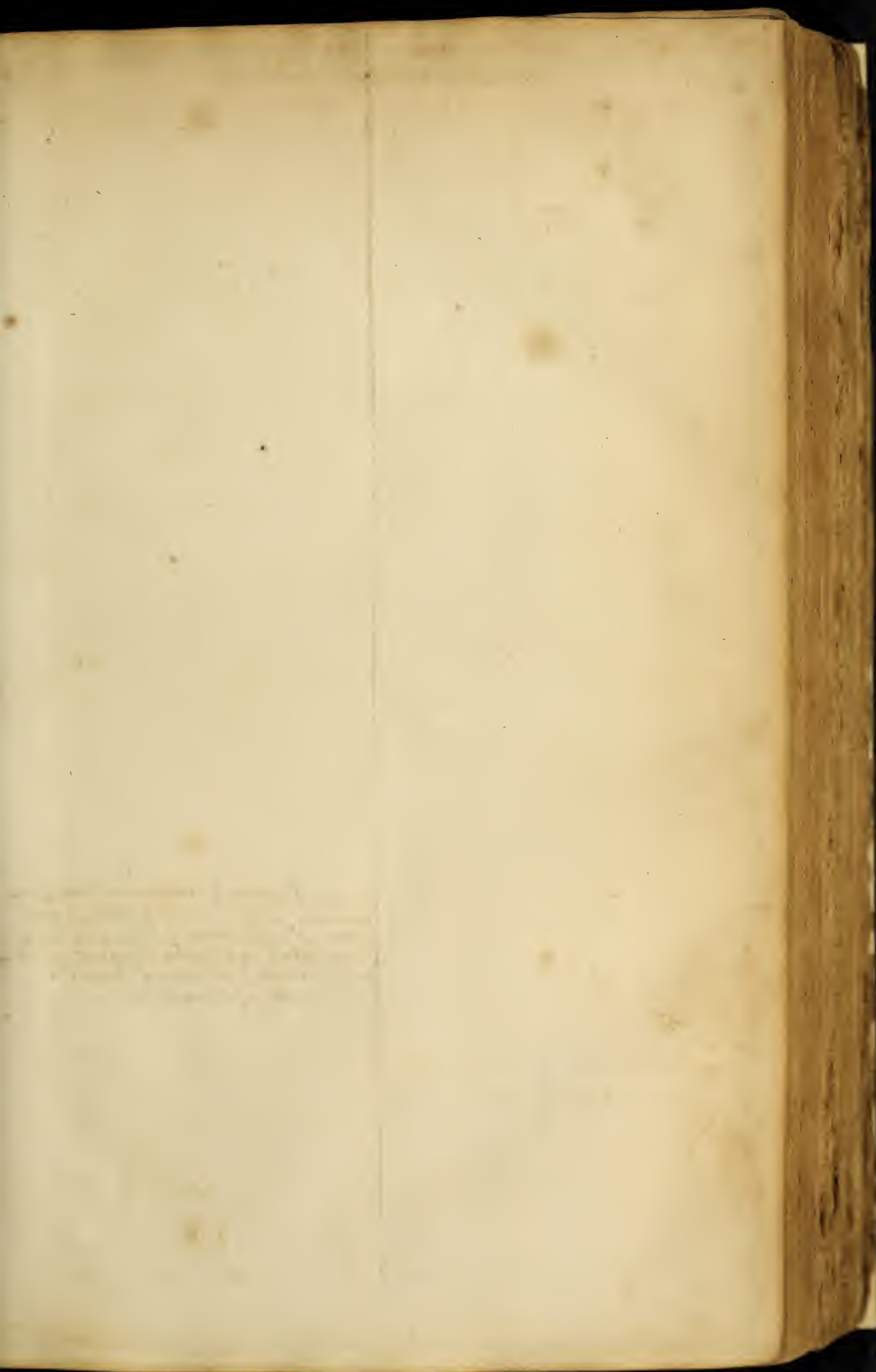
your own sword have devoured your prophets ] Ye have slain your Prophets; by whom I called you to repentance, that I might not slay you. 2 Chron. 24. 20, 21. Chap. 26. 23. Matth. 23. 29, 35, 37. Luke 11. 47. & 13. 33, 34. Act. 7. 52. 1 Thes. 2. 15.

V. 31. *see ye the word of the LORD* ] Or, *consider*; as vers. 19. Chap. 33. 24. *see the word*: as, *bear the rod*, Mic. 6. 9. Consider seriously of either.

have I been a wilderness unto Israel ] Vers. 5. Have I held them to hard meat, as cattell kept on a bare heath or wilde waste? yea, have I not furnished them with abundance of all things? Isai. 5. 4. a land of darkness ] Heb. *darknesse of God*. extream darknesse; as Cant. 8. 6. Darknesse, for miserie; as Lam. 3. 2.

We are lords ] Heb. *We have dominion*. Hof. 11. 12. 1 Cor. 4. 8. We







3.15. — Pastors — I Fater quidem Com-  
prehendi sub hac voce probos et cor-  
datos, Magistratus; sed Prophetas et  
Sacerdotes præcipue designat, quorum  
partes erant idololatria, mædici.  
Calvin. fol. 20. b. col. 2.



We are grown to a kingdom of that strength, that we are able to stand without thy support.

*we will come no more unto thee*] We will no longer be ruled by thee; we can do well enough without thee. Psal. 30. 6, 7. Chap. 22. 21.

V. 32. *my people have forgotten me*] Have left looking after me; no more regard me, who am their chief ornament, then as if they had utterly forgotten me. Verf. 11. Deut. 32. 15, 18. Psal. 106. 21. Hof. 8. 14.

V. 33. *Why trimmest thou thy way to seek love*] Heb. *makest good*. Chap. 7. 3. Why dost thou set a fair gloss upon thy courtesies, to gain love, and procure helpers to thee? Isai. 23. 16. Or, why dost thou use vain pretences, whereby to justify thy courtesies, when it is apparent that thou seekest nothing but the satisfaction of thy lusts? Verf. 35.

*hast thou also taught the wicked ones thy ways*] Or, *wicked women*. Harlots themselves may learn of thee; thou art so lewd, that even the heathen may learn idolatry from thee. Chap. 5. 13. Ezek. 5. 6, 7. & 16. 48.

V. 34. *in thy skirts is found the blood, &c.*] Thy garments are all defiled with innocent blood: 2 King. 24. 4. Ezek. 7. 23. & 9. 9. to thine idolatry thou hast added murder. Ezek. 16. 20, 21, 36. & 23. 37. Lam. 4. 14.

*I have not found it by secret search*] Or, *prive search*. Heb. by digging. Ezek. 8. 8. & 12. 5. Or, *breaking open*. Exod. 22. 2.

V. 35. *I will plead with thee*] Or, *proceed in judgement against thee*. Isai. 66. 16.

*because thou sayest, I have not sinned*] Because thou standest upon thy justification: verf. 23. 20. Prov. 30. 20. and wilt not be brought to acknowledge thy sinne; Chap. 3. 13. I will proceed, without further debate, to passe sentence against thee. Chap. 1. 18.

V. 36. *Why gaddest thou about, &c.*] Running one while one way, and another while another way, to seek succours abroad. Isai. 57. 10. Chap. 14. 10. Hof. 5. 13. & 12. 1.

*thou also shalt be ashamed of Egypt*] Receiving no more help from Egypt, Isai. 20. 5. & 30. 5. & 31. 5. Chap. 22. 22. & 37. 7. then they had formerly from Athur. 2 Chron. 28. 20.

V. 37. *thou shalt go forth from him*] From the Egyptians, whom thou soughtest unto for succour. Verf. 18.

*and thine hands upon thine head*] Or, *with thine hands upon thine head*; as Chap. 1. 13. In lamenting-wise. 2 Sam. 13. 19. missing of such aid, as from thence thou expectedst.

*the Lord hath rejected thy confidences.*] Or, *disalloweth*. See Ps. 1. 6.

### CHAP. III.

Verf. 1. **T**hey say, *If a man put away his wife, &c.*] Heb. *Saying*. Chap. 2. 1. or, *Saying men say*: that is, they use to say; or it is commonly said: as Chap. 23. 17. The like defective formes, See Isai. 59. 13. Chap. 14. 5.

*shall he return unto her again*] According to the Law, Deut. 24. 1-4.

*shall not that land be greatly polluted*] Or, *should not that land be greatly polluted*? Heb. *in polluting be polluted*. Would not such courtesies pollute the land? Lev. 18. 17, 18. Or, *Is not this land exceedingly polluted*? Is it not so polluted with thy whoredoms? Verf. 2. 9.

*but*] Or, *Though*. Heb. *And*. as Hof. 5. 2. Zech. 12. 3. *thou hast played the harlot with many lovers*] Idols; and others, in whom thou trustedst, Chap. 2. 20, 33, 36.

*yet return again to me*] Yet, upon thy repentance, I will dispense with mine own law, and do that which man would not do; I will take thee again to me, Zech. 1. 2. Mal. 3. 7.

V. 2. *Lift up thine eyes unto the high places*] Chap. 2. 23. *see where thou hast not been lien with*] No place almost is free from thy pollutions, Isai. 57. 5-8. Chap. 2. 20. Verf. 6. 13.

*in the wayes hast thou sat for them*] As common harlots are wont to do, Gen. 38. 14. Ezek. 16. 24, 25.

*as the Arabian in the wilderness*] That lie in wait for passengers, to spoil them. Or, that watch their passing by, to trade and truck with them.

*thou hast polluted the land, &c.*] Chap. 16. 18.

V. 3. *the showers have been withholden*] Deut. 28. 24. Chap. 9. 12.

*and*] Or, *yet*. Chap. 2. 35.

*thou hast a whores forehead, thou refusest to be ashamed*] Thou didst grow shamelesse; and wouldst not repent, Chap. 5. 3. and 6. 15. & 8. 12. Amos 4. 7, 8. Zeph. 3. 5. and 6. 15.

V. 4. *Wilt thou not from this time cry unto me*] Or, *Didst thou not from this time crie unto me*? Didst thou not yet all this while made shew of seeking to me: 1. if thou hadst still continued true and loiall to me? Chap. 2. 35. Isai. 48. 1. 2. & 58. 2. Or, wilt thou not at length yet seek unto me, for all thou hast been so grievously afflicted? Chap. 8. 4, 5. Isai. 1. 5. & 9. 12, 13.

*My father*] Lamenting, as a child to his Father offended, Chap. 31. 18. and calling me as I enjoyn thee to do. Verf. 19.

*thou art the guide*] Or, as a wife to her husband justly displeased, 1 Cor. 7. 11. calling on me in such tearms as I like and allow, Hof. 2. 16.

*thou art the guide of my youth*] Or, *O thou the guide of my youth*. the style given to the husband, Pro. 2. 17.

V. 5. *Will he reserve his anger for ever*] And, as my people are wont to complain unto me, when some breach is between me and them, Psal. 77. 7, 9. & 85. 5. & 103. 9. Verf. 12.

*thou hast spoken and done evil things as thou couldest*] Or, *thou hast spoken thus, but hast done evil things*, as, or, *what*, or, *when* thou couldest: as Chap. 34. 1. Isai. 29. 13. Chap. 12. 2. What thou hast spoken of thy desperate resolution; Chap. 2. 25. that thou makest good by thine actions, Chap. 8. 6. Or, Thus indeed thou hast sometime spoken: but hast persisted still in thy wicked courtesies as eagerly as ever, Isai. 58. 2, 3. Hof. 7. 14, 16.

*in the dayes of Josiah*] The people, even under that religious King, notwithstanding the outward reformation made by him so generall, 2 King. 23. 4, 20. yet continuing still inwardly wicked and irreligious, 2 King. 23. 26, 27. Verf. 10.

*back-sliding Israel*] The ten Tribes. Verf. 18.

*she is gone up upon every high mountain, &c.*] Chap. 2. 20.

V. 7. *Turn thou unto me*] Verf. 2. 2 King. 17. 13. Hof. 12. 6. and 14. 1.

*she returned not*] 2 King. 17. 14. Hof. 7. 16. & 11. 2, 5.

*her treacherous sister*] Ezek. 16. 46. & 23. 2, 4.

V. 8. *And I saw when for all the causes whereby*] Or, *Now when I saw, that for all these causes, &c.*] When I saw that there was no keeping of her any longer, she was so abominably defiled. Ezek. 23. 5-8.

*I had put her away*] Or, *I must put her away*.

*and given her a bill of divorce*] Or, *I then* (as Chap. 1. 4.) *gave her a bill of divorce*. Isai. 50. 1. By giving up her people into the hand of the Assyrians, who carried them away captive, 2 King. 17. 6. Ezek. 23. 9.

*yet*] Or, *and yet*.

*her treacherous sister Judah feared not*] To run out into the same excesses; for which, she saw, what her sister had suffered, Ezek. 23. 11.

V. 9. *it came to passe through the lightnesse of her whoredome*] Or, *notwithstanding the report*, or, *fame thereof*, Chap. 4. 15. Though report of Israels notorious idolatry, and what had thereupon ensued, could not but come to her sister Judahs ear, dwelling so neer to her, Ezek. 16. 46.

*that*] Or, *how*. Chap. 2. 2.

*she defiled the land*] Verf. 1.

*committed adultery with stones and with stocks*] Chap. 2. 27.

V. 10. *And yet for all this*] Or, *That yet even for all this*. Though she had heard and seen all this in her sister, Verf. 7. 9.

*hath not turned unto me with her whole heart*] They returned in some sort for a time under Josiah, 2 King. 22. & 23. but were never thoroughly converted, as Josiah himself was, 2 King. 23. 25. nor inwardly reformed, as appeared by their sudden apostasie presently after his decease, 2 Chron. 36. 14. See verf. 6.

*but feignedly*] Heb. *in falsehood*. Psal. 78. 36, 37.

V. 11. *back-sliding Israel hath justified her self more then treacherous Judah*] Israel is nothing so bad as Judah, Ezek. 16. 47, 51, 52. & 23. 11.

*her self*] Heb. *her soul*. Chap. 51. 14.

V. 12. *proclaim these words toward the north*] Towards Assyria and Media: Jer. 50. 3, 9. where the ten Tribes were in captivity, 2 King. 17. 6.

*Return thou back-sliding Israel*] Verf. 14. Chap. 31. 22.

*I will not cause mine anger to fall upon you*] Heb. *my face*. Psal. 34. 16.

*I am mercifull*] Psal. 86. 15. & 103. 3, 9. Verf. 5.

V. 13. *acknowledge thine iniquitie*] Heb. *know*. Isai. 59. 12. or, *take notice of*. Chap. 2. 23.

*thou*] Or, *how*. as verf. 9.

*hast scattered thy wayes*] There is no way almost, that thou hast not haunted, in trotting on pilgrimage to thine idols and favourites, Chap. 2. 23.

*to the strangers*] Chap. 2. 25.

*under every green tree*] Verf. 6.

V. 14. *Turn, O back-sliding children*] Verf. 12.

*I am married unto you*] I am thy lawfull husband, Chap. 31. 32. and I will upon thy sincere and serious return, entertain thee again. Verf. 1.

*I will take you one of a citie, and two of a family*] A small remnant of you, Isai. 24. 13. Rom. 9. 27. & 11. 5.

*bring you to Zion*] Isai. 56. 7. & 66. 20.

V. 15. *I will give you pastors*] Chap. 23. 4. Ezek. 34. 25. Ephes. 4. 11.

*according to mine heart*] Such as I like and approve of, 1 Sam. 13. 14. Act. 13. 22.

*which shall feed you with knowledge and understanding*] Either feed you with the spirituall food of sound knowledge and understanding of the truth: Ezek. 34. 2. Joh. 21. 15, 17. Act. 20. 28. 1 Pet. 5. 2. Or, *rule you* (as Chap. 23. 2.) *skillfully and discreetly*. Psal. 78. 72. 1 Pet. 3. 7.

V. 16. *they shall say no more, The ark of the covenant, &c.*] Either meant of Christs coming; when those shadowes and ceremonies were to cease, Joh. 1. 17. & 4. 23. Col. 2. 17. Heb. 10. 1, 8, 9. Or,



that, upon their restauration, they should not so trust to, and rely upon, these outward pledges of Gods presence, as formerly they had done, 1 Sam. 4. 3. Chap. 7. 4.

neither shall it come to mind] Heb. come upon the heart. Isa.

65. 17. neither shall that be done any more] Or, shall it be magnified (as Deut. 32. 6. 1 Sam. 12. 6.) any more.

V. 17. they shall call Jerusalem] The Church: wherein God will be resident by his Spirit, to the worlds end, Matth. 28. 20. Joh. 14. 16, 17. Rev. 21. 3. & 22. 3.

the throne of the LORD] Chap. 17. 12.

all the nations shall be gathered unto it] Isa. 2. 2.

after the imagination] Or, stubbornness of their evil heart.

Num. 15. 39. Isa. 57. 17. Chap. 7. 24.

V. 18. the house of Judah shall walk with the house of Israel] Or, to the house of Israel. The ten Tribes shall be reunited to the other two, Isa. 11. 13. and both joyn together in the true service of God; not go contrary wayes, as now they do, Ezek. 37. 16, 17, 19, &c.

come together out of the land of the north] The place of their captivity, Vers. 12. Chap. 1. 13. & 31. 8.

to the land that I have given for an inheritance unto your fathers] Or, that I caused your fathers to possess. Psal. 44. 2, 3. & 78. 51. and 135. 12. & 136. 21, 22.

V. 19. How shall I put thee among the children] Or, How did I put thee, &c. Gods words, with admiration, relating, either what he had done formerly for them; and what thereupon he expected from them; Isa. 63. 8, 9. Or, what, notwithstanding their present estate, he would hereafter do for them; and on what condition they might expect it, Chap. 4. 1.

and give thee] Or, gave thee.

a pleasant land] Heb. land of desire. Psal. 106. 24. Zech. 7. 14.

a goodly heritage] Heb. an heritage of glory, or, beautie. Ezek. 20. 6. Dan. 8. 9.

Thou shalt call me, My father] Vers. 4. Psal. 89. 26.

shalt not turn away from me] Or, from following me. Deut. 7. 4. Heb. from after me. 1 Sam. 15. 11.

V. 20. as a wife treacherously departeth from her husband] Or, friend. Hof. 3. 1. Pro. 2. 17.

V. 21. A voyce] Of lamentation for their captivity; or of mourning for their finnes, Chap. 31. 18. Ezek. 7. 16. Zech. 12. 10.

was heard upon the high places] On the house-tops, as was usuall, in publike calamities, and solemn lamentations, Isa. 1. 5, 3. & 22. 1. Chap. 7. 29. & 48. 38.

for they have perverted their way] Or, because, &c. as Isa. 59. 14. Vers. 25.

they have forgotten the LORD their God] Chap. 2. 32.

V. 22. Return ye back-sliding children] Vers. 14. Hof. 14. 1.

I will heal your back-slidings] I will passe them by; and be fully reconciled again to you. Or, I will repair those ruines, and remove those evils, that by your revolt from me ye have brought upon your selves, Isa. 57. 18. Chap. 32. 40. Zech. 10. 6.

behold, we come unto thee] Spoken, either by God to his people, putting such words into their mouthes, as he would have them to use; Vers. 4, 5. Hof. 14. 2, 3. Or, in the person of Israel, to shame Judah for her backwardness; as 2 Sam. 19. 11, 12.

V. 23. Truly in vain] Heb. in, or, unto falsehood, or, vanitie. Chap. 8. 8.

is salvation hoped for from the hills, &c.] From the idols that we worshipped there, Chap. 2. 20. Vers. 3. Or, from the aids, Psal. 60. 11. that we expected from beyond the hills, Psal. 121. 1, 2. Or, from the strength of our hills and forts, which we formerly trusted to, Chap. 5. 17. & 21. 13. Psal. 125. 2.

V. 24. For shame] Or, that shameful thing, Chap. 11. 13. our shameful idols: the cause of our ruine. Hof. 9. 10.

hath devoured the labour of our fathers] The wealth gotten by their industrie: as Psal. 128. 2. Isa. 45. 14. Chap. 5. 27. & 20. 5. Ezek. 23. 29. is consumed by Gods just judgement upon us for our idolatry, Chap. 5. 17.

V. 25. for we have sinned, &c.] Or, because. Chap. 6. 13. Vers. 21.

we and our fathers] They justifie not themselves; nor say, they will follow their fathers; as those, Chap. 44. 17. but condemn their wicked doings, and crave pardon of their finnes, Ezr. 9. 7. Psal. 106. 6. Isa. 64. 6. Chap. 14. 20. Dan. 9. 16.

from our youth] Ever since we were first a nation, Isa. 48. 8. So Vers. 24. Chap. 2. 2. & 22. 21.

### CHAP. IIII.

Vers. 1. **O** Israel] Put here for Judah. Vers. 3. as 2 Chron. 12. 1. & 15. 17. & 21. 2, 4. & 29. 21, 24.

return unto me] Or, wilt, I say, return unto me. sincerely, Joel 2. 12. not in hypocrisie, Chap. 3. 10. with thy whole heart, Chap. 24. 7. Psal. 119. 10. 2 King. 23. 25. not by halves, Hof. 7. 14, 16.

if thou wilt put away thine abominations] Thine idols: which my soul abhorreth, Deut. 27. 15. Ezek. 11. 18. & 20. 7, 8.

then shalt thou not remove] Or, and wilt not wander. Or, then do

not wander. Either, then shalt thou not go out of thy land into captivity, 2 King. 21. 18. Lam. 1. 8. Or, if thou do not wander after thine idols, Chap. 2. 25. & 14. 10. but keep close to me the true God and thy Lord, Deut. 4. 3, 4. & 30. 20.

V. 2. And thou shalt swear] Or, And wilt swear, as being a continuation of the condition.

The LORD liveth] By the Lord, Deut. 10. 20. Psal. 65. 16 and not by idols, Chap. 5. 7. & 12. 16. Josh. 23. 7.

in truth, in judgement, and in righteousness] Truly, considerately, and justly: swearing nothing, but what is true; to do nothing but what is just; duly considering what ye swear; and making good what you have sworn: Exod. 20. 7. Lev. 19. 12. Psal. 15. 4. Isa. 48. 1. Chap. 5. 2. Matth. 5. 33.

and the nations shall blesse themselves in him, &c.] Or, then, Heb. and, as Gen. 28. 21, 22. Chap. 1. 4. When thou shalt thus demean thy self; then shall other nations, moved by thine example, worship God with thee, Psal. 47. 8, 9. and glory in him, as thou now doest, Psal. 44. 8. & 106. 47. Chap. 9. 24. 1 Cor. 1. 31. 2 Cor. 10. 17.

V. 3. Break up your fallow-ground, and sow not among thorns] Pluck up your impious and wicked affections and lulls out of your hearts, Hof. 10. 12. that the seed of Gods word and grace may be sown and thrive in them, Matth. 13. 7, 22. Luk. 8. 14, 15. Jam. 1. 21.

V. 4. Circumcise your selves to the LORD] Heb. be circumcised. Gen. 34. 24. Circumcise not your flesh alone, but your hearts also, Deut. 10. 16. & 30. 6. Chap. 9. 26. Rom. 2. 29. Col. 2. 11.

lest my fury come forth like fire, &c.] Chap. 21. 12. Zeph. 2. 2. because of the evil, &c.] Or, for the evil of your doings.

V. 5. Declare ye in Judah, &c.] He forewarneth them of the great danger, that will shortly ensue by the Chaldeans, unless they repent and return unto God. Vers. 1.

Blow ye the trumpet in the land] To give warning of the enemies approach, Ezek. 33. 2, 3. and to call men to arm and assemble against them, 2 Sam. 20. 1, 2. 1 Cor. 14. 8.

cry, gather together] Or, call a full assembly, Chap. 12. 6. Heb. fill. Chap. 51. 11.

Assemble your selves] Chap. 8. 14. let us go into the defended cities] For shelter and succour against the invading enemy, Judg. 9. 31. Chap. 36. 6. Matth. 24. 16. Heb. cities of defence. Chap. 34. 7.

V. 6. Set up the standard] Chap. 50. 2. & 51. 12. towards Zion] Jerusalem; their chief citie of strength: as Zion the strongest place in it, 2 Sam. 5. 6, 7. So Chap. 50. 5.

revive] Or, strengthen. Pro. 21. 29. Or, get away. Chap. 6. 1. stay not] Heb. stand not. Deut. 5. 31. Chap. 51. 50. Hasten each one to flee, for the saving of himself from the danger approaching, Luk. 17. 31.

I will bring evil from the north] From Chaldea, Chap. 1. 14. 15. & 6. 22.

a great destruction] Heb. breaking. Vers. 20. Chap. 6. 1.

V. 7. The lion] Nebuchadnezzar, King of Babylon, 2 King. 24. 1. so teamed, for his force and fierceness, Pro. 30. 30, 31. Chap. 2. 15. & 5. 6. Ezek. 19. 2. Dan. 7. 4. 2 Tim. 4. 17.

is come up from his thicker] From Babylon his strongest hold, and chief place of residence, Dan. 4. 30. See Chap. 25. 38.

the destroyer of the Gentiles] By whom God hath destroyed many nations already, 2 King. 24. 7. Chap. 50. 23. & 51. 20. and will destroy thee, Chap. 23. 7.

is on his way] For Jerusalem, Ezek. 21. 21, 22.

and thy cities shall be laid wast, without an inhabitant] Or, that thy cities may be laid wast, or, be overgrown with grass, (Isa. 37. 26.) because no man dwelleth in thee. Chap. 2. 15. & 9. 11.

V. 8. gird you with sackcloth] Isa. 22. 12. Chap. 6. 26. Heb. with sacks. Chap. 49. 3.

the fierce anger of the LORD] Heb. heat, or, fervor of the nose. Isa. 13. 13. Vers. 26.

is not turned back from us] Isa. 9. 12, 17.

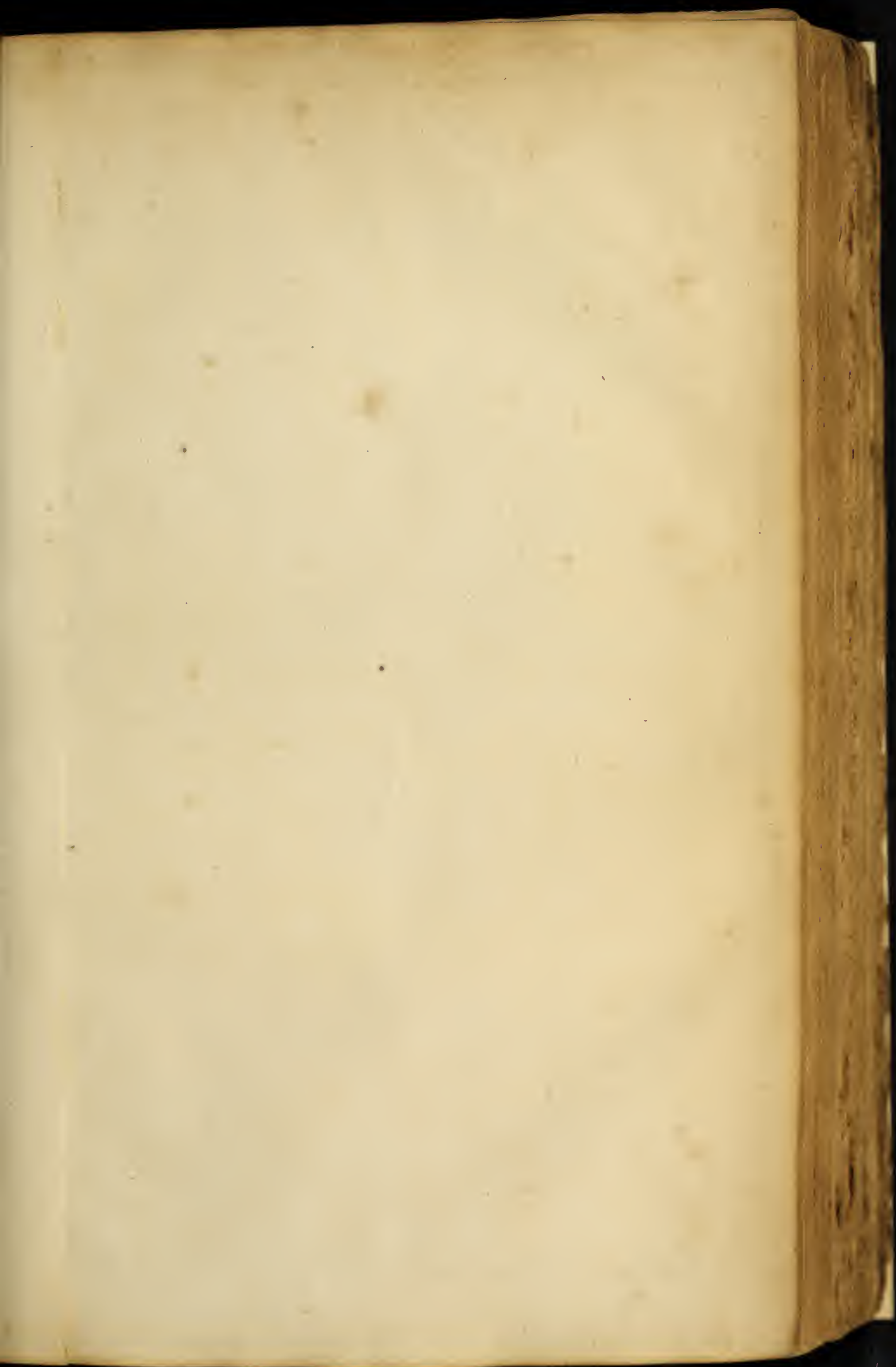
V. 9. the heart of the princes: and the priests shall be astonished, and the prophets shall wonder] The false prophets, that prophesied nothing but peace, Chap. 6. 14. & 8. 11. Kings, princes, and prophets shall be all out of heart, and at their wits end, Chap. 39. 4.

V. 10. thou hast greatly deceived this people] Heb. deceiving deceived them. Not that God indeed deceived them, but that he should so have done, had that been true, which those false prophets fathered on him: promising unto the people, as from him, peace: unto whose delusions God justly left them; because they loved not, nor listed, to listen to his truth, 1 King. 22. 23. Isa. 63. 17. Ezek. 14. 9. 2 Thess. 2. 11, 12. Or the words may be read by way of interrogation, Hast thou indeed deceived this people? Can it be, thou shouldst promise peace to them, and hold them in an expectation of it, as those their prophets in thy name do, when thou intendest nothing lesse? implying it to be a thing impossible, that God should so do, Num. 23. 19. Tit. 1. 2.

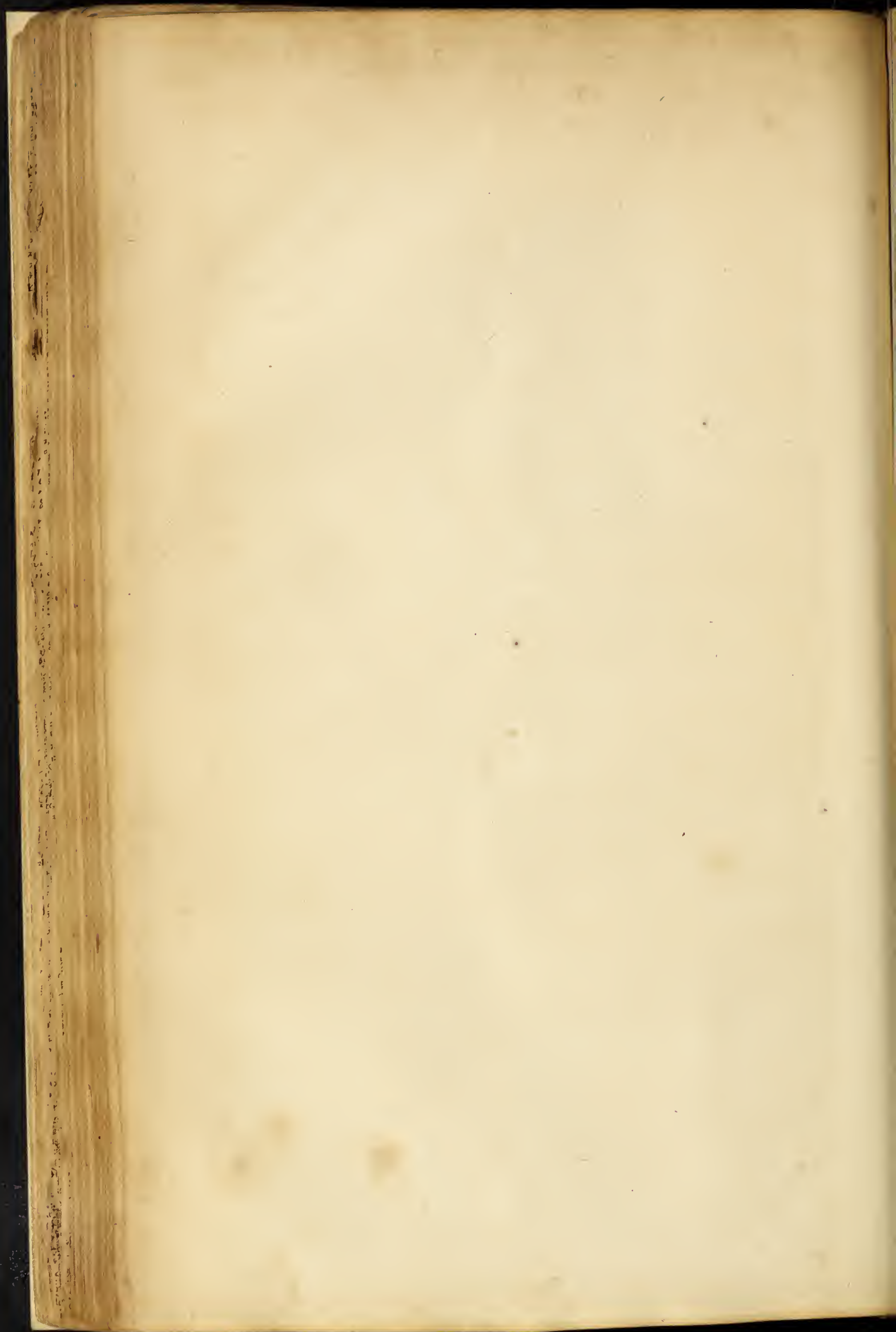
the sword reacheth unto the soul] Striketh to the heart, vers. 18. woundeth deadly; unto the taking away of life. Soul, for life. Vers. 30. 1 Sam. 26. 24. Mat. 16. 25, 26. Luk. 14. 26.

V. 11. A dry wind] Such as the North-wind usually is, Job 37. 22. Pro. 25. 23. meaning the Chaldeans; who from the North,











North, Chap. 1. 14, 15. Vers. 6. should break in upon them; like a whirl-wind in the plain, where there is no shelter or resistance, that sweepeth all away before it, Isa. 21. 1. & 27. 8.

of the high places in the wilderness] Or, such as bloweth upon the high places in the plain. Chap. 9. 10. & 13. 24. though alluding withall, it may well be, to those plains or waits, by which the Chaldeans were to march in their expedition against Judah. Vers. 12.

not to fanne; nor to cleanse] Not to sever the chaff from the grain, and carrie the one away, leaving the other; but to disperse and scatter all together, Chap. 15. 7. and 18. 17. and 51. 1. Ezek. 5. 2. & 21. 3.

V. 12. a full wind from those places] Or, a fuller wind then those. as Vers. 15. Chap. 49. 19.

will I give sentence against them] Heb. utter judgements. Chap. 1. 16. and 39. 5.

V. 13. he shall come up] Nebuchadnezzar: whose coming in fierce and furious manner is here described. Vers. 12. See the like, Isa. 21. 1.

as clouds] As clouds, driven with the wind for swiftnesse. Isa. 19. 1. Or, with forces, as thick as clouds, for multitude, Isa. 60. 8.

his chariots shall be as a whirlwind] Isa. 66. 15.

swifter] Heb. lighter. Isa. 19. 1. Vers. 24.

then eagles] Chap. 48. 40. Lam. 4. 19. Dan. 7. 4.

wo unto us, &c.] The peoples voyce in their distresse. Or the Prophets, before-hand bewailing it. See the like Lam. 5. 16.

V. 14. wash thine heart from wickednesse] Take the right and surest course for thine own safetie, by sincere repentance and serious reformation; as well of heart, as of life. Isa. 1. 16. Chap. 13. 27. Jam. 4. 8.

how long shall thy vain thoughts lodge within thee] Heb. thoughts of vanitie, or, iniquitie. Pro. 6. 18. Isa. 59. 7. Expecting, and relying on succours and helps, that cannot save thee, Chap. 2. 5.

V. 15. voyce] Or, rumour. Isa. 13. 4.

from Dan] Or, greater then that of Dan.

affliction from mount Ephraim] Or, iniquitie (Vers. 14.) greater then that of mount Ephraim. as Vers. 12. Lam. 4. 6.

For a voyce declareth from Dan, &c.] A report of the Chaldeans coming; brought to Jerusalem from Dan, the utmost coast of Israel toward Babylon; and from mount Ephraim, that lay between Dan and Jerusalem, Chap. 8. 16. Or, the notorious fame of Judahs sinne, proclaimeth her iniquitie to be greater then the sinne of Israel committed at Dan and Bethel, in the confines of mount Ephraim, 1 King. 12. 29. Chap. 3. 11.

V. 16. Make ye mention to the nations] Summon the Chaldeans, and such other people as joyn with them, 2 King. 24. 3. to come together against Jerusalem. Or, give advertisement to this people, the Jews, of the coming of such against them. Vers. 5.

watchers] Besiegers; that watch to keep from escape, Isa. 1. 8.

from a farre countrey] From Babylon, Isa. 39. 3.

give out their voyce] Chap. 2. 15. & 12. 8.

V. 17. As keepers of a field] Such as watch fruit, and keep it so straitly, that they suffer none to go in or out of the places, where it is: Or, that watch wild beasts, or deer, enclosed in a wood, that they may not make escape: intimating a very strait siege, 2 King. 25. 4. Chap. 5. 6.

V. 18. Thy way and thy doings have procured these things] Psal. 107. 17. Isa. 50. 1. Chap. 2. 17. 19.

this is thy wickednesse, because it is bitter] Or, thy wickednesse hath caused that it is bitter.

because it reacheth unto thine heart] Or, that it reacheth, as Gen. 22. 17. this being the effect and fruit of their sinnes. Vers. 10.

V. 19. My bowels] I am in pain, as a woman in travel, Isa. 26. 17. The disposition of true prophets, being deeply affected with the calamities of Gods people, which they are compelled to denounce, Isa. 15. 5. & 16. 11. & 22. 4. Chap. 9. 1. 10.

my bowels] This repetition argueth a great vehemencie of passion and affection: as 2 Sam. 18. 33. 2 King. 4. 19. & 13. 14.

I am pained at my very heart] Heb. the walls of my heart. to think what will become of the walls of my citie, Chap. 5. 10. Lam. 2. 8, 18.

my heart maketh a noise in me] Isa. 16. 11.

the sound of the trumpet &c.] Chap. 20. 16. & 49. 2.

V. 20. Destruction upon destruction] Deut. 32. 23. Psal. 42. 7. Ezek. 7. 26. Heb. Breach upon breach. Vers. 6.

suddenly are my tents spoiled] Their cities are overthrown, as suddenly and easily as a shepherds, or other sorie tent, Isa. 38. 12. Lam. 2. 6. Or, their habitations; simply: as Isa. 54. 2. Chap. 10. 20. Alluding to the manner of their habitation in times past, Heb. 13. 9. Or to the overthrow of a camp, Judg. 7. 13, 14. Chap. 6. 3.

my curtains] Whereof the tents consist, Cant. 1. 5. Isa. 54. 2. Chap. 10. 20. & 49. 29.

V. 21. How long shall I see the standard, &c.] Either their own, set up, for their forces to repair to; Vers. 6. or the enemies, approaching with his forces against them, Isa. 3. 19. Of the trumpet, see the like, Vers. 5. 19.

V. 22. my people is foolish] Isa. 44. 18, 19. Chap. 10. 8, 10.

they have not known me] Or, know me not. Chap. 9. 3.

have none understanding] Isa. 27. 11.

wife to doe evill] All their wisdom and policie tendeth to their own ruine; to carry them from God; and to drive him from them, Rom. 8. 6, 7. Or, they are cunning to plot and practise evil, Luk. 16. 8. See Chap. 9. 3. and the contrarie required, 1 Cor. 14. 20.

V. 23. I beheld the earth] In a vision. Chap. 1. 11. Dan. 7. 2, 6. it was without form and void, &c.] The whole face both of heaven and earth seemed to be changed: as if all were reduced to its originall chaos, Gen. 1. 2. A description of utter desolation, and extreame distresse, Isa. 8. 22. & 13. 10, 13. & 24. 23. Ezek. 32. 7. Joel 2. 10. & 3. 15.

V. 24. I beheld the mountains] the mountains of Judah, Chap. 3. 23. & 9. 10.

they trembled] As if the very senseless creatures were more sensible of Gods wrath then his people, Psal. 18. 7. Isa. 5. 25. Hab. 3. 10.

the hills moved lightly] Or, swiftly. Isa. 5. 26. Vers. 13.

V. 25. all the birds of the heavens were fled] Chap. 9. 10. Zeph. 1. 3.

V. 26. the fruitfull place, &c.] Isa. 33. 9. Heb. Carmel. Isa. 29. 17.

by his fierce anger] Heb. heat, or, fervor. as Vers. 8.

V. 27. yet will I not make a full end] Chap. 5. 18. & 30. 11. But reserve a residue for my self, Isa. 1. 9. & 24. 13. Chap. 3. 14.

V. 28. the heavens above be black] Wear blacks, as mourners do, Isa. 30. 28. Psal. 38. 6. & 42. 9. Chap. 8. 21. & 14. 2. See Vers. 23.

will not repent] Chap. 15. 6. Zech. 8. 14.

V. 29. bowmen] Heb. those that throw, or, shoot out, arrowes with the bow. Psal. 78. 9.

they shall go into thickets] Or, up to the thick clouds, Job 20. 6. Isa. 44. 22. Get them into the thickets, there to hide themselves, Gen. 3. 8. 2 Chron. 33. 11. Or, up to the highest hills that are; such as seem to reach the clouds; or, as if they would climbe up to the clouds, Chap. 49. 16. Amos 9. 2, 3.

every city shall be forsaken] Or, the whole citie. as before.

not a man dwell therein] Vers. 25.

V. 30. when thou art spoiled] Or, thou that art to be spoiled, (as Chap. 30. 24. & 50. 6.) (Jerusalem, or Zion. Vers. 11.) what doest thou, that thou cloathest, &c. to what end doest thou all this?

I though thou clothest thy self with crimson, &c.] All thine whorish designs and paintings, tricks of allurements and arts of enticement, will stand thee in no stead, will not serve to save thy life, 2 King. 9. 20, 33. Rev. 14. 4. 16.

remest thy face] Or, checks. Heb. eyes.

in vain shalt thou make thy self fair] Or, doest thou, &c.

thy lovers will despise thee] Those, whom thou formerly reliedst upon, and were in league and amitie with thee; Chap. 22. 20. will then leave thee, and joyn with the enemy against thee, Lam. 1. 2. See 2 King. 24. 3. Chap. 27. 3.

they will seek thy life] Heb. soul. Vers. 10. Chap. 11. 21. and 19. 7.

V. 31. a voyce as of a woman in travail] Isa. 13. 8. & 21. 3. Chap. 6. 24. & 30. 6. & 49. 22. 24.

the anguish as of her that bringeth forth her first child] Who are wont to have hardest labour, and least patience to endure it.

that bewaileth her self] Or, fetcheth deep sighs.

spreadeth her hands] Wringeth her hands for grief. Or, stretcheth them out for relief. Lam. 1. 17.

because of murderers] Mine enemies that murder without mercie, 2 Chron. 36. 17.

# CHAP. V.

Vers. 1. If ye can find a man] Any one: as Isa. 6. 11. Chap. 4. 29. Implying the great scarcitie of such men in Jerusalem: when a man might run a long time to and fro in the streets, and yet not meet with one good man, Psal. 12. 1. & 14. 2, 3. Isa. 54. 6, 7. Mic. 7. 1, 2.

that executeth judgement, that seeketh the truth] That dealeth uprightly and faithfully, Isa. 56. 1.

I will pardon it] I will spare the citie, and not destroy it, Gen. 18. 32.

V. 2. And though they say, The Lord liveth, &c.] Or, for (as Psal. 108. 12.) when. Heb. if. as Psal. 63. 6. Amos 7. 2. Though they pretend religion; (noted here by one part of it; as Chap. 3. 2. & 44. 26.) yet they do it, but in hypocrisie, and for evill ends, Matth. 23. 23. 2 Tim. 3. 5. Or, even when they swear, calling God solemnly to witnesse, they have no regard of truth, Isa. 48. 1.

they swear falsely] Heb. unto falsehood. as Isa. 42. 3. Or, in falsehood. Chap. 7. 9. Lev. 6. 3.

V. 3. are not thine eyes upon the truth] Doest thou not love uprightnesse and faithfull dealing? Psal. 51. 6. and respect those that use it? Psal. 11. 4, 5, 7. & 34. 15.

thou hast stricken them, &c.] Thou hast oft punished them: but



all in vain: they are no whit the better for it, Isa. 1.5. and 9.13.

Chap. 2.30.

they have refused to receive correction] Or, they refuse.

made their faces harder then a rock] Pro. 21.29. Zech. 7.12.

have refused to return] Or, refuse. Chap. 8.5.

V. 4. Surely these] Of the meaner sort.

know not the way of the LORD] Are ignorant; unacquainted with Gods word and wayes, Chap. 8.7. Joh. 7.49.

V. 5. they have known] Or, do know. are better acquainted with it; having had better breeding and means of instruction then others of meaner estate, Pro. 4.3.4.

these have &c.] Spoken, to the reproof and reproach of them, that should have governed and taught others better things; but were as farre out of the way as any, Chap. 6.13.

altogether] All of them; as well one as another, Psal. 14.3.

broken the yoke, and burst the bonds] Cast off Gods yoke; and the bonds of allegiance and obedience to him. Psal. 2.3. Lam. 3.27. Math. 11.29,30. Luk. 19.14,27.

V. 6. a lion] Nebuchadnezzar, with his armie, Chap. 4.7.

a wolf of the evenings] Or, deserts. Chap. 39.5. That liveth in the wait. Or, that uleth at evening to range abroad for his prey, Psal. 104.20. Hab. 1.8. Zeph. 3.3.

a leopard shall watch over their cities] The enemy shall watch over them, Chap. 4.16,17. as a leopard, that lyeth in wait for other beasts, to prey on them, Hof. 13.7.

their back-slidings are increased] Heb. are strong. Psal. 40.5,12. and 69.4.

V. 7. thy children have forsaken me] Chap. 1.16. and 2.13. Verf. 19.

sworn by them that are no gods] By false gods, idols, Gal. 4.8. forbidden, Joh. 2.3.7 and condemned here, as a forsaking of the true God. See Chap. 4.2.

when I had fed them to the full, &c.] The more love and kinnesse I shewed them, the lewder and looser they grew, Deut. 32.15. Hof. 4.7. Rom. 2.4,5. Jude 4.

they then committed adultery] To idolatrie adding adulterie; adultery corporall to spirituall, Num. 25.1,2. Hof. 4.11,14. Rev. 2.20.

V. 8. They were as fed horses] Ezek. 22.11.

neighed after his neighbours wife] Chap. 13.27.

V. 9. Shall I not visit] Verf. 29. Or, should I not punish. Isa. 10.12.

shall not my soul be avenged] Or, should I not be avenged. Isa. 1.14,24.

V. 10. Go ye up upon her walls, and destroy] He giveth the enemy full commission to destroy them, Chap. 34.22.

make not a full end] Yet not so, but that he will have some spared and saved. Verf. 18. Chap. 3.14. & 4.27 & 30.11.

take away her battlements] Raze her walls: the battlements whereof were as places of safeguard, Deut. 22.8.

they are not the LORDS] They are not the Lords people: and their shield therefore is gone from them, Num. 14.9.

V. 11. have dealt very treacherously] Heb. dealing treacherously have dealt treacherously. Isa. 24.10.

V. 12. They have belied the LORD] Giving no credit to his Prophets, and his word by them, 1 Joh. 5.10.

It is not he] Isa. 28.15.

neither shall we see sword nor famine] Or, suffer. Chap. 44.17.

V. 13. the prophets shall become wind] Their words are vain; and shall be of no effect, Deut. 32.47. 2 Chron. 36.16.

the word is not in them] The word of God: they speak not from him; nor doth he speak by them, Chap. 43.2. 2 Cor. 13.3.

thus shall it be done unto them] That which they threaten us with, shall befall themselves, 1 King. 22.24,27.

V. 14. Because ye speak this word] Or, thus, or, this thing. Chap. 42.4.

behold, &c.] See Chap. 1.9.

I will make my words in thy mouth fire, &c.] O Jeremiah: by putting in execution, what I have by thee menaced, Chap. 6.11. and 23.29.

V. 15. I will bring a nation upon you from farre] The Babylonians and Chaldeans, Deut. 28.49. Isa. 28.11. & 33.19. & 39.3,6,7. Chap. 1.15. & 6.22.

it is an ancient nation] Heb. a nation from antiquitie. That hath been a nation of note since Nimrods time, Gen. 10.10. Isa. 23.13.

whose language thou knowest not] Heb. hearest not. Isa. 36.11. Chap. 38.28.

V. 16. Their quiver is as an open sepulchre] To destroy and devour, Psal. 5.9.

V. 17. they shall eat up thine harvest, &c.] Lev. 26.16. Deut. 28.31,33.

V. 18. I will not make a full end with you] Still Gods favour appeareth to his people, whom he will not have utterly destroyed. Verf. 10. Chap. 4.17.

V. 19. Wherefore doth the LORD our God all these things unto us] Chap. 13.22. & 16.10.

then shalt thou answer them] Jeremiah. Chap. 15.2.

ye have forsaken me] Verf. 7.

shall ye serve strangers in a land that is not yours] As was before threatened, Deut. 28.47.48.

V. 21. O foolish people] Chap. 4.22.

without understanding] Heb. without heart. Hof. 7.11.

have eyes and see not] Isa. 6.9. & 42.20. Matth. 13.14. Joh. 12.40. Act. 28.26. Rom. 11.8.

V. 22. Fear ye not me, &c.] Will ye not be ruled by me, who rule and keep within compasse that most unruly creature of all other, the sea? Job 7.12. Psal. 65.7. & 93.4.

which have placed the sand for the bound of the sea] Job 26.10. & 38.10,11. Psal. 104.9.

by a perpetuall decree] Heb. a decree of perpetuall. Exod. 29.9.

V. 23. they are revolted and gone] Or, go on. Chap. 8.4,5.

V. 24. Neither say they, &c.] Neither can the apprehension of Gods might and greatnesse enforce them to fear him, verf. 22. nor the consideration of his mercy and goodnesse, induce them to serve him, Deut. 28.47. See Hof. 3.5.

that giveth rain] That which neither the false gods, nor the clouds can do, Chap. 14.22. Zech. 10.1.

both] Heb. and, as Chap. 17.26. Or, even, as Chap. 52.13.

the former and the latter] Deut. 11.14. Jcel 2.22.

he reserveth unto us the appointed weeks of the harvest] Or, that reserveth, as Isa. 63.8. verf. 7.26. That continueth unto us the seasons of the year, each in his turn and due time, Gen. 8.22. Or, that keepeth the time of harvest fair and dry for us: so that we have weather of either sort seasonably. See 1 Sam. 12.17,18. And he saith weeks, rather then moneths or dayes; alluding to that number of weeks, wherewith their harvest was limited in the Law, Levit. 23.10.15. Deut. 16.9,10.

V. 25. Your iniquities have turned away these things, &c.] If there be any restraint of Gods blessings, it is by reason of mans sinne. Psal. 107.17,34. Isa. 59.1,2.

V. 26. they lay wait as he that setteth snares] Or, that pry, as fowlers lie in wait. Pro. 1.11,17.

they set a trap, they catch men] Or, that set (as verf. 24.) a trap to catch, as Eccl. 8.3.

V. 27. As a cage is full of birds] Or, a coop. The fowlers cage or coup; whom he compareth them to. verf. 26. Psal. 91.3.

so are their houses full of deceit] Of goods got by deceit, Isa. 28.16. Chap. 3.24. Mic. 6.10. Zeph. 1.9.

V. 28. They are waxen fat] Deut. 32.15. verf. 7.

they overpasse the deeds of the wicked] Or, passe by evils. Heb. words, or, things, of evil. Psal. 65.3. They go beyond the very Heathen themselves in wickednesse, Chap. 2.33. Ezek. 5.6,7. Or, they escape evill occurrents, and judgements, that befall others, Psal. 73.5.

judge not the cause, the cause of the fatherlesse, &c.] Isa. 1.23. Zech. 7.10.

yet they prosper] Or, that they may prosper. Heb. and, as Mal. 1.9. They thrive with their wickednesse; and are so farre from any remorse, or fear of wrath for it, that they glory rather in it, Psal. 73.3,12. Job 21.7,15. Chap. 12.1,2. Hab. 1.3,4. Zech. 11.5. Or, They do not execute justice and judgement; that they might prosper, through Gods blessing upon them for the same. Chap. 22.15,16.

V. 29. Shall I not visit] Or, should I not punish. verf. 9. Chap. 6.6.

V. 30. A wonderfull and horrible thing] Or, Astonishment and filthinesse. Chap. 23.14.

V. 31. The prophets, &c.] Priests, Prophets and people were all alike faultie: and what good then could be expected? Chap. 6.13. Mic. 3.11.

prophecie falsly] Heb. in, or, by, falsehood. Chap. 14.14. and 23.25,26. Ezek. 13.6.

the priests bear rule by their means] Or, take into their hands. (Heb. hands, as Isa. 62.3.) Being by their help confirmed in their corrupt courses; which the true prophets reprov'd, Ezek. 13.22.

my people love to have it so] Like and love the false prophets lies and flatteries, better then Gods truth, Isa. 30.10. Mic. 2.6.

11. 2 Thes. 2.9,12.

what will ye do in the end thereof] What will be the issue of it? what will become of you at last?

## CHAP. VI.

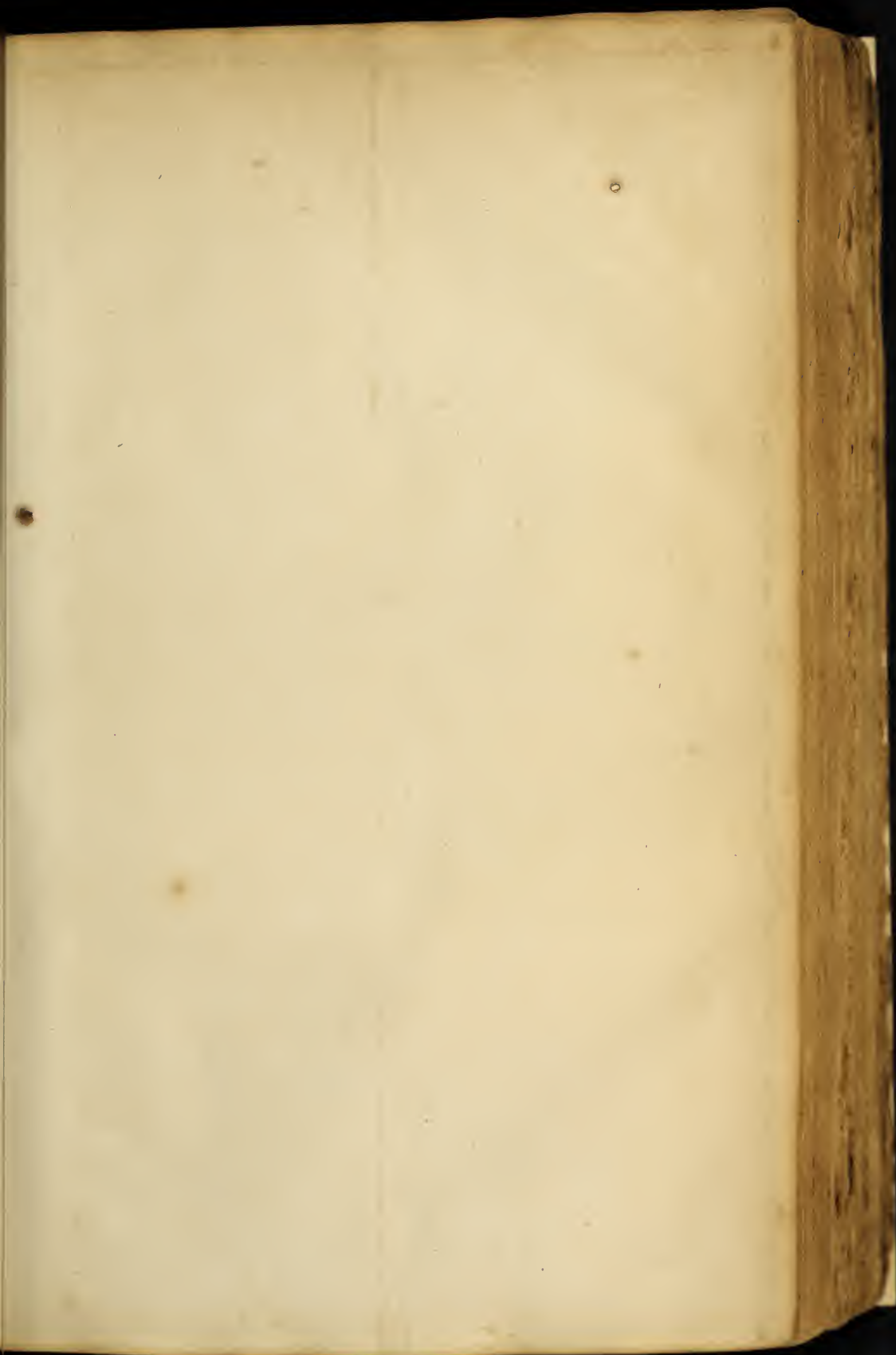
Verf. 1. **O** Ye children of Benjamin] Which Tribe had cleaved still to Judah, when the other ten revolted from them, 2 Chron. 11.12. Chap. 17.26.

gather your selves] Isa. 10.31. Chap. 4.5.

to flee out of the midst of Jerusalem] Or, out of Jerusalem. as Num. 14.44. As before they were advised to flee to Jerusalem for succour and safeguard, as a place of most strength, Chap. 4.5,6. thereby intimating the enemies neer approach to them: so now they are warned to quit her, lest they be destroyed with her: (as Isa. 52.11. Chap. 10.17. & 51.6.) thereby intimating, what should become of her, whom they had repaired unto for safety, Isa. 23.12.

blow the trumpet] Chap. 4.5. Hof. 5.8. & 8.1.







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8



in Tekoa] A citie of Judah, 1 Chron. 2.24. 2 Chron. 11.6.  
set up a sign of fire] A beacon: to give warning of the enemies approach.

in Beth-haccerem] A town, or fort, of Judah; situate, as the former, on the confines of Benjamin, Nchem. 3.14.

evil appeareth out of the north] Chap. 1.14. & 3.18. & 4.6.

great destruction] Heb. a great breach; or, breaking. Chap. 4.20. and 48.3.

V. 2. I have likened the daughter of Zion to a comely and delicate woman] Or, to a woman dwelling at home and delicate. She hath hitherto lived plentifully and daintily in her own land, Chap. 5.7.

V. 3. The shepherds] The Princes and Chieftains of Babylon, with their armies, Chap. 12.10.

with their flocks] Their Camp, Chap. 4.12.

they shall feed] Pitch and wait.

every one] Heb. a man. as Chap. 1.16.

in his place] Or, at his side, in his quarter. Heb. hand. Num. 2.

17. Deut. 23.12.

V. 4. Prepare ye warre] Heb. Sanctifie. as Chap. 12.3. and 22.7. Joel 3.9.

arise and let us go up at noon, &c.] The speech of the Babylonians, hastening to come before Jerusalem; and complaining, that they burn day-light; as doubting lest the night overtake them; but resolving, rather then fail, to set on her by night, Isa. 51.27.

the shadowes of the evening are stretched out] Or, decline. Psal. 102.11. & 109.23.

V. 5. let us destroy her palaces] Chap. 9.20.

V. 6. Hew ye down trees] To raise works for the siege, Deut. 20.19,20. He turneth his speech to the Chaldeans; as vers. 4. in whole person also he there speaketh.

cast a mount] Or, pour out the engine of shot. Isa. 37.33. Ezek. 26.8.

this is the citie to be visited] Or, punished. Chap. 5.9,29.

she is wholly oppressed in the midst of her] There is nothing but oppression in her. Or, she is full of it from the one end to the other. 2 King. 21.16. & 24.4.

V. 7. As a fountain casteth out her waters, &c.] Wickednesse, violence and oppression flow incessantly with her, as water from a spring, Psal. 55.9,11. Isa. 57.20.

violence and spoil is heard in her] Chap. 20.8.

before me continually is grief and wounds] Or, strokes. Chap. 30.

14. Their cruell courses in vexing and oppressing one another, are continually in mine eye, provoking me to proceed with all severitie against them, Psal. 109.15. Isa. 3.8,14,15. & 65.3.

V. 8. Behou instructed, &c.] Heb. corrected. Pro. 29.15. They are warned to amend by Gods chastisements, Chap. 31.18. lest he forsake them; and expose them to destruction, Psal. 94.12,13.

lest my soul depart from thee] Heb. be loosed. or, disjourned from thee. Gen. 32.25. Ezek. 23.17,18.

V. 9. They shall thoroughly glean the remnant of Israel as a vine] Heb. gleaning glean. The Chaldeans, after that they have once spoiled, or captived them, shall glean them again the second time, and the third, 2 King. 24.16,17. & 25.4,6,8,9,11. Chap. 16.16. & 52.28,30.

turn back thine hand as a grape-gatherer into the baskets] Gods speech to the Prophet, bidding him pull off the clusters of grapes from a vine represented unto him in a vision, untill he have plucked all, and bestowed them in the basket: Or, to the Chaldeans, enjoining them to spoil and plunder again and again, untill they have made havock of all: Or, of the Chaldeans, encouraging one another so to do: as vers. 4.

V. 10. To whom shall I speak, &c.] Isa. 28.9.

their care is uncircumcised] They regard no more the messages brought them from God, then as if they had some thick skin or film drawn over their ears, by means whereof they could not hear. Or, they have a meer carnall and fleshlie ear, that apprehendeth not, nor admitteth, any spirituall thing, Chap. 7.26. and 9.26. Act. 7.51. 1 Cor. 2.14. Col. 2.13.

the word of the Lord is unto them a reproch] Chap. 20.8.

they have no delight in it] They desire to hear vanities, Chap. 5.31. but Gods word they cannot brook, 2 Tim. 4.3.

V. 11. I am full of the fury of the Lord] The fire of Gods wrath before mentioned, Chap. 5.14. which he beginneth now to cast abroad among them; as seeing no remedie. 2 Chron. 36.16,17.

I am weary with holding] Job 32.18,20. Chap. 15.17. and 20.9.

I will poure it out] Heb. pouring, or, pouring I will pour: that is, I will surely poure; or without more ado, or further delay pour: A defective form of speech: the like see, Isa. 59.13. Chap. 14.5.

upon the children] Shewing, that the Chaldeans should have no mercy upon any, old or young, 2 Chron. 36.17. Psal. 137.8,9. Vers. 21. Hof. 10.14.

abroad] Or, in the streets. where children are wont to play together, Chap. 9.21. Zech. 8.5.

upon the assembly of young men together] The places where they meet to make merry together, Chap. 5.7. & 31.13.

the husband with the wife shall be taken] Or, man and woman. Heb. man with woman. The one sex with the other: no regard being had more to the one then to the other, Isa. 32.9,10.

that is full of dayes] Isa. 56.20.

V. 12. their houses shall be turned unto others] Deut. 28.30.

for I will] Or, when I shall. as Gen. 4.12.

stretch out my hand] Isa. 5.25. Chap. 15.6.

V. 13. For] Or, Because. as Chap. 3.25.

from the least of them even unto the greatest] A phrase used to expresse the generality of some qualitie or practise, good or bad, among all sorts of persons, 2 Chron. 34.30. Esth. 1.5,20. Chap. 31.34. & 42.8.

every one is given to covetousnesse] Isa. 56.11. Chap. 8.10.

from the prophet even unto the priest, &c.] Chap. 5.31.

V. 14. They have healed also the hurt, &c.] Heb. bruise. or, breach. Chap. 10.19. & 30.12.

slightly] As if it were but some slight hurt, that might easily be helpt, Chap. 8.11. Lam. 2.14. Ezek. 13.10.

Peace, peace] Thus by their flatteries and vain glossings, bearing them in hand that all should be well, they hardened the people against the menaces of Gods prophets, Chap. 4.10.

V. 15. Were they ashamed] Or, made they them ashamed. Were they ashamed themselves? Or, did they endeavour to bring the people to a sight and shame of their sinnes? Chap. 3.3. & 8.12.

they were not at all ashamed] Heb. ashamed ashamed.

neither could they blush] Heb. knew they to blush. as Isa. 56.11. Chap. 8.12.

they shall fall] Or, be slain.

among them that fall] Or, are slain. Psal. 63.10.

at the time that I visit them] Or, punish them. Chap. 5.9.

V. 16. Stand ye in the wayes and see] Consider seriously the severall courses, that men take or have taken in times past; that upon due examination, having discovered which is the right way, that leadeth to life and safetie, and which all Gods faithfull people have from time to time walked in, ye may keep constantly to it, Deut. 32.7. 1 Thes. 5.21. 1 Joh. 4.1.

ask for the old paths] Heb. paths of age, or, antiquitie. Isa. 8.20. Mal. 4.4. Luk. 16.29.

where is the good way] Or, which of them is the right, or, the best way. 1 Thes. 5.21.

ye shall find rest] Isa. 28.12. Matth. 11.29.

for your souls] Or, your selves. Isa. 55.2,3.

We will not walk therein] Chap. 18.12.

V. 17. I set watchmen over you] Prophets and Ministers, to give warning of what they see approaching, Ezek. 2.17. and 33.2,7.

Hearken to the sound of the trumpet] Isa. 58.1. Chap. 4.5.

We will not hearken] Chap. 22.21. & 44.16.

V. 18. hear ye nations] God taketh all the world to witnesse, even the senseless creatures, of the obstinacie of his people, and the equitie of his carriage towards them: turning his speech to others, because they will not hear. So Isa. 1.2.

what is among them] Or, how is it with them.

V. 19. Hear, O earth] Chap. 22.29.

the fruit of their thoughts] Pro. 1.31.

nor to my law, but rejected it] Or, and as for my law, they have also rejected it. as Isa. 32.1. & 59.21.

V. 20. To what purpose, &c.] Isa. 1.11. & 66.3. Amos 5.21. Mic. 6.6, &c.

incense from Sheba] Isa. 60.5.

the sweet cane] Isa. 43.24.

your burnt-offerings are not acceptable, &c.] Chap. 7.21.

V. 21. I will lay stumbling-blocks before this people, &c.] Means and instruments of ruine and destruction: to wit, the enemies forces. Vers. 22.

the fathers and the sonnes together shall fall, &c.] They shall perish promiscuously, one with another. 2 Chron. 36.17. vers. 11. Chap. 13.14.

V. 23. Behold a people cometh] Chap. 5.15. & 50.41.

from the north-country] From Babylon. Chap. 1.15. & 5.15. & 10.22. & 25.9.

V. 23. They shall lay hold on bow and spear] Chap. 50.42.

they are cruel] Chap. 21.7.

their voice roareth like the sea] Isa. 17.12.

V. 24. our hands wax feeble] Through fear of the enemy. Chap. 30.5,6. & 50.43.

anguish hath taken hold of us, and pain, as of a woman in travail] Chap. 4.31. & 13.21.

V. 25. Go not forth into the field] Keep within the fenced cities, and places of fastnesse. Chap. 4.5,6. & 8.14.

nor walk by the way] Shun the common roads; and betake your selves to by-ways: as people are wont to do, when the passages are dangerous, Judg. 5.6.

fear is on every side] Chap. 20.3. & 46.5.

V. 26. gird thee with sackcloth] Chap. 4.8. & 25.34.

wallow thyself in ashes] Mic. 1.10.

make thee mourning, as for an only sonne] Zech. 12.10.

most bitter lamentation] Heb. lamentation of bitterness] Chap. 31.15.



the spoiler shall suddenly come upon us] Or, is come upon us. The King of Babylon, with his forces, Chap. 48.8.

V. 27. I have set thee for a towre, and a fortresse] Or, To try have I set thee, as a fortresse; or, on a watch tower. Isa. 23.13. and 32.14. I the Lord have appointed thee my Prophet, (sufficiently supported and fenced, that thou needest not fear: Chap. 1.18. and 15.20.) as a sentinel standing on a watch-towre, Isa. 21.5,8. Hab. 2.1. to espie and descric the manners and courses of this people.

that thou mayest know and try their way] To search and sift them: and to try them, as a founder doth metal; Psal. 66.10. that thou maist discover, what they are; sever the good from the bad; and work out of the bad their wickednesse, if it may be. Chap. 15.19.

V. 28. They are all, &c.] The Prophets censure of them, upon his search and surveigh.

grievous revolvers] Heb. revolvers of revolvers; as Hof. 10.15.

they are brasse and iron] Base metall; droffie matter. Isa. 1.21. Ezek. 22.18.

corrupters] Or, corrupt. Isa. 1.4.

V. 29. The bellows are burnt, &c.] All the pains and labour that hath been taken about refining of them, is lost. Isa. 49.4.

the lead] Or, time; used for separation of metals; is wasted, or spent.

the wicked] Or, their wickednesse. Heb. evill things; as Psal. 78.49.

are not plucked away] Their droffie wickednesse will not be wrought out of them. Ezek. 24.12,13.

V. 30. Reprobate silver] Or, refuse silver. Psal. 15.4. Isa. 1.22. Prov. 26.23. Lam. 3.45.

shall men call them] Or, shall they be called; as Mal. 1.4.

## CHAP. VII.

Verf. 1. **T**He word that came to Jeremiah] See Chap. 1.2.3.

V. 2. Stand in the gate] Or, in the porch, or, at the entry. Chap. 26.2.

V. 3. amend your wayes] Heb. make good. Verf. 5. Chap. 18.11. & 26.13.

V. 4. Trust ye not in lying words] Heb. words of falshood. Chap. 14.14. & 23.26. See Chap. 28.15. & 29.31. Beleeve not your false-prophets their groundlesse promises: nor trust to the Temple and externall services therein performed; as if these things could secure you. Mic. 3.11. 1 Cor. 10.1-5.

the temple of the Lord are these] These buildings are Gods Temple; his house, which he will hold and uphold for ever. Psal. 132.14. 2 Chron. 33.7,8.

V. 5. if ye thoroughly amend your wayes] Heb. making good make good. Verf. 3.

if you thoroughly execute judgement] Heb. doing do judgement, or, right. Chap. 22.4.

between a man and his neighbour] Or, between man and man. Chap. 22.8.

V. 7. Then will I cause you to dwell in this place] Upon these conditions I will continue with you, and I will continue you in this place: I will be a faithfull God to you, if you be a loyall people to me. Deut. 4.40. & 26.16-19. Psal. 81.13-16. and 132.12.

V. 8. ye trust in lying words] Verf. 4.

that cannot profit] Heb. not to profit. Isa. 44.10.

V. 9. swear falsely] Heb. to falshood. Chap. 5.2.

walk after other gods] Judg. 5.8.

whom ye know not] Have had no such proof of, as ye have had of me. Isa. 43.10.

V. 10. stand before me in this house] Ezek. 23.39.

which is called by my name] Heb. whereupon my name is called. Verf. 11.14.30. Chap. 32.34.

We are delivered to do all these abominations] Or, shall be delivered, &c. That we may return to the committing of these things again freely, as formerly we have done. Ezek. 23.38,39. Or, notwithstanding that we have done them, yet we shall do well enough, and be safe enough for all that. Mal. 3.15.

V. 11. In this house which is called by my name] Isa. 56.7.

become a den of robbers] Will ye make mine house, as an hole, or a den, for thieves and robbers to shrowd and shelter themselves in? Matth. 21.13. Mark 11.17. Luke 19.46.

V. 12. go ye now unto my place which was in Shiloh] If ye think that my Temple will secure you, go to Shiloh, and see how mine Ark and Tabernacle secured those, with whom they formerly so long abode.

where I set my name at the first] Where I first placed those solemne signes and pledges of my speciall residence among you. Deut. 12.11. Josh. 18.1. 1 Sam. 1.3,7. & 4.3,4.

see what I did to it] How I suffered them to be discomfited by the enemy, my Priests to be slain, and mine Ark to be taken; which, though it were brought back, yet never returned again to Shiloh. 1 Sam. 4.10,11. Psal. 59-67. Chap. 26.6.

V. 13. rising up early] I have warned you by my Prophets, from

time to time without intermission. Isa. 65.2. Chap. 11.7. & 35.15. Verf. 25. See Chap. 25.3.

I called you, but ye answered not] Prov. 1.24. Isa. 65.12. and 66.4.

V. 14. this house which is called by my name] Verf. 10.11.

as I have done to Shiloh] 1 Sam. 4.10.11. Psal. 78.60. & 132.6. Chap. 26.6.

V. 15. I will cast you out of my sight] Send you away into captivity; as I have done the ten tribes: 2 King. 17.6. whereof Ephraim was a chief partie. Isa. 7.2.

V. 16. Therefore] Heb. And: as Chap. 1.17.

pray not thou for this people] To assure them, that he was fully resolved, to bring evill upon them, he forbiddeth the Prophet to sollicite him in their behalf. Exod. 32.10. Chap. 11.14. and 14.11.

for I will not hear thee] Intimating, that the prayers even of the godly cannot avail those, that will go on obstinately in their wicked courses, rejecting all means of mercy offered them. 1 Sam. 15.35. Chap. 15.1.

V. 18. The children gather wood, &c.] They train up their children in the practise of idolatry: men, women and children are all employed in it: Chap. 44.19. (for the word signifying the Sunne in Hebrew, is as well feminine as masculine.)

to make cakes to the queen of heaven] Or, frame, or, workmanship of heaven. Chap. 44.17. Either to the Sunne, or to the Moon; or to the whole host of heaven. Deut. 4.19. 2 King. 23.5. 2 Chr. 33.5. Chap. 8.2. Ezek. 8.16.

that they may provoke me to anger] Not, that they did it purposely for that end; but that this therefrom must needs ensue. Chap. 27.10.

V. 19. Do they provoke me to anger, do they not provoke themselves to the confusion of their own faces] Or, Is it against me, that they provoke me to wrath? Am I any whit the worse for it? is it not rather against themselves? doth it not tend rather to their owne ruine? (as Isa. 57.11.) Job 35.6,8. Chap. 11.17. Verf. 6.

1 Cor. 10.22.

upon man and upon beast, &c.] I will bring an utter desolation upon it. Chap. 4.25. & 12.4. Zeph. 1.3.

it shall burn, &c.] Isa. 34.9,10. Chap. 4.4.

V. 21. Put your burnt-offerings unto your sacrifices] Dispose of them as ye please; and eat the flesh of them your selves: for I neither desire, require, nor regard them. Isa. 1.11. & 29.1. Chap. 6.20. Amos 5.21.

V. 22. I spake not unto your fathers concerning burnt-offerings and sacrifices] Heb. concerning the matter of. Chap. 52.34. I required of them, not so much sacrifices, as obedience: 1 Sam. 15.22. Hof. 6.6. Mark 12.33. and the sacrifices, to be testimonies of their allegiance to me; and seals of the covenant between me and them then made. Exod. 24.8. Psal. 50.5. Chap. 34.18.

V. 23. this thing commanded I them] Chap. 11.4.

Obey my voice] Deut. 6.3. Heb. hear. Verf. 24.

I will be your God, and ye shall be my people] Exod. 19.5. Levit. 26.12.

walk ye in all the wayes that I have commanded you, &c.] Deut. 5.33.

V. 24. they hearkned not] Deut. 29.19. Psal. 81.12. Chap. 3.17. & 9.13. & 11.8.

in the imagination] Or, stubbornnesse.

went backward] Heb. were backward. Were like a restie jade; that maketh more backward, the more the rider putteth him onward. Isa. 1.4,5. Chap. 15.6.

V. 25. I have even sent unto you all my servants the prophets] 2 Chron. 36.15.

V. 26. they hearkned not] Verf. 13.24.

hardened their neck] Chap. 16.12. & 17.23. & 19.15.

did worse then their fathers] Went on from evill to worse: Chap. 9.3. so far were they from amendment.

27. Therefore thou shalt speak all these words unto them, but they will not hearken] Or, And when thou shalt speak, &c. yet they will not hearken unto thee: as Chap. 2.35. God will have him speak, admonish, warn, and do his dutie, though they refuse to hear; to make them the more inexcusable. Ezek. 2.5,7. & 3.7,12.

thou shalt also call unto them, but they will not answer thee] Or, when thou shalt call, they will not answer thee.

V. 28. But] Or, Therefore: as Chap. 6.11.

nor receiveth correction] Or, instruction. Chap. 6.8.

V. 29. Cut off thine hair] In token of mourning. Job 1.20. Isa. 15.2. Mic. 1.16.

take up a lamentation on high places] Chap. 3.21.

for saken the generation of his wrath] This whole race; against whom he is incensed for their sinnes. Mal. 1.5.

V. 30. they have set their abominations, &c.] 2 King. 21.4-7. 2 Chron. 36.14. Chap. 32.34.

in the house which is called by my name] Verf. 10.11.

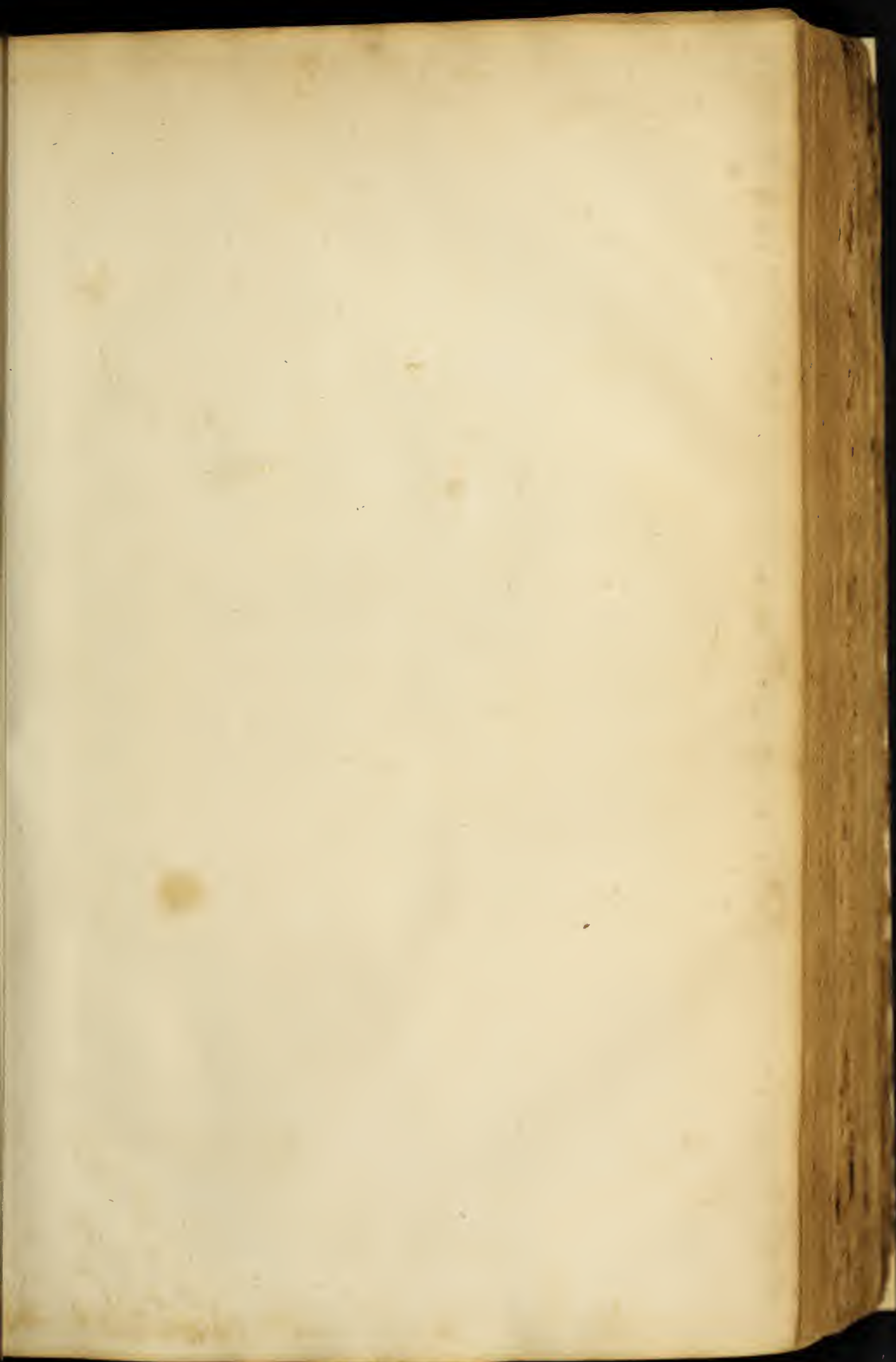
V. 31. built the high places] 2 King. 23.10. Chap. 19.5.

Tophet] Of this see Isa. 30.33.

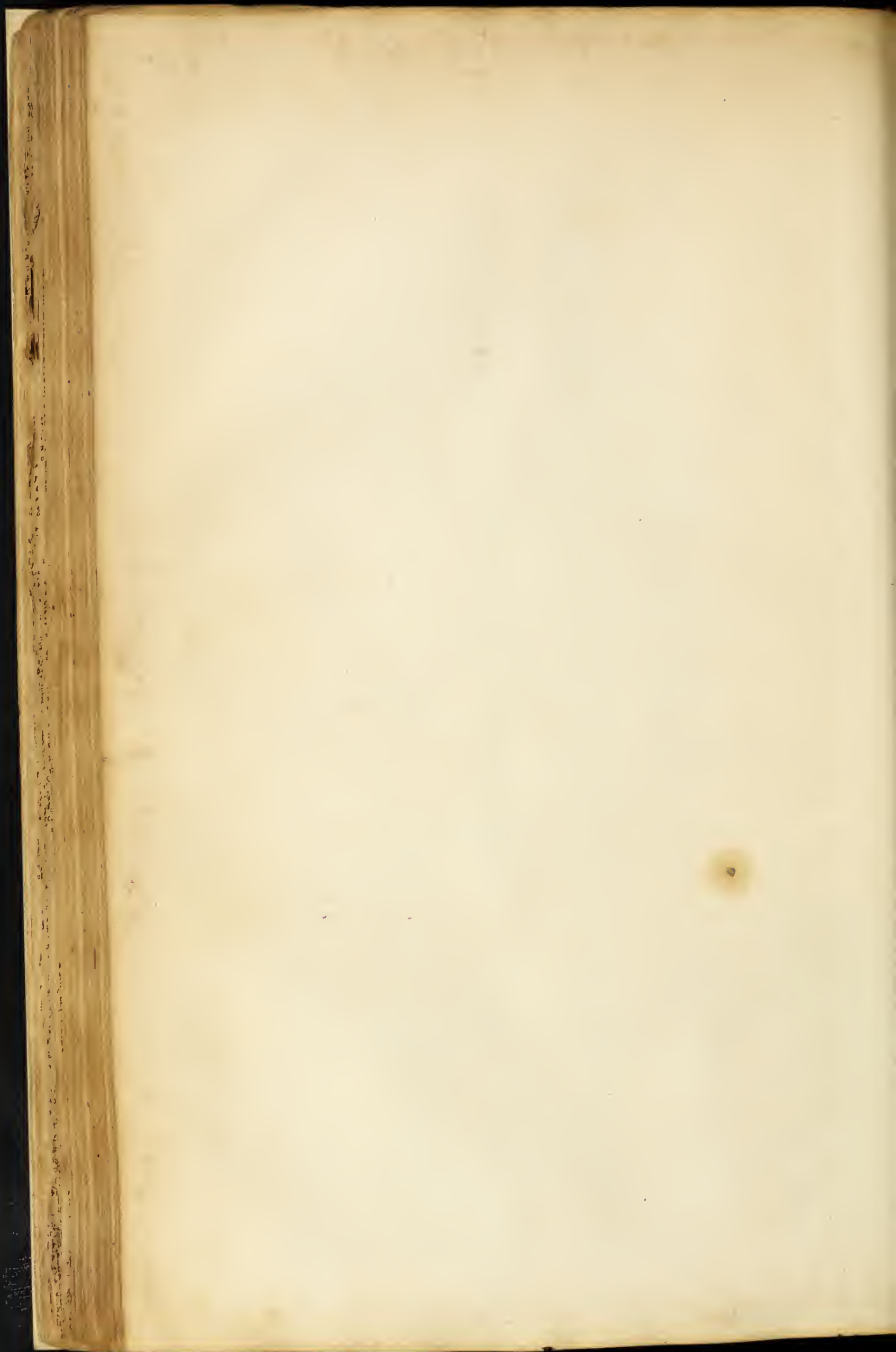
which I commanded them not] But expressly forbade; Levit. 18.21. & 20.3. Deut. 18.10.

neither came it into my heart] Heb. came it upon my heart. Chap. 3.16.











V. 32. *the dayes come, &c.* ] Chap. 19. 6.

V. 33. *the carcasses of this people* ] Deut. 28. 26. Chap. 16. 4. &

34. 20. *shall be meat for the fowls of the heaven, &c.* ] For want of persons to bury them, and place convenient to bury them in. Psalm

79. 2, 3. *none shall fray them away* ] Deut. 28. 26. Isai. 17. 2.

V. 34. *Then will I cause to cease from the cities of Judah, &c.* ] Isai. 24. 7, 8. Chap. 16. 9. & 25. 10. & 33. 11. Ezek. 26. 13. Hof.

2. 11. Rev. 18. 23. *the voice of the bridegroom, and the voice of the bride* ] Such marriage songs and melodious musick, as is usuall at solemn weddings. Psalm 78. 63.

### CHAP. VIII.

Verf. 1. **T**hey shall bring out the bones of the kings of Judah ] The enemy, for greedinesse of gain, or in extremitie of despite, shall rife their graves; and lay their carcasses before their idols, which they worshipped, while they lived. 1 King. 13. 2.

2 King. 23. 14, 20. Levit. 26. 30. V. 2. *whom they have served* ] Chap. 7. 18. Ezek. 8. 16. 2 King.

23. 6. 2 Chron. 33. 5. *they shall be for dung upon the face of the earth* ] Chap. 9. 22. and

16. 4. V. 3. *death shall be chosen rather then life* ] They shall with rather to die then to live, as being weary of their lives, by reason of those grievous calamities, that shall then and there befall them. Job. 3. 20, 21. & 7. 15. 1 King. 19. 4. Rev. 9. 6. & 14. 13.

V. 4. *Shall they fall, and not arise* ] Or, *When men fall, will they not rise* ? Is there any man so absurd and widsse; who; when he hath by accident got a fall, will lie still, and not assay to rise ? or, that will refuse to be holpen up again, by such as offer him their help ? Eccl. 4. 10.

*shall he turn away, and not return* ] Or, *will not one, that hath gone aside, return* ? Will not any man that hath unwittingly gone out of his way, desire to come into it again, and be willing to receive direction from those, that would set him again in it ?

V. 5. *Why then is this people of Jerusalem slidden back, by a perpetual back-sliding* ] What is the reason then, that this people, contrary to mens usuall manner in such case, having gone out of the right way, and being in a wrong way, yet will go on still in it, and refuse to be reduced ? Chap. 5. 3.

*they hold fast deceit* ] They stick fast to their wicked courses. Psalm 36. 3. Chap. 9. 6. Or, to those vain tales, that their false prophets deceive and delude them with. Chap. 5. 31. & 14. 14. and 23. 26. Isai. 30. 10.

*they refuse to return* ] Chap. 5. 6.

V. 6. *I hearkned and heard* ] The speech either of the Prophet, or of God himself, implying his longing expectation and earnest desire of their repentance: expressed by a phrase borrowed from the practise of men that are wont diligently and constantly to listen after that which they much desire to hear. Psalm 85. 8. Isai. 50. 4.

*they spake not aright* ] Chap. 23. 10.

*every one turned to his course* ] Heb. *a man*: as Chap. 1. 16. and 6. 3.

*as the horse rusheth into the battell* ] They runne headlong after their own lusts and fancies, like an head-strong horse; and will not be restrained. Job 39. 21-25. Chap. 2. 23, 24.

V. 7. *the fowls* ] Isai. 1. 3.

*knoweth her appointed times* ] They observe the due times of their coming and going from place to place, according to the seasons of the year: Job 39. 26. Cant. 2. 12. observe, as knowing. Psalm 104. 19.

*my people know not the judgement of the Lord* ] They take no notice of Gods courses and dealings with them: of the seasons of grace, wherein he offereth himself to them; and of the times of his wrath, wherein he sheweth himself displeased with them. Isa. 5. 12. Chap. 5. 4. Luke 12. 56. & 19. 42, 44.

V. 8. *How do ye say, We are wise* ] Ye Priests and Prophets, that should instruct the people. Mal. 2. 7. See the like Isa. 19. 11.

*the law of the Lord is with us* ] As they presumed much on the Temple, Chap. 7. 4. so they vaunted much of the Law. Chap. 18. 18. Rom. 2. 17, 18.

*certainly in vain made he it, the pen of the scribes is in vain* ] Or, *the false pen of the scribes worketh for falsehood*. Heb. *in*, or, *unto falsehood*: as Levit. 6. 3. Chap. 5. 2. Or, *in vanity*: as 1 Sam. 25. 21. Chap. 3. 23. The law doth you no good, nor need it have been penned and published, for ought ye learn by it. Hof. 8. 12. Or, Your Scribes and Doctors, that should interpret the Law, deal falsely and pervert it. Psalm 94. 20. Isa. 10. 1. Verf. 10.

V. 9. *The wise men are ashamed* ] Or, *have they been ashamed*. Or, *have they made themselves ashamed*, &c. The wisest among you may well be ashamed of their ignorance and folly. Rom. 1. 22. Or, shall not with all their wisdom be able to keep themselves from being dismayed, confounded, capued. Isa. 47. 10-14. Or, reading the words by way of interrogation, Have these wise men, as they reckon themselves, brought the people by their instructions and

admonitions to be ashamed of their evill courses; or have they been thereby cast down and humbled, and so caught by them, (Luke 5. 10. Jud. 23.) and brought to repentance? See verf. 12. Chap. 6. 15.

*they have rejected the word of the Lord* ] They set light by, and regard not that Law, which they vaunt so much of. Chap. 6. 10. Rom. 2. 23.

*and what wisdom is in them* ] Heb. *the wisdom of what thing is in them*? What wisdom can they have, when as all true wisdom consisteth in that word, which they so reject? Psalm 19. 7. and 119. 130. Prov. 2. 6. 2 Tim. 3. 15.

V. 10. *will I give their wives unto others* ] Deut. 28. 30-33. *every one from the least even unto the greatest is given to covetousnesse, &c.* ] Isa. 56. 11. Chap. 6. 13.

V. 11. *They have healed, &c.* ] Chap. 6. 14.

*the hurt* ] Heb. *breach*. Verf. 21. Chap. 30. 12.

*slightly* ] They make a slight matter of it; like an unfaithfull Physician or Chirurgion, that forbearth to inform his patient of the dangerousnesse of his hurt or disease. Chap. 10. 19. Lam. 2. 14.

*Peace, peace, &c.* ] Ezek. 13. 10.

V. 12. *Were they ashamed* ] Or, *Did they make ashamed*? 2 Sam. 19. 5. *they were not at all ashamed* ] Chap. 3. 3. & 6. 15.

*neither could they blush* ] Heb. *knew they to blush*. Chap. 6. 15. Zeph. 3. 5.

V. 13. *I will surely consume them* ] Or, *In gathering I will consume*; or, *I will utterly take them away*. Zeph. 1. 2.

*no grapes on the vine* ] All means of food and relief shall be taken away from them: Hof. 2. 9. Joel 1. 7, 12. Hab. 3. 17. Mat. 21. 19. Luk. 13. 6. the enemy having destroyed and devoured all before them. Verf. 16.

V. 14. *Why do we sit still, &c.* ] The speech of the people, seeking shelter in their distresse; Chap. 4. 5, 6. and then at length beginning to see an hand of God in those things that befell them; and deeming it in vain therefore to make head against the enemy. Exod. 14. 25.

*let us be silent there* ] Or, *quiet*. Isai. 62. 7. Lam. 3. 28.

*for* ] Or, *surely*. Isai. 63. 16. or, *since that*; as Chap. 10. 7.

*our God hath put us to silence* ] He that was in times past our protector and encourager, hath now forsaken us, and taken our courage so from us, that we dare not so much as once open our mouthes against our adversaries, much lesse lift up the hand against them. Exod. 11. 7. Josh. 10. 21. Psalm 38. 13, 14 & 39. 9. Lam. 3. 28.

*given us water of gall to drink* ] Or, *water of poison*. Or, *juice of hemlock*. The word is sometime used for the poison of serpents: Deut. 32. 33. sometime for a poisonous herb; such as hemlock or henbane. Hof. 10. 4. The meaning is; Hath brought us into extreme affliction and bitterness of spirit. Ruth 1. 20, 21. Lam. 3. 19. Chap. 9. 15. & 23. 15.

V. 15. *We looked for peace* ] Chap. 14. 19.

V. 16. *from Dan* ] Chap. 4. 15.

*the neighing of his strong ones* ] Chap. 47. 3.

*all that is in it* ] Heb. *the fulnesse thereof*. Psalm 24. 1.

*the citie* ] Jerusalem. Chap. 4. 29.

V. 17. *I will send serpents, &c.* ] The Chaldeans; whose cruelty no means should mitigate. Chap. 4. 25.

*which will not be charmed* ] Psalm 58. 4, 5. Eccles. 10. 11.

V. 18. *my heart is faint* ] Lam. 1. 22.

*in me* ] Heb. *upon me*.

*because of them that dwell in a farre countrey* ] Heb. *because of the countrey of them that are farre off*. Her enemies that come from a remote place. Chap. 5. 15. & 6. 22.

*Is not the Lord in Zion? is not her king in her* ] Hath God, say they, forsaken his people? Have they neither God, nor king to save them? Hof. 10. 3. & 13. 10, 11.

*why have they provoked me to anger* ] Gods answer, rendring a reason of his forsaking them. Isa. 1. 4. Chap. 7. 18.

*strange vanities* ] Chap. 14. 22.

V. 20. *The harvest is past, the summer is ended, and we are not saved* ] Long have we looked for succour; but none cometh. Verf. 15.

V. 21. *the hurt* ] Heb. *breach*. Verf. 11.

*I am black* ] I go in black: or, I mourn and am in heavinesse. Chap. 14. 2.

V. 22. *Is there no balm in Gilead* ] No humane helps are able to save us. Gilead being famous for the most sovereign balm. Ch. 46. 12. Or, as others, our spirituall Physicians, our Priests and Prophets, residing at Gilead, Hof. 6. 8. afford us now no help or comfort.

*why then is not the health of the daughter of my people recovered* ] Or, *why is not the daughter of my people recovered*? Heb. *why is not cure*; or, *recovery gone up*? 2 Chron. 24. 13. Chap. 30. 17.

### CHAP. IX.

Verf. 1. **O**H that my head were waters, &c. ] Heb. *Who will give my head waters, &c.* as Psalm 55. 6. or, *make my head waters, &c.* as Hof. 11. 8.



The Prophets exceeding great compassion towards his people : who could never sufficiently lament the calamities, which he foresaw ready to befall them ; and the procuring causes thereof, their finnes. *Isai. 22. 4. Chap. 4. 19. & 13. 17. & 14. 17.*

for the slain ] Those that are as sure to be slain by the Chaldeans, as if they were already slain. as *Gen. 20. 3. Chap. 32. 24. Ezek. 21. 14. Job. 3. 18.*

the daughter of my people ] See *Isai. 22. 4.*

V. 2. Oh that I had in the wilderness ] Heb. *who will give me,* &c. as *Verf. 1.* As being better, quieter, and more comfortable living among wild beasts, then with such as this people were. *Pfal. 55. 7. Prov. 21. 19. Eccles. 25. 18, 22. Heb. 11. 38.*

a lodging-place of wayfaring men ] Or, for travellers. Such a lodge, as is built for travellers to rest in by the way, where no housing is near.

all adulterers ] Turned away from God : and addicted also to looseness of life. *Chap. 5. 7, 8. & 23. 10.*

an assembly of treacherous men ] Or, in the day of assembly restless. *Ezek. 23. 38, 39.* Either a whole rout of wicked wretches ; *Chap. 5. 1.* or, such as carry themselves wickedly, even on those days of solemn assembly, whereon they ought to be most holy. *Lev. 23. 26. Numb. 29. 35. Isai. 58. 3, 4.*

V. 3. they bend their tongues like their bow for lies ] To belye and slander their neighbour ; and thereby to wound him in his name, state, or life. *Verf. 8. Psal. 64. 3. & 120. 2-4.*

for they proceed ] Or, but proceed. as *Pfal. 118. 17.*

from evil to evil ] *Chap. 7. 26.*

they know not me ] This cometh last, as the cause of all the former. *Chap. 4. 22. Hof. 4. 1.* See the like, *Mal. 3. 5. Rom. 3. 18.*

V. 4. Take ye heed every one of his neighbour ] Or, friend. *Chap. 22. 8. Chap. 12. 6. Mic. 7. 5, 6.*

every brother ] All are corrupt : and there is no finding of an honest man, whom one may trust ; be he never so near, or pretend never so much fidelitie and friendship. *Pfal. 12. 1, 2. Prov. 20. 6.*

will utterly supplant ] Heb. *supplanting supplant.* Over-reach a man ; and trip up his heels : a figurative speech taken from the practise of runners and wrestlers. *1 Theff. 4. 4.* an allusion to the name of Jacob, *Gen. 27. 36. Hof. 12. 2.*

walk with slanders ] Carrying tales to and fro ; and divulging false reports : forbidden, *Lev. 19. 16.*

V. 5. They will deceive ] Or, mock. *Job 13. 9.* or, beguile. *Gen. 21. 7.*

every one his neighbour ] Or, one another. as *Verf. 20. Zech. 8. 10.*

they have taught their tongue to speak lies ] They are so enured to lying, that they cannot leave it. *Chap. 13. 23.* Or, enured ; accustomed. *Chap. 2. 24.*

wear themselves to commit iniquitie ] They take pains to do evil, and tire out themselves in it. *Pfal. 7. 14. Isai. 5. 18.*

V. 6. Thine habitation is in the midst of deceit, &c. ] Or, among ( *Chap. 40. 5.* ) deceitfull ones, as *Pfal. 109. 2. Prov. 12. 24.* Thou, my Prophet, livest among a company of deceitfull persons : who will rather stick to their deceitfull courses, then leave them to come home to me. *Chap. 8. 5.* or, who trusting to them, refuse to regard me. *Job 21. 14. Psal. 52. 7. Isai. 28. 15. & 30. 12.*

V. 7. I will melt them, and try them ] With the fire, and in the furnace of affliction ; to sever the wicked from them, and to refine the residue. *Isai. 1. 25. & 4. 4. & 49. 10. Dan. 11. 33. Mal. 3. 3.*

how shall I do ] Or, what else should I do.

for the daughter of my people ] *Verf. 1.*

V. 8. Their tongue is as an arrow shot out ] *Verf. 3. Psal. 64. 3.*

it speaketh deceit ] *Pfal. 12. 2. & 120. 3.*

one speaketh peaceably, &c. ] Or, when a man speaketh peaceably. Heb. *peace.* as *Pfal. 85. 8.*

but in heart he layeth his wait ] Or, he then ( as *Chap. 1. 4.* ) layeth wait for him in his heart. *Pfal. 28. 3. & 55. 22. Heb. in the midst of him. Chap. 4. 14.*

V. 9. Shall I not visit them for these things ? &c. ] Or, Should I not punish. as *Chap. 5. 9, 29.*

shall not my soul ] Or, should I not. as *Chap. 12. 7.*

V. 10. For the mountains will I take up a weeping, &c. ] Implying, that all places about Jerusalem should be destroyed. *Pfal. 125. 2. Chap. 17. 3.*

for the habitations of the wilderness ] Or, pastures ( as *Joel 2. 22.* ) of the plain. *Isai. 63. 13.*

burnt up ] Or, desolate. *Chap. 9. 12. & 46. 19.*

that none can passe through them ] Or, not any passeth. Heb. *without man* ( *Chap. 5. 1.* ) passing. *Chap. 2. 6. Verf. 12.*

neither can men heare the voice of the cattel ] Or, nor is the voice of cattel heard there. Heb. *do they hear.* as *Isai. 62. 12.* The lowing of oxen, and bleating of sheep, *Judg. 5. 16. 1 Sam. 15. 14.* that had wont to graze and feed there.

both the fowl of the heavens and the beast ] Heb. *from the fowl even to the beast,* &c. *Chap. 50. 3.*

they are gone ] Because nothing is left, that may sustain either. *Chap. 4. 25. & 12. 4.*

V. 11. I will make Jerusalem heaps ] *Isa. 25. 2. & 37. 26. Psal. 79. 1.*

a den of dragons ] *Chap. 10. 22. Isai. 34. 13.*

the cities of Judah desolate ] Heb. *desolation.*

without an inhabitant ] *Chap. 4. 7.*

V. 12. Who is the wise man that may understand this ] Where is the wise man among all your wise ones, *Chap. 8. 8.* that taketh notice of this, or apprehendeth the reason of it ? which indeed none but those, who are truly wise, can do. *Pfal. 107. 43. Hof. 14. 9.*

that he may declare ] Or, let him shew.

for what the land perissheth ] Or, why doth the land perish, &c. or, why the land perissheth, &c.

like a wilderness that none passeth through ] *Chap. 2. 6. Verf. 10.*

V. 13. Because they have forsaken my law, &c. ] Gods answer, by the Prophet, rendring the true reason of this their calamitie ; which they ascribed to other causes. *Lam. 3. 37-39.*

V. 14. walked after the imagination of their own heart ] Or, stubbornness. *Chap. 7. 24. & 11. 8. 1 Pet. 1. 18.*

which their fathers taught them ] Which yet shall not excuse them : but both father and child being alike wicked, shall alike perish. *Chap. 6. 11, 21. & 7. 18.*

V. 15. I will feed them with wormwood ] *Chap. 8. 14. & 23. 15.* give them water of gall to drink ] Or, juyce of hemlock. *Hof. 10. 4.*

V. 16. I will scatter them also among the heathen, &c. ] *Lev. 26. 33. Deut. 28. 64. Chap. 15. 4, 7.*

V. 17. call for the mourning-women ] Since that ye cannot mourn your selves, hire others to do it. Or rather, make a very solemn lamentation ; as at great funerals, where some were hired usually to mourn, and to make exquisite lamentation ; women especially, that professed that trade, and could do it skilfully. *2 Chron. 35. 25. Job 3. 8. Eccl. 12. 5. Amos 5. 16.*

V. 18. our eyes may run down with tears ] *Verf. 1. Chap. 14. 17.*

V. 19. we have forsaken the land ] Or, left the land. *Chap. 4. 19.* Being compelled to leave it, as forced out of it. *Isa. 6. 12.*

our dwellings have cast us out ] As being weary of us, for our iniquities ; and even spewing us out. *Lev. 18. 18. & 20. 12.*

V. 20. Yet ] Or, Therefore. as *Pfal. 116. 10.*

teach your daughters wailing ] Call all together, to make lamentation ; *Amos 5. 16.* and teach them before-hand how to do it. *Verf. 17.* Implying, that so great should the calamitie be, that no lamentation might seem sufficient. *Lam. 1. 12. & 2. 13.*

every one her neighbour ] Or, one another. as *Gen. 11. 2. Verf. 5.*

V. 21. death is come up into our windows ] Destruction cometh in so every way upon us, that there is no possibilitie to avoid it. *Isa. 24. 18. Ezek. 21. 14. Joel 2. 9.*

is entered into our palaces ] Our strongest places cannot keep it out. *Chap. 6. 5. & 17. 27. Lam. 2. 5.*

to cut off ] Or, it proceedeth to cut off.

the children from without, &c. ] So that there is no safetie to any, either at home, or abroad. *2 Chron. 15. 5. Lam. 4. 18, 19. Zech. 8. 10.* See *Chap. 6. 11.*

V. 22. the carcases of men shall fall as dung ] *Chap. 8. 2.*

as the handfull ] Or, sheaf. *Zech. 12. 6.*

and none shall gather them ] Or, where there is none to gather ; or, to take it up. *Ruth 2. 7. Heb. there is no gatherer.*

V. 23. Let not the wise man glory in his wisdom, &c. ] For it is neither your policie, power, or wealth, that is, or shall be, able to save and deliver any of you. *Pfal. 33. 16. Eccles. 9. 11. Luk. 12. 15.* and it is in vain therefore to trust to any of these ; or to any thing, but God alone, who is onely able to deliver. *Isa. 43. 11. & 45. 25. & 63. 1. 1 Cor. 1. 31. 2 Cor. 1. 9, 10. & 10. 17.*

V. 24. let him that gloryeth, glory in this, that he understandeth and knoweth me ] Which this people refuse to do ; *Verf. 6.* the main cause of their ruine. *Hof. 4. 6.*

which exercise loving kindnesse, judgement and righteousness ] His mercy and goodness ; the grounds of our salvation ; his judgement, which he executeth upon the wicked ; and his justice, whereby he maintaineth and defendeth the faithfull. *Pfal. 25. 10. & 89. 14. Isai. 1. 27. & 51. 4, 5.*

in these things I delight ] Both in doing them my self ; and in seeing them done by others. *Pfal. 5. 4. & 11. 5, 7. & 15. 1, 2. & 99. 4. Mic. 6. 8. & 7. 18.*

V. 25. I will punish all them ] Heb. *visit upon.* *Chap. 21. 14.* circumsised with the uncircumsised ] Both Jews and Gentiles together. *Rom. 2. 8-12.*

V. 26. that are in the utmost corners ] Heb. *cut off into corners,* Or, having the corners of their haire polled. That dwell remote, as cut off from other people, in the utmost nooks of the wilderness. Or, that have the corners of their haire cut on either side of the temples ; as the manner was of some of those people, that dwelt in the desert. *Chap. 25. 23.*

all the house of Israel are uncircumsised in the heart ] And no better, in effect, then those other. *Ezek. 44. 7. Amos 9. 7. Rom. 2. 28, 29.*

# CHAP. X.

**Verf. 1.** **H**Eare ye the word which the LORD speaketh ] Not ye think of it. *Chap. 51. 13.*

V. 2. Learn not the way of the heathen ] Their idolatries and superstitions. *Lev. 18. 3. & 20. 23.*

signs



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Cap. 10. 11. See Caryl on Job, 38. v. 4  
p. 54.

Cap. 10. 8. Stock or Tree; Psalm, 1. 3. 1 Pet. 2. 24.  
Rev. 22. 2. // Celebris est illa sententia Gre-  
gorij ad Serenum Episcopum Massiliensem:  
nam bonus ille vir deiecerat imagines, quas vide-  
bat propterea ad impium cultum, et purgauerat  
etiam omnia Massiliae templa illis inquina-  
mentis. Gregorius quamvis esset pius vir, tamen  
rescripsit nimis stultè; Rectè facisse et  
prudenter Serenum, quod vtriusque imagines  
Coli: sed tamen hoc facisse inconsideratè, quod  
templa vacuasset: nam sunt inquit, libri idio-  
tarum: hæc est clausula Epistolæ. Calvin.  
Hab. 2. 18. doctor mendacij. Apr. 15. 1718. ser.

Cap. 10. 14. Bruteish] Though every man —  
knows it w<sup>th</sup> a Beast cannot, yet bec. he doth  
not make it improvement of it, w<sup>th</sup> a Man  
(especially w<sup>th</sup> a s<sup>t</sup>) should & might: That is  
a kind of Bruteishness in knowledge.  
Caryl Cap. 13. 12. P. 415.



*signs of heaven* ] The starres, set for signs of times and seasons. Gen. 1. 14. Or, the constellations and conjunctions of the starres and planets, from which their astrologers undertook to foretell of good and bad events. Isa. 47. 12, 13.

*for the heathen are dismayed at them* ] Or, though they be dismayed at them. as Gen. 8. 21. Psal. 23. 4.

V. 3. *the customes of the people are vain* ] Heb. *statues*, or, *ordinances*, are *vanitie*, that is, most vain. Verf. 15. Their courses in these kinds are senselesse, frivolous and ridiculous.

*one cutteth a tree out of the forest, &c.* ] Thus the Prophet simply and plainly setteth out their vile absurditie, to make it the more to be abhorred. So Isa. 40. 19, 20. & 44. 12-17.

*(the work of the hands of the workman)* ] Or, *for the work*. Verf. 9. as Mal. 2. 5. for the carpenter, or carver, to work upon. Isa. 44. 13, 14.

*with the ax* ] Isa. 44. 12.

V. 4. *They deck it with silver and with gold* ] Isa. 40. 19. & 46. 6. *fasten it with nails and with hammers that it move not* ] Isa. 40. 19. & 41. 7. & 46. 6.

V. 5. *They are upright as the palm-tree, &c.* ] Or, *all firm*, (with-out joynts. Exod. 25. 18, 31.) as a pillar. Cant. 3. 6. Their idols stand bolt upright, like a stock or a pillar; and can not move, or bend: or, stand upright, like a man that standeth up to speak; but are not able to utter ought. Psal. 115. 5. & 135. 16.

*they must needs be born* ] Heb. *carrying they are carried*. Isa. 45. 20. & 46. 1, 7.

*they cannot go* ] Psal. 115. 7.

*they cannot do evil, &c.* ] Isa. 41. 23.

V. 6. *there is none like unto thee* ] Psal. 86. 8, 10. & 89. 8.

*thou art great* ] Psal. 145. 3.

V. 7. *Who would not fear thee* ] Mal. 1. 14. Rev. 15. 4.

*O king of nations* ] Psal. 47. 7.

*for* ] Or, *since*. as Chap. 8. 14.

*to thee doth it appertain* ] Or, *it liketh thee*. or, *agreeth to thee*. Gen. 34. 15, 22. to wit, Reverence and fear. Psal. 76. 7, 11. or, the kingdom. 1 Chron. 29. 11, 12. Psal. 103. 19. Matth. 6. 13.

*forasmuch as among all the wise* ] Or, *for among*, &c. *there is none like unto thee* ] Or, *thou art great; for as much as none is like unto thee*.

V. 8. *they are altogether* ] Heb. *in one*. or, *at once*. as Prov. 28. 18.

*brutish* ] Isa. 41. 29. Hab. 2. 18. Zech. 10. 2.

*the stock is a doctrine of vanities* ] That which teacheth nothing but what is most vain: Verf. 3. and images then ill lay-mens books. Isa. 44. 10, 20. Verf. 14.

V. 9. *Silver spread* ] Or, *beaten out*. Isa. 40. 19.

*Tarshish* ] See Isa. 2. 16.

*gold from Uphaz* ] Whence the finest gold came. Dan. 10. 5. To shew, that they spared no cost to bestow on their idols. *the work of the workman* ] Or, *for the work*. Verf. 3. for the goldsmith and founder to exercise their art and skill upon. Isa. 40. 19.

V. 10. *the LORD is the true God* ] Heb. *God of truth*. Psal. 31. 5.

*an everlasting king* ] Heb. *King of eternitie*. as Isa. 9. 6. Psal. 146. 10. 1 Tim. 6. 15, 16.

V. 11. *The gods that have not made the heavens, &c.* ] This sentence alone is conceived in the Chaldee language, or the Syrian, which was most familiar with them, Dan. 2. 4. Ezra 4. 7. that they might have it ready at hand, among the Chaldeans, to stop their mouths with, when they should be enticing them to idolatry.

*from under these heavens* ] From the places, where they abide, in any part of the world. Deut. 4. 32. Job 41. 11. Eccl. 2. 17. Verf. 15. Lam. 3. 66.

V. 12. *He* ] The true God. Verf. 10.

*hath made the earth, &c.* ] Gen. 1. 1, 6. Chap. 51. 15.

*established the world* ] Psal. 93. 1.

*stretched out the heavens* ] Isa. 42. 5. & 44. 24.

V. 13. *When he uttereth his voice* ] When he maketh it to thunder. Job 37. 2-5. Psal. 18. 13. & 29. 3-10. & 68. 33.

*there is a multitude of waters* ] Or, *noise of waters*. 1 King. 18. 41. Isa. 63. 15.

*he causeth the vapours to ascend, &c.* ] Psal. 135. 7.

*maketh lightnings with rain* ] Or, *for rain*. That cometh usually with it, having by rending the clouds made way for it. Job. 38. 25, 26.

V. 14. *Every man is brutish in his knowledge* ] Or, *by his knowledge*. Or, *is more brutish then to know*. The more man thinketh of himself to do wisely, the more brutish he sheweth himself. Job 11. 12. Prov. 30. 2. Rom. 1. 22. Or, each one of these workmen, that exercise their skill in making idols, may well be ashamed of their skill and the work it produceth; considering how brutish and senselesse they shew themselves, in giving such honour to that, that is of no worth or use. Isa. 44. 9-20. Verf. 8. Chap. 51. 17, 18.

*every founder is confounded by the graven image* ] Psal. 97. 7.

V. 15. *They are vanitie* ] Ver. 3.

*the work of errors* ] Or, *a most deceitfull work*. Either proceeding from a most unsound and erroneous judgement: Rom. 1.

28. or, tending to nothing but deceit and leading into grosse errors. Verf. 8.

*in the time of their visitation* ] Chap. 11. 23.

V. 16. *The portion of Jacob* ] Chap. 51. 19. Gods people, having him for their portion and protection, who is all-sufficient, Gen. 17. 1. need neither to seek for succour and safetie to idols, nor to stand in awe of them. Psal. 16. 5. & 119. 57. & 142. 6.

*the former of all things* ] Prov. 16. 4. & 26. 10.

*Israel is the rod of his inheritance* ] Taken from the division of land; as by lot, and by cord; Psal. 16. 5, 6. so by rod. Psal. 74. 2. They are Gods possession; as he is theirs. Deut. 32. 9. Chap. 12. 7. Zech. 2. 12.

*the LORD of hosts is his name* ] Isa. 48. 2. & 51. 15.

V. 17. *Gather up thy wares out of the land* ] Or, to get them out of the land. Get all thou hast abroad, into the strong holds and defended cities: as the manner is, when invasion is expected. Jud. 9. 51. Chap. 4. 5, 6. Or, Ye that are in Jerusalem, as strong as it is, get what ye can together, and flie out of the land. Chap. 6. 1. Ezek. 12. 3. Matth. 24. 16, 18. Luk. 17. 31.

*O inhabitant* ] Heb. *i. habitresc*. Chap. 21. 12.

V. 18. *I will sling out the inhabitants of the land* ] I will, by the Chaldeans, cast them out of their own countrey into Babylon, as easily and readily, as a stone is cast out of a sling. 1 Sam. 25. 29. Chap. 16. 13.

*at this once* ] Or, *as at one cast*. not making any long work of it, but slinging them all out at once. Chap. 16. 21.

*that they may find it so* ] Finde as they deserve. Or, finde that to be true, which they will not now beleieve. Ezek. 6. 10. & 33. 33.

V. 19. *Wo is me* ] The wofull lamentation, that the people should make in their distresse. Verf. 18.

*for my hurt* ] Heb. *breach*. Chap. 6. 14.

*my wound is grievous* ] Heb. *stroke*. Chap. 30. 14.

*this is a grief, and I must bear it* ] Or, *that I must bear*. as Chap. 14. 19. Mal. 1. 9. & 3. 1. Heb. *will bear*. This is that, which by my sinne I have brought upon my self, and will therefore patiently endure it. Mic. 7. 9. Or, I thought it but some slight fit of sickness, that I might easily overcome, and would away again: though I finde it now to be otherwise. Chap. 6. 14. & 8. 11.

V. 20. *My tabernacle is spoiled* ] Isa. 33. 20. Chap. 4. 20.

*they are not* ] Chap. 31. 15.

V. 21. *the pastors* ] The governours and ministers. Isi. 56. 10, 11.

*become brutish* ] Verf. 8. Psal. 9. 7, 3. 22. & 92. 6.

*all their flocks* ] The people committed to their charge. Chap. 13. 20. Zech. 13. 7.

*a great commotion out of the north-countrey* ] Chap. 1. 15. & 5. 15. & 6. 22.

*a den of dragons* ] Chap. 9. 11.

V. 23. *the way of man is not in himself* ] Though the Chaldeans be never so powerfull and cruell, yet it is not in their power to do what they list, but what thou givest way to; Prov. 16. 9. & 20. 24. Lam. 3. 37. who canst restrain them at thy pleasure, and turn them which way thou wilt. Prov. 21. 1. Isa. 37. 29. Some take it, as an acknowledgement of Gods hand, in sending Nebuchadnezzar in upon them, when he was marching on another way. Ezek. 21. 21.

V. 24. *correct me* ] Psal. 6. 1. & 38. 1. Isa. 57. 16.

*with judgement* ] With moderation, in measure. Isa. 27. 3. Chap. 30. 11. & 46. 18. according to what thou knowest me able to bear. 1 Cor. 10. 13. not so grievously as I deserve. Psal. 103. 10, 14.

*lest thou bring me to nothing* ] Heb. *diminish me*. Ezek. 29. 15.

V. 25. *Poure out thy fury, &c.* ] Psal. 79. 6.

*upon the heathen, &c.* ] Let the fiercenesse of thy wrath be turned rather against them: and thy vengeance executed on those, that destroy thy people. Psal. 79. 10.

*and devoured him* ] Or, *they have even eaten him up*. as Chap. 2. 30. & 3. 24.

## CHAP. XI.

Verf. 1. **T**he word that came, &c. ] See Chap. 1. 2. & 2. 1.

V. 2. *Hear ye* ] Ye Priests and Prophets: whom, it seemeth, the Prophet was enjoined to deliver this message unto in the first place; withall charging them to publish the same to the people; according to their dute. Deut. 33. 10.

*and speak* ] Or, *that ye may speak* them.

V. 3. *Cursed be the man, &c.* ] The message is to minde them of their covenant with God; with a denunciation of the curse thereunto annexed. Deut. 27. 26. Gal. 3. 10.

*that obeyeth not* ] Heb. *heareth*. Psal. 81. 11, 13.

*the words of this covenant* ] The book, or volume whereof some suppose the Prophet held in his hand, when he delivered this prophetic.

V. 4. *Which I commanded your fathers, &c.* ] Chap. 7. 22, 23.

*from the iron furnace* ] A furnace, wherein, not gold or silver, but iron is melted; which requireth a fiercer fire: such an one was Egypt to them. Deut. 4. 20. 1 King. 8. 51.

*Obey my voice, &c.* ] Lev. 26. 3, 12.

V. 5. *I may perform the oath, &c.* ] Deut. 7. 12. Psal. 105. 9, 10.



to give them a land flowing with milk and honey ] Exod. 3. 8, 17. Lev. 20. 24. Numb. 13. 27. Deut. 6. 3. & 11. 9.  
 as it is this day ] Or, as this day appeareth. Chap. 44. 6.  
 answered I, and said ] In the person of the people, obliging themselves thereunto; Deut. 27. 26. Or, his own rather; having respect to Gods last gracious words. Vers. 5.  
 So be it ] Heb. Amen. Deut. 27. 26. Psal. 106. 48. 1 Cor. 14. 16.  
 V. 6. Proclaim all these words ] If the other Priests and Prophets refuse, or forbear to do it, Vers. 2. do thou it thy self.  
 V. 7. I earnestly protested ] Heb. protesting protested. 1 Sam. 8. 9. or, charging charged. Gen. 43. 3.  
 in the day that I brought them up, &c. ] Or, when (Gen. 2. 17. Ruth 4. 5.) I brought them forth. Chap. 2. 6.  
 rising early ] Chap. 7. 13. & 35. 15.  
 and protesting ] Or, charging.  
 V. 8. in the imagination of their evil heart ] Or, stubbornness. Chap. 3. 17. & 7. 24. & 9. 13. & 13. 10. Not according to my word and will. Psal. 81. 11.  
 I will bring upon them ] Or, I brought upon them.  
 all the words of this covenant ] The menaces and curses contained in the Law. Lev. 26. 14. Deut. 28. 16. & 29. 19, 20. which for their disobedience and obstinacy therein God at sundry times brought upon them.  
 V. 9. A conspiracy ] A generall consent to rebell against me. Ezek. 22. 25.  
 V. 10. turned back to the iniquities of their forefathers ] Being not warned, nor amended, by those judgements, that for such courses had befallen their ancestors. 2 King. 30. 7. Chap. 7. 26.  
 they went after other gods ] Or, have gone.  
 V. 11. which they shall not be able to escape ] Heb. to go, or, get forth of: to finde any issue of. Psal. 68. 20.  
 though they shall cry unto me, &c. ] Prov. 1. 28. Isa. 1. 15. Chap. 14. 12. Ezek. 8. 18. Mic. 3. 4.  
 I will not hearken unto them ] Because they cry, not out of faith and repentance, but out of sense of smart and grief. Hof. 7. 14. Or, because they refused to hear me before. Zech. 7. 11-13.  
 V. 12. Then shall the cities of Judah ] Or, Then let the cities, &c. Chap. 2. 28.  
 go, and cry unto the gods, &c. ] Deut. 32. 37, 38. Judg. 10. 14.  
 they shall not save them at all ] Heb. saving save. Or, not be able to save. as Chap. 2. 23.  
 in the time of their trouble ] Heb. evil. Amos 3. 6.  
 V. 13. according to the number of thy cities were thy gods, &c. ] Chap. 2. 28.  
 set up altars to that shameful thing ] Heb. shame. Chap. 3. 24. Hof. 9. 10.  
 V. 14. pray not thou for this people ] Chap. 7. 16. & 14. 11.  
 for their trouble ] Heb. evil. vers. 12.  
 V. 15. What hath my beloved to do in mine house ] Isa. 1. 11, &c. Chap. 7. 9-11. Heb. What is to my beloved in my house. My people Israel; whom hitherto I have so dearly loved. Hof. 11. 1. Mal. 1. 2. Chap. 12. 7.  
 she hath wrought lewdness with many ] She is become, not a loiall wife, but a common strumpet. Isa. 1. 21.  
 the holy flesh is passed from thee ] They offer not in my Sanctuary to me, but to idols on their altars. Isa. 57. 5, 6. Or, They so pollute mine holy things by their wickedness, that they are no longer such. Hag. 2. 13, 14. Tit. 1. 15. Or, they have no more right to the holy flesh, then the Priests daughter, having played the harlot, or being otherwise defiled. Lev. 21. 9. & 22. 10, 12.  
 when thou doest evil, then thou rejoicest ] Or, when thy evil is. vers. 14. thou rejoicest in doing evil. Prov. 2. 14. Or, notwithstanding thy troubles, thou goest on in following thy delights and thy jollitie: thou takest nothing to heart. Chap. 5. 3.  
 V. 16. The LORD called thy name, A green olive-tree, &c. ] God had so trimmed and husbanded thee, that thou seemedst a goodly olive tree, promising much fruit: but thou hast failed his expectation: and he will therefore destroy thee. Isa. 5. 2-7. Psal. 52. 8. Ezek. 15. 6. Matth. 3. 10. & 7. 19. Luk. 13. 7.  
 fair and of goodly fruit ] Or, with goodly fruit. Heb. fruit of form, or, fashion.  
 V. 17. which they have done against themselves ] Chap. 7. 19.  
 V. 18. the LORD hath given me knowledge of it ] Or, gave me notice of it. The Lord discovered to me their privie plots and conspiracies against me: Psal. 37. 12, 15. and by that means I came to know, what I was ignorant of before. vers. 19.  
 I know it ] Or, knew it.  
 V. 19. But I ] Or, when I. as Chap. 34. 1.  
 like a lambe or an ox that is brought to the slaughter ] When they think, that they are going to the pasture, or to the fold, the one; to the stall, the other. Prov. 7. 22. Isa. 53. 7.  
 they had devised devices against me ] Chap. 18. 18.  
 Let us destroy the tree with the fruit thereof ] Heb. the wood, or, stalk, with his bread. that is, the fruit which is for meat. Gen. 1. 29. or, the grain, whereof bread is made. Isa. 28. 28. Let us destroy him utterly; or, stock and fruit, stalk and grain: that is, both him and his teaching together. Or, as some, let us poison him, by mingling a poisonous plant with his meat.

cut him off from the land of the living, ] Psal. 52. 5.  
 that his name may be no more remembred ] Psal. 83. 4.  
 V. 20. O LORD of hosts, that judgest righteously ] Chap.

15. 15.  
 triest the reins and the heart ] Or, searchest. Chap. 6. 27. Psal. 7. 9. 1 Sam. 16. 7. 1 Chron. 28. 9. Chap. 17. 10. & 20. 12. Rev. 2. 25. A phrase, taken from those beasts, that were offered up in sacrifice; which being broken up, their entrails lye all open to view. Heb. 4. 12.

let me, &c. ] A prayer proceeding, either from humane frailty, or from a prophetical spirit. See Chap. 15. 15. & 17. 18. & 18. 21-24.

see thy vengeance on them ] Psal. 79. 10. & 92. 11.  
 unto thee have I revealed my cause ] Or, do I reveal (and commit) my cause. 1 Pet. 2. 23.

V. 21. the men of Anathoth ] His own townsmen. Chap. 1. 1.  
 that seek thy life ] Heb. soul. Chap. 4. 30 & 19. 7.

Prophecie not ] In such manner as thou doest: threatening us with plagues and judgements. Isa. 30. 10. Amos 2. 12. & 7. 16. Mic. 2. 6, 11.

V. 22. Behold, &c. ] Gods answer to the Prophets prayer: shewing that their imprecations prove many times effectually.

I will punish them ] Heb. visit upon them. Chap. 9. 25. & 13. 21.

V. 23. there shall be no remnant of them ] That shall befall them, that they intended against thee. Vers. 19. Deut. 19. 19.

even the year of their visitation ] Or, in the year of their visitation. When I shall come to take vengeance on them. Chap. 10.

15. & 23. 12.

## CHAP. XII.

Vers. 1. **R**ighteous art thou, O LORD, when I plead with thee ] Or, though I should contend with thee. Isa. 50. 8. Chap.

2. 12. & 10. 2. Thou wouldst be found so to be: he acknowledgeth God to be just in his dealings; though man be not able to conceive, or render, a reason of his doings. Psal. 51. 5. and 73. 1.

let me talk with thee of thy judgements ] Or, let me reason the case with thee. Heb. speak judgements with thee. Chap. 39. 5.

Wherefore doth the way of the wicked prosper ] This consideration hath from time to time much troubled the godly. Job 21. 7, 14. & Psal. 37. 1. & 73. 2, 12. Hab. 1. 4, 5. and the wicked have thereby taken occasion of encouragement unto evil, Mal. 2. 17. and 3. 15.

that deal very treacherously ] Heb. dealing treacherously deal treacherously. Chap. 5. 11.

V. 2. they grow ] Heb. they go on. Gen. 26. 13.

thou art neere in their mouth, &c. ] They profess thee in word; but denie thee in heart and deed, Psal. 14. 1. & 53. 1. Tit. 1. 16.

Or, profess themselves to be thy people, a people neer to thee, Psal. 148. 14. when as they bear no hearty affection to thee, Isa. 29. 13. & 48. 1. & 58. 2. Psal. 78. 34, 37.

and ] Or, but. as Isa. 29. 13. Chap. 1. 19.

V. 3. thou, O LORD, knowest me ] Thou knowest my sincerity. Chap. 15. 15. & 17. 16. Psal. 17. 3.

tried mine heart towards thee ] Heb. with thee. 2 King. 10. 15.

pull them out like sheep for the slaughter ] The issue and upshot of the prosperitie of the wicked; Jam. 5. 5. by the consideration whereof the godly recover, and are strengthened against the former temptation, Psal. 37. 2, 20, 36, 38. & 73. 17, 22. Mal. 3. 18. and 4. 1.

prepare them for the day of slaughter ] Heb. sanctifie them. as Isa. 13. 3. Chap. 6. 4.

V. 4. How long shall the land mourn ] Either by reason of the drought, and dearth then ensuing, Chap. 14. 1. or, in regard of the wast and havock to be made of all by the enemy, Chap. 4. 25, 26. vers. 10, 11.

for the wickedness of them that dwell therein ] Psal. 107. 34.

the beasts are consumed, and the birds ] Chap. 4. 25. and 7. 20.

and 9. 10.

because they said ] Or, though. as Chap. 10. 2.

He shall not see our last end ] Or, he will not see it. Either God; who, they thought, would be better then his word; and not destroy them, notwithstanding their sinnes. Deut. 29. 19. Or, the Prophet; whose words they esteemed but as wind, Chap. 5. 13.

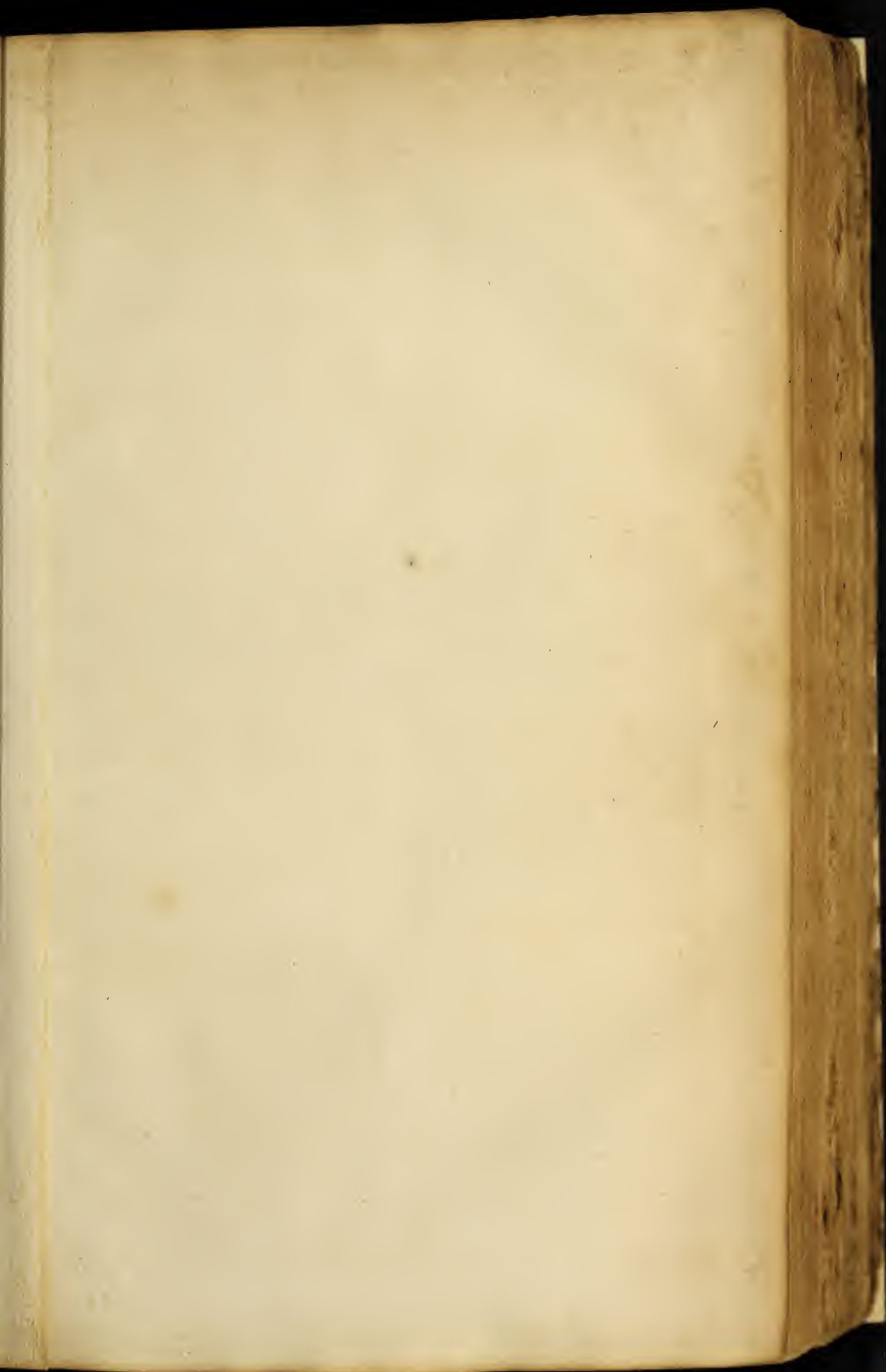
Gen. 19. 14.

V. 5. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses ] Heb. close with them.

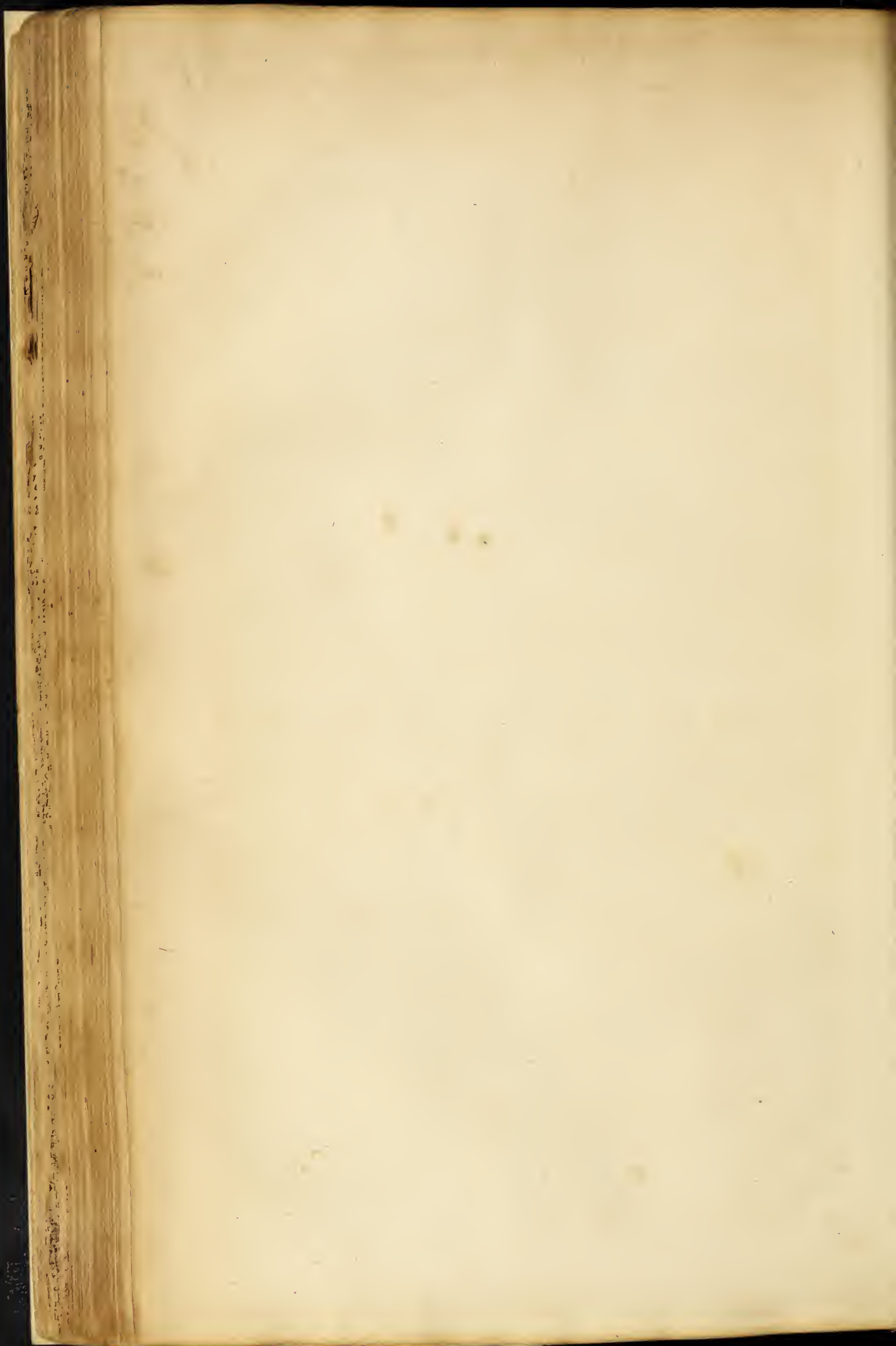
Chap. 22. 15. Gods words to the Prophet, as most take them, reproving him, as farre unable to dispute with God, when he is not able to deal with man: or, demanding how he will be able to bicker with those mightier and more masterfull ones of Jerusalem, when he cannot brook those meaner and more despicable inhabitants of Anathoth. Yet may it well be Gods speech to the people, demanding of them, how they will endure a mightie enemy invading them, when as they are not safe in quiet time, from their own neighbours and friends. Chap. 9. 4.

in the land of peace ] When the land is quiet, in comparison of what will ensue, Chap. 22. 21.











in the swelling of Jordan] When all shall be in confusion, and in danger to be utterly destroyed, through the enemie overturning it: Isa. 8. 7, 8. & 59. 19. as it is with the low lands bordering upon Jordan, when the river swelleth above his banks, Josh. 3. 15. 1 Chron. 12. 15. Chap. 49. 19. & 50. 44. Zech. 11. 3.

V. 6. *even thy brethren, and the house of thy father*] Chap. 9. 4. The men of Anathoth, thy countrey men, allies and kindred, though they make shew of love and good liking to thee outwardly, yet are covertly plotting thy death, and enforming and inciting the State against thee. Chap. 11. 21. & 20. 10. Or, thy confederates, O Judah, and kinsmen in regard of descent; the issue of Lot, Psal. 83. 8. the Moabites and Ammonites; Gen. 19. 37, 38. and the Edomites, of Isaac; Gen. 35. 29. & 36. 1. Mal. 1. 2. though they seem to comply with thee; Chap. 27. 3. yet are inwardly fall-hearted; and will joyn with the enemy against thee. Chap. 4. 30. Vers. 14. 2 King. 24. 3.

*they have called a multitude after thee*] Or, *a full assembly*. Heb. *fidneffe*. Isa. 3. 14. Or, *they cried, or, will cry, after thee fully*; or, *with full throat*. Isa. 58. 1. as Psal. 73. 10. See Psal. 137. 7.

*believe them not, though they speak fair words*] Heb. *good things*. Chap. 52. 32. Pro. 26. 15.

V. 7. *I have forsaken mine house*] My people, that were sometime my possession; Chap. 10. 16. Heb. 3. 6. and the place of my speciall residence, Psal. 78. 60. Chap. 50. 11.

*I have given the dearly beloved of my soul*] Heb. *the love of my soul*. (See Chap. 11. 15.) Or, *my beloved*. as Chap. 9. 9.

V. 8. *Mine heritage is unto me as a lion in the forest*] Ever ramping and raging against me and my Prophets. Isa. 63. 10. Chap. 2. 30. Matth. 23. 37. Act. 7. 51, 53.

*it crieth out against me*] Or, *yellerb*. Heb. *giveth out his voyce*. Chap. 4. 16. Joel 2. 11.

*have I hated it*] Or, *I hate it*. as Mal. 1. 2.

V. 9. *Mine heritage is unto me as a speckled bird*] Or, *a tallanted fowl*. Either a ravenous fowl; or, a pied one: she is grown wild and fierce. Or, she hath gotten her a garb patched up of divers superstitions, casting off my simple liverie; as not content therewith. Chap. 7. 9, 10. Ezek. 8. 5, 10, 14, 16.

*the birds round about are against her*] The nations, her enemies, flock about her; as birds about a strange fowl.

*come ye, assemble*] Or, *go, assemble*.

*all the beasts of the field*] Heb. *every beast*. as Chap. 9. 10.

*come to devour*] Or, *cause them to come to devour her*. To prey upon her, as ravenous beasts upon a flock of sheep; Isa. 56. 9. or, to spoil her, as wild beasts breaking into a vineyard; Psal. 30. 13. or, to feed upon the carcasses of men slain by the enemy. Chap. 7. 33. & 15. 3. Rev. 19. 17, 18.

V. 10. *Many pastours*] The King of Babylons Princes and Chieftains, Chap. 6. 3.

*trodden my portion under foot*] Isa. 63. 18.

*my pleasant portion*] Heb. *portion of desire*. Chap. 3. 19.

V. 11. *They have made it desolate*] Heb. *He hath*. that is, God. Vers. 12.

*because no man layeth it to heart*] Or, *though*. or, *yet*. as Isa. 9. 1. See Chap. 11. 15. Because no man layeth my word to heart: Chap. 18. 18. Or, though no man for all this considereth aright of the judgement, or the cause of it: Isa. 42. 25. Chap. 5. 12. and 9. 12.

V. 12. *The spoilers are come upon all high places*] No place of defence or fortification; such as higher grounds are naturally, in regard of more difficult access; is able to withstand them. Chap. 9. 21.

*through the wilderness*] Or, *in the plain*. Lam. 4. 19. That lay between Chaldea and Judea. Chap. 4. 11, 12. Or the plains within the land of Judah.

*no flesh shall have peace*] Heb. *there is no peace to any flesh*. that is, to none of the Jewith people. as Matth. 24. 22. See Chap. 45. 5.

V. 13. *They have sown wheat, but shall reap thorns*] According to the curse in the law, Gen. 3. 18. Lev. 26. 16. Deut. 28. 38. no fruit shall come of all your labours, Gen. 4. 12. Job 31. 40. Mic. 6. 15. Hag. 1. 6. no good issue of all your vain endeavours, whereby ye hope to help your selves. Chap. 3. 23.

*and they shall be ashamed of your revenues*] Or, *be ye even ashamed*, &c. Ye may well be ashamed of your crop, Chap. 3. 25. and 8. 15.

*because of the fierce anger*] Heb. *heat of nose*. Chap. 4. 8. 26.

V. 14. *Thus saith the Lord against all mine evil neighbours*] For the comfort of the faithfull, God promisseth yet to restore them again; and to be revenged on their neighbour people, the Moabites, Ammonites, and Edomites, that had wronged them, and invaded their land, taking occasion by their distracted and distressed estate so to do. 2 King. 24. 2. Psal. 137. 7. Chap. 49. 1. Obad. 11. — 14.

*that touch the inheritance, &c.*] To wrong it in the least degree. Psal. 115. 15. Zech. 2. 8.

*I will pluck them out of their land*] I will dispeople their land; as they have done to my peoples, Chap. 30. 11, 16. Deut. 30. 3. Chap. 32. 37.

*pluck out the house of Judah from among them*] Deliver them; as

by main might snatching them out of their hands, and bringing them away out of those lands, wherein, as exiles and captives, they shall abide. Ezek. 20. 37, 38.

V. 15. *I will return, and have compassion on them*] Or, *have compassion again upon them*. as Psal. 71. 20. & 85. 6. I will yet again in mercy restore those nations also upon their repentance: Isa. 18. 7. & 19. 22, 24.

V. 16. *if they*] These nations; under whom is prefigured and foretold the calling of the Gentiles in generall. Isa. 2. 2. and 24. 22.

*will diligently learn*] Heb. *learning learn*.

*to swear by my name*] To give up their names to me; and worship me onely: Isa. 19. 18. Chap. 4. 2.

*(as they taught my people to swear by Baal)*] Which my people learned from them, Num. 35. 15. — 3. Psal. 106. 35.

*be built in the midst of my people*] Or, *among my people*. Chap. 9. 6. They shall have a settled place and portion among my people, Isa. 56. 5, 6, 7. and thrive and prosper with them: as Gen. 16. 2. Exod. 1. 20, 21. Job 22. 23. Chap. 33. 7. Mal. 3. 15.

V. 17. *if they will not obey*] Isa. 60. 12.

*I will utterly pluck up*] Heb. *plucking up pluck up*.

## C H A P. XIII.

Vers. 1. *And*] Or, *but*; as Chap. 12. 2.

*put it not in water*] Do nothing thy self that may rot it: implying, that God was not himself the cause of the corruption, and destruction consequently, of his people; Hof. 13. 9. & 14. 1. represented by that girdle. Vers. 9. — 11.

V. 2. *according to the word of the Lord*] Or, *commandment*. Psal. 119. 11, 17. Eccl. 8. 4.

Vers. 4. *go to Euphrates*] Which because it was farre distant from Jerusalem; some suppose this to have been done in vision onely; as Ezek. 8. 3.

V. 5. *I went and hid it by Euphrates*] To signifie, say some, that their ruine should come for their travelling to Euphrates, to seek to the Assyrians, and relying upon them. 2 King. 16. 7. Chap. 2. 18, 36. Others, that they should that way go into captivity: where for continuance of time they should seem to be rotted. Ezek. 3. 15. and 37. 11.

V. 7. *it was profitable for nothing*] As Gods people were, being corrupted by their wicked courses, and for them to be destroyed. Psal. 14. 13. Isai. 1. 4, 5. Rom. 3. 12. Tit. 1. 16.

V. 9. *will I marre the pride of Judah*] Their pomp and power; wherein they pride themselves. Levit. 26. 19. Isai. 2. 11 — 17. and 23. 9.

V. 10. *walk in the imagination of their heart*] Or, *stubbornness*. Chap. 9. 13. & 11. 8. & 16. 12. & 18. 12.

V. 11. *have I caused to cleave unto me the whole house of Israel*; &c.] To sit as close to me, as a mans girdle doth to his loyns. Deut. 30. 20. Psal. 109. 19. & 148. 14.

*for a people*] Exod. 19. 5, 6. Deut. 7. 6.

*for a name, and for a praise, and for a glory*] Deut. 26. 19. Chap. 33. 9. To make them famous and glorious in the eyes of all nations: Deut. 4. 6 — 8, 32 — 38. and to magnifie and glorifie himself in them. Isa. 43. 21. & 60. 19, 21. & 61. 9, 11. & 63. 12.

*they would not hear*] Or, *obey*. Chap. 7. 23. Psal. 81. 11. Cha. 7. 24.

V. 12. *Every bottle shall be filled with wine*] Ye shall every one be so filled with fear, grief and perplexitie, that ye shall no more know which way to turn your selves, then men that are stark drunk. Psal. 107. 27. Isa. 51. 17, 21. & 63. 6. Chap. 25. 27. & 51. 7.

*they shall say unto thee*] Or, *when they say unto thee*. Little deeming what wine the prophet meant; and dreaming still of peace and jollitie. Isai. 22. 13.

*Do we not certainly know*] Heb. *knowing know*. Chap. 26. 15. & 40. 14. Know well enough without thy telling.

V. 14. *I will dash the one against another*] Heb. *a man against his brother*. Chap. 25. 26. I will set them together by the ears among themselves: that they may like drunken persons, fall foul one on another. Isa. 9. 19. Or, dash them all to pieces together, as a confused company of people in drink, by the violence of the enemy breaking in upon them. Chap. 6. 21.

*nor have mercy, but destroy them*] Heb. *from destroying them* as Isa. 50. 2.

V. 15. *be not proud*] Persist not in your pride, and self-confidence. Isai. 28. 22. Prov. 3. 5, 7. Rom. 11. 20.

V. 16. *Give glory to the Lord your God*] By repentance, and acknowledgement of your sinne. Josh. 7. 19.

*before he cause darkness*] Affliction and miserie by the Babylonians. Isai. 8. 22. Lam. 2. 1.

*before your feet stumble upon the dark mountains*] Heb. *mountains of the twilight*; or the evening. Prov. 7. 9. Isa. 59. 10. While ye seek to escape by lying to them. Psal. 11. 1. Matth. 24. 16.

*while ye look for light*] Aid and succour from the Egyptians: whom they much relied upon. Isai. 30. 2. & 31. 1. Chap. 37. 5, 6.

*he turn it into the shadow of death*, &c.] Isai. 59. 9. Chap. 14. 19.

V. 17.



V. 17. *my soul shall weep in secret places for your pride* ] I shall out of my tender affection to you, lament apart by myself for your ruine. Chap. 9. 1. & 15. 17. Matth. 6. 6, 18.

*mine eye shall weep sore* ] Lam. 1. 2, 16. & 2. 18.

V. 18. *Say unto the king, and to the queen* ] Jehoiakim and his wife, or his mother. 2 King. 23. 36. Or, Jehoiachin and his mother. 2 King. 24. 12.

*fit do an* ] Isai. 47. 1.

*your principalities* ] Or, *heat-tires*.

*the crown of your glory* ] Or, *your glorious crown*. Isai. 62. 3.

V. 19. *The cities of the South shall be shut up* ] Of Judah, lying South from Babylon, and from the other Tribes; being either straitly beleaguered, Deut. 28. 52. or depopulated, and left without inhabitant. Chap. 9. 11. Or, of Egypt, lying to the South from Judah, being restrained, either from sending them succour, or affording them entertainment.

V. 20. *behold them that come from the North* ] The Chaldeans. Chap. 1. 14 & 6. 21.

*where is the flock that was given thee, thy beautifull flock* ] Heb. *cattell of beantie*; or, *glory*; vers. 18. What is become of thy people; thy fair flock that thou didst pride thy self in? 2 Sam. 24. 1, 2. Prov. 14. 28. Chap. 10. 21. Vers. 9.

V. 21. *when he shall punish thee* ] Heb. *visit upon*. Chap. 11. 22. God by the Chaldeans. Chap. 4. 12.

*thou hast taught them to be captains* ] By seeking to them, and making use of them. 2 King. 16. 7.

*as chief over thee* ] Heb. *head*. Deut. 28. 13, 44.

*sorrows take thee as a woman in travail* ] Or, *a travelling woman*. Heb. *a woman of birth*. See Chap. 6. 24. & 22. 23.

V. 22. *Wherefore come these things upon me* ] Chap. 5. 19. and 16. 10.

*are thy skirts discovered* ] Thou art exposed to shame and servitude. Isai. 3. 17. & 20. 4. & 47. 3. Chap. 2. 25. vers. 26. Nahum 3. 5.

*thy heels made bare* ] Or, *shall be violently taken away*.

V. 23. *the Ethiopian* ] Heb. *Cushite*. Num. 12. 1. Amos 9. 7. then may ye also do good, that are accustomed to do evil ] Heb. *taught to do evil*. Chap. 9. 5. & 31. 18. There is little hope of your amendment: ye are so inured to evil, that ye are almost past remedie. 2 Chron. 36. 16.

V. 24. *will I scatter them as the stubble that passeth away* ] Psal. 83. 13. Isai. 40. 24. Hof. 13. 3. Zeph. 2. 2.

*by the winde of the wilderness* ] Or, *plain*. Chap. 4. 11.

V. 25. *This is thy lot* ] Thy share by God assigned thee: taken from lands divided by lot, and measured out by line, each man his part, to such as were to possesse it. Job 20. 29. Psal. 11. 6. & 16. 5, 6. Mic. 2. 5.

*thou hast forgotten me* ] Chap. 2. 32. & 3. 21.

*trusted in falsehood* ] In vain courses, that cannot stand thee. Chap. 3. 22. & 7. 8. & 23. 16, 17.

V. 26. *will I discover thy skirts upon thy face, that thy shame may appear* ] Or, *I will discover, by casting up thy skirts upon thy face, thy shame, that it may be seen*. Nahum 3. 5. as Psal. 89. 39. 44. That as thy sin hath been open and notorious, so thy shame may be so too.

V. 17. *I have seen thine adulteries, and thy neighings, the lewdnesse of thy whoredome, and thine abominations on the hills in the fields* ] Or, *Thine adulteries and thy neighings, and thy lewd whoredome have been on the hills, and in the fields. I have seen thine abominations,*

*thy neighings* ] He compareth Idolaters to Horses, that runne mad after Mares. Chap. 5. 8.

*on the hills in the fields* ] No place hath been free from them. Chap. 2. 20. & 3. 6.

*O Jerusalem, wilt thou not be made clean* ] Chap. 4. 14.

*when shall it once be* ] Heb. *after when, or, how long yet?*

## CHAP. XIII.

Vers. 1. **T**He word of the LORD that came, &c. ] See Chap. 1. 2. & 7. 1.

*concerning the dearth* ] Heb. *the words of the dearths*, or, *restraints*. as Est. 9. 31. Chap. 17. 8. The dearth, that came for want of rain. vers. 4. 5.

V. 2. *the gates thereof* ] Her cities. as Exod. 20. 10. Deut. 16. 5. Chap. 15. 7. Lam. 1. 4. Or, her inhabitants; because the gates were the usuall places of assembly. Ruth 4. 1, 2. 2 King. 7. 1, 20. Psal. 127. 5.

*are black unto the ground* ] Being in black, as mourners. Psal. 38. 6. & 42. 9. Mal. 3. 14. Or, looking black in the face, through grief and famine; Lam. 4. 6. Rev. 6. 5. for faintnesse, they sinke or fall down to the ground. as Psal. 74. 7. & 89. 39, 44. Lam. 2. 19. & 3. 53.

V. 3. *their nobles have sent their little ones* ] Or, *meaner ones*. Psal. 119. 141.

*covered their heads* ] For sorrow and shame. 2 Sam. 15. 30.

V. 4. *no rain in the earth* ] Or, *on the earth*. Jam. 5. 17.

*the ploughmen were ashamed* ] Or, *confounded*. Chap. 10. 14. Joel 1. 11.

*covered their heads* ] vers. 3.

V. 5. *the hind also calved in the field, and forsooke it* ] Heb. *for-*

*saking*. or, in forsaking forsook. as Ecclef. 4. 2. & 8. 9. & 9. 11. Isai. 43. 8. & 59. 13. The brute beasts are for drought enforced to leave their young; and go to seek water, where they can finde it.

V. 6. *they snuffed up* ] Chap. 2. 24.

*the wind* ] To allay their inward drought, and heat thence proceeding, with the fresh and cool aire.

*like dragons* ] Whose inward drought is not easily slaked; and they are continually therefore drawing in the aire. Or, having nothing but the aire to relieve them; which some serpents can long continue with.

*their eyes did fail* ] Famine causing faintnesse, and failing of eye-sight. 1 Sam. 14. 29. Lam. 5. 17.

V. 7. **O LORD** ] The onely remedy for removeall of Gods judgements, repentance and prayer. Lam. 3. 40, 41. Vers. 20.

*though our iniquities testify against us* ] Heb. *answer*. as Gen.

30. 33. Isai. 59. 12.

*do thou it for thy names sake* ] Take pitie on us, and relieve us, though not for our sake, yet for thine own glory. Psal. 25. 11. & 115. 1, 2. Isai. 43. 25. & 48. 11.

*for our backslidings are many* ] Or, *though they be many*. as Gen. 8. 21. Joh. 17. 18. Psal. 41. 4.

V. 8. *O the hope of Israel* ] Chap. 17. 13. Psal. 22. 4.

*the saviour thereof in time of trouble* ] Psal. 9. 9. & 46. 1.

*why shouldst thou be as a stranger in the land, and as a way-faring man* ] Taking no more care of us, nor more regarding what becometh of us, then a meer stranger of a place; that he hath no relation unto, or settled place of abode in; or then a traveller hath of the inne, where he lodgeth onely for a night, and careth not what become of it, when that is over, and he gone.

*that turneth aside to tarry for a night* ] Whereas thou didst promise to settle thine abode with us for ever. 2 Chron. 33. 7, 8. Psal. 132. 14.

V. 9. *Why shouldst thou be as a man astonished* ] As one that fainteth; and cannot hold out: Or, as one at his wits end, uncertain what course to take. The word is found no where else but here.

*as a mightie man that cannot save* ] His power being spent. Isai. 10. 18. & 40. 30. which with God cannot be. Isai. 40. 28, 29. & 59. 1.

*yet thou, O LORD, art in the midst of us* ] Or, *among us*. Chap. 17. 6. & 39. 5. having thy Temple, the seat of thy speciall presence and residence with us. Vers. 21. Psal. 46. 5. Zech. 2. 5.

*we are called by thy name* ] Heb. *thy name is called upon us*. Deut. 28. 10. Isai. 63. 19. Chap. 15. 16. We are accounted thy people. Deut. 26. 18. Psal. 135. 4. and those evils therefore that befall us, do redound to thy dishonour. Ezek. 36. 20.

V. 10. *unto this people* ] Or, *concerning this people*. as Psal. 91. 11. Est. 3. 2. Chap. 22. 11.

*Thus have they loved to wander* ] Since that they love so to wander, Chap. 2. 23-25, 33, 36. they shall have their fill of it. Chap. 15. 4, 7. Hof. 9. 17.

*he will now remember their iniquitie* ] Or, *but will now remember, &c.* or call to mind; which God is said to do, when by some sign of his wrath he maketh it to appear, that he taketh notice of it. 1 King. 17. 18. Psal. 25. 7. & 109. 15.

*visit their sinnes* ] Or, *punish*. Exod. 20. 5. Chap. 11. 22.

V. 11. *Pray not for this people* ] Exod. 32. 10. Chap. 7. 16. & 11. 14.

*for their good* ] Chap. 18. 20.

V. 12. *When* ] Or, *Though*. as Gen. 4. 12. vers. 7.

*they fast* ] Which upon occasion of this dearth, it is not unlikely that they did. See Chap. 36. 6, 9.

*I will not hear their cry* ] Prov. 1. 28. Isai. 1. 15. & 58. 2. Chap. 11. 11. Ezek. 8. 18. Mic. 3. 4.

*I will not accept them* ] Chap. 7. 21. Isai. 1. 11, 13.

*I will consume them by the sword, and by the famine, and by the pestilence* ] Three evils usually concurring, and oft jointly threatned. Chap. 34. 17. Ezek. 14. 21.

V. 13. *Al Lord GOD, behold, the prophets say unto them* ] He pitieth the poor people deluded by the false prophets: of whom therefore he complaineth. Chap. 23. 9.

*Ye shall not see the sword* ] Endure or suffer it. as Psal. 89. 48. Chap. 42. 14. vers. 15.

*I will give you assured peace in this place* ] Chap. 6. 14. 1 Theff. 5. 3. *give you assured peace in this place* ] Heb. *peace of truth*. Isai. 39. 8.

spoken as in Gods name, and as from God, by those false prophets. See Chap. 4. 10.

V. 14. *The prophets prophesie lies* ] Heb. *a lye*; or, *falsehood*. Chap. 27. 10.

*I sent them not* ] Chap. 23. 21. & 27. 15. & 29. 8, 9.

*neither have I commanded them* ] Given them any such thing in charge. as Chap. 17. 17.

*they prophesie unto you a false vision* ] Heb. *vision of falsehood*. Zech. 10. 2.

*divination, and a thing of nought, and the deceit of their heart* ] Or, *a divination nought-worth, even the deceit of their own heart*. as Isai. 19. 20. Chap. 35. 15.

V. 15. *By sword and famine shall those prophets be consumed* ] Both the deluding prophets, and the people deluded by them, shall per-



13. 18. Dic Regi — Hinc notandum est,  
quicumque electi sunt ad munus docendi, non  
posse probe implere suas partes, nisi et Re-  
ges, et Reginae audeant libere aggredi, et  
intrepido spiritu: ne scilicet verbum Dei  
tantum ad plebeios, vel obscuros homines  
restringatur; sed subiciat sibi omnes, a mi-  
nimo usque ad maximum. / Calvin.



Cap. 14. 22. *Arctureus* —  
Sed nequiquas posset terris inducere nubes  
Tunc habuit, nec quos caelo demitteret imbres.  
Ovid *Metamor.* Lib. 2.



rish together, and find it to be otherwise then they foretold. Chap. 20. 6. the prophets perishing by those means themselves, from which they promised immunity and securitie to others. So 1 King. 22. 25.

V. 16. *none to bury them* ] Psal. 79. 3.  
*I will poure their wickednesse upon them* ] The punishment of it. as Gen. 4. 13. Chap. 2. 25.

V. 17. *Let mine eyes run down with tears, &c.* ] Or, *Mine eyes shall.* The false prophets promised peace and assurance: but Jeremiah calleth to tears and repentance; and therein professeth to go, though alone, before them. Chap. 9. 1. & 13. 17. Lam. 1. 16. & 2. 18.

*and let them not cease* ] Or, *and shall not cease.*  
*the virgin daughter of my people* ] See Isa. 23. 12. & 47. 1.

V. 18. *If I go forth into the field, &c.* ] In all places, both without and within the citie, are lamentable spectacles of misery and mortalitie. Deut. 32. 25. Chap. 15. 2. Lam. 4. 9. Ezek. 7. 15. *sick with famine* ] Lam. 2. 19.

*both the prophet and the priest go about into a land that they know not* ] Or, *shall go trade in a land.* Or, *make merchandise against a land; and men acknowledge it not.* Chap. 5. 31. They shall both be carried away into a strange country. Chap. 15. 14. & 22. 28. Or, they shall wander up and down the country, to beg their bread, or to escape danger; not knowing what to do. Isa. 8. 21. Or, after an other reading, The prophets and priests together make merchandise of you: and you either discern it not, or do not regard it. 2 Cor. 2. 17. & 4. 2. & 11. 20.

V. 19. *Hast thou utterly rejected* ] Heb. *rejecting rejected.* Lam. 5. 22. See Psal. 89. 38.

*Judah* ] As thou hast done Israel, the ten tribes, already. Chap. 3. 8. Thus yet the Prophet soliciteth God in the behalf of his people: as Moses, Exod. 32. 10, 11, 31.

*hast thy soul lothed* ] Or, *doest thou loth.* Zech. 11. 8. Isa. 1. 14. Chap. 15. 1.

*and there is* ] Or, *so as there is.*  
*no healing for us* ] Chap. 15. 18.

*we looked for peace, &c.* ] Chap. 8. 15. & 13. 16.

V. 20. *We acknowledge* ] Chap. 3. 25. Heb. *know.* Isa. 59. 12.  
**O LORD, our wickednesse** ] He teacheth his people a form of prayer, wherewith to humble themselves in Gods sight. So Hof. 14. 2.

*for we have sinned against thee* ] Or, *that we have sinned, &c.* as Psal. 119. 75. Psal. 106. 6. Dan. 9. 8.

V. 21. *Do not abhorre us, for thy names sake* ] Though we deserve no favour, nor mercie; yet for thine own sake save us. Verf. 7.

*do not disgrace the throne of thy glory* ] Or, *thy glorious throne.* 1 Sam. 2. 8. Isa. 22. 23. Jerusalem, the seat of Davids throne, Ch. 3. 17. called the throne of God 1 Chr. 29. 23. Or, the Temple, and Arke in it, the place of Gods speciall residence among his people, and his chaire of State. Chap. 17. 12. 1. 18. 1. 1. Verf. 9.

*remember* ] Remember, thy congregation; Psal. 74. 2. or, thy covenant. Psal. 74. 20. & 106. 45.

*break not thy covenant with us* ] Psal. 89. 39.

V. 22. *Are there any among the vanities of the Gentiles* ] Their vain idols. Chap. 8. 19. & 10. 15. Zech. 10. 1, 2.

*that can cause rain* ] Which they then stood in great need of. Verf. 1. 4.

*can the heavens* ] Job 28. 25-29.

*give showers* ] Without thine appointment. Hof. 2. 21. Amos 4. 7.

*art not thou he* ] Who alone canst give it, and supply our want hereof, when thou pleasest. 1 King. 17. 1. Chap. 5. 24.

*we will wait upon thee* ] Isa. 8. 17. Expecting this favour from thee; who alone art able to afford it. Zech. 10. 1.

*thou hast made all these things* ] Rev. 4. 11. Or, *doest all these things.* Psal. 147. 8. Having at first made them, doest therefore dispose of them as at thy pleasure; Psal. 135. 6, 7. they being all at thy command Psal. 119. 91. & 148. 5, 6, 8.

## C H A P. X V.

Verf. 1. **T**hen said the LORD unto me ] This Chapter seemeth to depend upon the former: beginning with Gods answer to the Prophets petition preferred to him in the behalf of his people; Chap. 14. 21. containing a close, but flat, denial of it.

*Though Moses and Samuel, &c.* ] Should men as gracious as these ever were with me; or they themselves, whom I some time heard, Exod. 32. 11, 14. 1 Sam. 7. 9. Psal. 99. 6. now surviving; sollicite me for this people: yet they should not prevail. Ezek. 14. 14. and therefore do not thou move me any more in their behalf, for it will be but in vain. Chap. 14. 11.

*stood before me* ] As in prayer men are wont to do. Gen. 18. 22. & 17. 27. Psal. 106. 23. Chap. 18. 20.

*my mind, &c.* ] Heb. *my soul.* as Chap. 6. 8. I could have no affection to them.

*cast them out of my sight* ] Declare to them from me, that I have cast them off: an expression borrowed from those that cast a

thing aside into some obscure hole or corner, where it may lye out of the way, which they list not to see; or cannot endure the sight of. Psal. 31. 22. 1 King. 9. 7.

*let them go forth* ] Or *be gone.*

V. 2. *Whither shall we go forth* ] Or, *go.* as Zech. 6. 8.  
*Such as are for death, to death, &c.* ] Lev. 26. 16, &c.

V. 3. *I will appoint over them* ] Chap. 43. 11. Zech. 11. 9.  
*four kinds* ] Heb. *families.* Four sorts of plagues. Ezek. 14. 21.

*and the dogs to tear, &c.* ] Heb. *to draw.* Chap. 22. 19. Dogs, birds and beasts, to tear and devour the slain; 1 King. 14. 11. & 21. 24.

Psal. 79. 2. and to slay them too. Lev. 26. 22. Ezek. 14. 15. See Chap. 12. 9.

V. 4. *I will cause them to be removed into all kingdoms of the earth* ] Heb. *I will give them for a removing, or, a wandering, &c.*

I will cause them to wander and range to and fro, as Cain, through disquiet of mind and conscience. Gen. 4. 14, 16. Or, I will scatter them by captivitie into severall countreys abroad; having cast them out of their own. Deut. 28. 25. Chap. 24. 9. Ezek. 23. 46. See Chap. 14. 10.

*because of Manasseh* ] The sinnes by him committed; wherein the people also took part with him. 2 King. 21. 9, 11. Or, such sinnes as those were, which he committed, and taken up by his example. 2 King. 21. 2-7, 16. See 2 King. 23. 26. & 24. 3.

*the sonne of Hezekiah* ] But one altogether unlike his father; and reversing what he had well done. 2 King. 21. 3.

V. 5. *who shall have pitié upon thee, &c.* ] Thou shalt be left friendlesse, helplesse, and comfortlesse. Psal. 88. 8, 18.

*go aside to ask how thou doest* ] Heb. *to ask of thy peace.* 2 Sam. 8. 10.

V. 6. *Thou hast forsaken me* ] Chap. 2. 13, 19.  
*thou art gone backward* ] Chap. 7. 24.

*will I stretch out my hand against thee* ] Chap. 9. 16. Job 6. 9.

*I am weary with repenting* ] Or, *of repenting.* as Isa. 1. 14. I will no more revoke the charge given against thee. I will spare thee no longer. Gen. 6. 3, 6, 7. Chap. 4. 28.

V. 7. *I will fanne them* ] Chap. 9. 16. & 51. 2.  
*in the gates of the land* ] That is, cities. Chap. 14. 2. *of the land* : or, *of the earth.* the wide world. verf. 4. I will cast them out of all their habitations: or, disperse them into all parts abroad. Lev. 26. 33. Chap. 10. 18. verf. 4.

*I will bereave them of children* ] Or, *have bereaved.* Hof. 9. 12. Or, *of whatsoever is dear.*

*I will destroy* ] Or, *have destroyed.*

*sith they return not from their wayes* ] Or, yet (as verf. 10.) they return not, Chap. 5. 3. Amos 4. 10, 11.

V. 8. *Their widows are increased* ] Heb. *are stronger.* that is, more in number. as Psal. 40. 5, 12. & 69. 4. their husbands being slain. Chap. 18. 21.

*to me* ] Either from me; by my means, through my just judgement: as blessed of, or, from the Lord, 1 Sam. 23. 21. and *salvation* is of, or, from the Lord. Psal. 3. 8. Or it is a more full and emphaticall fineness of speech. The like whereof, see Gen. 12. 1. compared with Act. 7. 3. Exod. 18. 27. See Chap. 22. 6.

*above the sand of the seas* ] An hyperbolicall expression; usuall in Scripture, to signifie a very great multitude. Gen. 22. 17. & 32. 12. & 41. 49. Psal. 139. 18. Isa. 10. 22.

*I have brought upon them against the mother of the young men, a spoiler at noon-day* ] Or, *against the mother-citie, a young man spoiling, &c.* or, *against the mother and the young men a spoiler, &c.* The young King of Babylon, against the Mother-citie Jerusalem: who shall assault it, not by stealth, as a thief, in the night; Chap. 49. 1. Theff. 5. 2. Rev. 3. 3. & 16. 15. but as an high-way robber, that robbeth openly at noon-day. Chap. 6. 4. Zeph. 2. 4.

*I have caused him to fall upon it suddenly, and verrouns upon the citie* ] Or, *I have made trouble and verrouns to fall suddenly upon her.*

V. 9. *She that hath borne seven, languisheth* ] Jerusalem, that bred so many children, is now desolate. 1 Sam. 2. 5.

*her sunne is gone down while it was yet day* ] In the height of her prosperity, she is suddenly fallen. Amos 8. 9.

V. 10. *Who is me, &c.* ] The Prophet bewaileth his own unquiet estate and miserable condition, by reason of the peoples obstinate and crosse carriage towards him. Chap. 20. 14.

*a man of strife, and a man of contention* ] Or, *a contentious man.* one, whom every man contendeth with. Judg. 12. 2.

*to the whole earth* ] Or, *land.* Chap. 3. 1. Verf. 14.

*I have neither lent on usury, nor men have lent to me on usury* ] I have had no worldly dealings with them: such as usuall breedeth jarres and suits.

V. 11. *The LORD said* ] By way of comfort and encouragement to me.

*Verily it shall be well with thy remnant, &c.* ] Heb. *If it be not well with thy remnant; or, in thy latter end.* as 1 King. 20. 23. Isa. 14. 24. In thy latter time thou shalt have rest, Psal. 37. 37. and finde favour with the enemy. Chap. 40. 1-4. Or, Though I destroy the main body of my people, yet will I reserve a remnant, that shall finde favour in the enemies eye. 1 King. 8. 50. Psal. 106. 46. Chap. 39. 17, 18. & 45. 5. & 52. 3, 1, 3, 4.

*verily I will cause the enemy to entreat thee well* ] Heb. *If I cause not the enemy to entreat thee well.* Or, *I will entreat the enemy for thee.*

V. 12.



## C H A P. X V I.

V. 12. *Shall iron break the northern iron, and the steel* ] Or, *Can any break iron*. Can such iron be broken? Shall any power be able to hinder the execution of my word and purpose; which is stronger than iron, even the hardest and toughest of it, and then steel? Chap. 23. 29. Or, *Though this people be as hard and tough as iron*; Isa. 48. 4. Chap. 6. 28. yet will I make thee as steel, that they may not prevail against thee. Chap. 1. 18, 19. Vers. 20. or, yet they shall not be able to withstand the Chaldean forces, which I shall send in against them. Vers. 8.

*northern iron* ] Out of which parts the hardest and toughest iron cometh; and from which should the Chaldeans forces come. Chap. 4. 6.

*and the steel* ] Or, *or steel*. as Gen. 2. 6. Exod. 21. 15.

V. 13. *Thy substance and thy treasures will I give to the spoil* ] Chap. 17. 3.

*without price* ] Not regarding losse or gain, but the execution of my justice. Psal. 44. 13. Isa. 52. 3.

V. 14. *I will make thee to passe with thine enemies* ] Or, *to serve thine enemies*. Chap. 17. 4. For there is a diverse reading here: as also Chap. 2. 20.

*into a land which thou knowest not* ] Or, *in a land*, &c. Chap. 17. 4. See Chap. 14. 18.

*a fire is kindled in mine anger, &c.* ] Deut. 32. 22. Isa. 42. 25. Chap. 17. 27.

V. 15. *O LORD, thou knowest* ] Both their malice and mine innocency. Chap. 11. 18. & 12. 3.

*remember me* ] Chap. 18. 20.

*visit me* ] In mercy. as Ruth 1. 6.

*revenge me of my persecutors* ] The Prophets prayer in the heat of his spirit against his obstinate and incorrigible adversaries. Chap. 17. 18. & 18. 21. 2 Tim. 4. 14.

*take me not away in thy long-suffering* ] According to thy wonted long-suffering forbear me. Or, suffer me not to be destroyed by mine enemies, while thou in thy long-suffering forbearst them.

*know* ] Or, *take notice*. Psal. 139. 23.

*that* ] Or, *how*. as Lam. 1. 9.

*for thy sake I have suffered rebuke* ] Psal. 69. 7.

V. 16. *Thy words were found, and I did eat them* ] When thy messages came unto me, I entertained and received them as gladly and as greedily, as an affamished man taketh his meat. Job 23. 12. See Ezek. 3. 3. Rev. 10. 9.

*I am called by thy name* ] Heb. *Thy name is called upon me*. Chap. 14. 9. I am one of thy Prophets whom thou takest special charge of. Psal. 105. 15.

V. 17. *I sat not in the assembly of the mockers* ] Psal. 1. 1. and 26. 5.

*nor rejoiced* ] Or, *revelled in*. Isa. 22. 2, 13.

*I sat alone because of thy hand* ] Solitary, in heaviness: mourning in secret for them, and thy wrath incensed against them. Chap. 13. 17. Lam. 3. 18.

*thou hast filled me with indignation* ] With prophecies of wrath and judgements. Chap. 6. 11. Or, with indignation at this people, for their obstinacie tending to their destruction. Chap. 9. 1, 2.

V. 18. *Why is, &c.* ] Chap. 14. 19.

*my pain perpetual* ] Chap. 30. 15.

*my wound incurable* ] Heb. *stroke*. Chap. 10. 19.

*which refuseth to be healed* ] That can not be cured, that admitteth no cure. as Psal. 77. 2.

*wilt thou be altogether unto me as a liar* ] Wilt thou fail me of thy promise? a sudden fit of humane frailtie. Psal. 116. 10, 11. 1 Sam. 27. 1. Chap. 20. 7.

*as waters that fail* ] Heb. *be not sure*. Isa. 33. 15. That fail in hot and dry weather; when most need is of them. Job 6. 15-20.

V. 19. *If thou return, then will I bring thee again, and thou shalt stand before me* ] Or, *if thou wilt return, (Chap. 4. 1.) and wilt be reclaimed by me, thou shalt stand before me, &c.* as 1 King. 17. 1. Chap. 35. 19. If thou wilt, casting off these passions of impatience, discontent and diffidence, betake thee again to the constant execution of thine office, I will both continue and confirme thee therein. Zech. 1. 3. & 3. 7.

*if thou take forth the precious from the vile* ] Or, *if thou wilt take the precious from the vile*. that is, make a difference between them; by confirming and comforting the one; and by reproving and menacing the other. Chap. 6. 27. Contrary to the practise of the false prophets. Ezek. 13. 19, 22. & 22. 26. & 44. 23.

*thou shalt be as my mouth* ] My messenger. 2 Cor. 5. 20. & 13. 3.

*let them return unto thee, but return not thou unto them* ] Let them conform to thee: but comply not thou with them.

V. 20. *I will make thee unto this people a fenced brasen wall* ] Or, *wall of steel*. Vers. 12. I will arm thee with invincible courage and confidence; such as they shall never be able to bear down, or to overcome. Vers. 12. and I will protect thee against all their might and malice. Vers. 21. See Chap. 1. 18. & 6. 27.

*they shall not prevail against thee* ] Chap. 20. 11, 12. Psal. 129. 2.

*I am with thee to save thee* ] Chap. 1. 8, 19.

V. 21. *I will redeem thee* ] Or, *rescue thee*. Isa. 29. 22.

*out of the hand* ] Or, *from the power*. as Psal. 22. 20. & 49. 15.

*of the terrible* ] Or, *roisters*. Isa. 13. 11. & 25. 5.

Vers. 1. **T**He word of the LORD came, &c. ] Heb. *was*, &c. as Chap. 1. 2. and 2. 1.

V. 2. *Thou shalt not take thee a wife, neither shalt thou have sonnes, &c.* ] Or, *Do not take thee a wife, nor have sons*, &c. as Exod. 20. 13, 17. Intimating, that the calamities of the times should be so grievous; that wife and children should be but an heavy burden amidst them, and a means to aggravate a mans grief, Hof. 9. 13, 14. Matth. 24. 19. Luk. 23. 29. 1 Cor. 7. 26.

V. 4. *They shall die of grievous deaths* ] Chap. 15. 2. Heb. *deaths of grievances*. 2 Chron. 21. 18.

*they shall not be lamented* ] Psal. 78. 64. Chap. 25. 33.

*neither shall they be buried* ] Psal. 79. 3.

*they shall be as dung upon the face of the earth* ] Psal. 83. 10. Chap. 8. 2.

*consumed by the sword, and by famine* ] Chap. 14. 15. & 15. 2.

*their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth* ] Psal. 79. 2. Chap. 7. 33. & 34. 20.

V. 5. *Enter not into the house of mourning, &c.* ] Or, *mourning-feast*. Amos 6. 7. Implying, that the calamitie should be so great, that they should have little lust or leisure, what for fear, and what for grief otherwise, to use any solemnitie about the deceased. Job 27. 15. Psal. 78. 64. Ezek. 24. 17, 22. Amos 6. 10.

*I have taken away* ] Heb. *gathered up*. Psal. 85. 30.

*my peace* ] Or, *prosperitie*. Isa. 48. 18. That prosperitie and welfare, which they formerly enjoyed from me, through my favour and goodness towards them: Psal. 85. 8, 10.

*loving kindnesse and mercies* ] Or, *my loving kindnesse, and my mercies*. The ground and cause of their peace.

V. 6. *Both the great and the small shall die in this land* ] Or, *Be they great or small that die*.

*they shall not be buried* ] No regard in this kind shall be had of great ones more then of the meanest.

*neither shall men lament for them* ] Or, *nor shall lamentation be made for them*. Chap. 22. 18.

*nor, &c.* ] They shall use none of these outward expressions of mourning for the dead; or of comforting their friends. Vers. 7. Chap. 47. 5.

*cut themselves, nor make themselves bald for them* ] Courses usually in such cases, among heathen, and Jewish people also imitating them: but by God forbid den. Lev. 19. 28. Deut. 14. 1.

V. 7. *Neither shall men tear themselves for them* ] Or, *break bread for them*. as Ezek. 24. 17. See Deut. 26. 14.

*give them the cup of consolation to drink* ] Pro. 31. 6, 7.

V. 8. *Thou shalt not also go* ] *Neither go*. as Vers. 2. 5.

*into the house of feasting* ] Neither mourn, nor make merry with them, Eccl. 7. 2.

V. 9. *I will cause to cease out of this place, &c.* ] Isa. 24. 7, 8.

*in your eyes, and in your dayes* ] While ye survive yet to see it. as Psal. 79. 10. Chap. 20. 4.

V. 10. *all these words* ] Or, *things*. Chap. 36. 16.

*Wherefore hath the LORD pronounced all this great evil against us* ] Chap. 5. 19. & 13. 22.

V. 11. *Then shalt thou say unto them* ] Or, *Then say thou unto them*. as Vers. 7. 8. Because the wicked are pertinacious, ready to smother their sinnes, and forward to murmur against God, as afflicting them without cause, God instructeth the prophet, what answer in such case to return them. So Chap. 22. 9.

*Because your fathers have forsaken me, &c.* ] Chap. 2. 5.

V. 12. *ye have done worse then your fathers* ] Chap. 7. 26.

*after the imagination* ] Or, *stubbornnesse*. Chap. 9. 13. and 11. 8. and 13. 10.

*that they may not hearken unto me* ] Or, *that ye may not*. the person is changed; as Chap. 17. 1.

V. 13. *Therefore will I cast you out of this land* ] Deut. 4. 27. & 28. 64, 65. Chap. 10. 18.

*into a land that ye know not* ] That ye never saw; or where ye never had been before: as Isa. 42. 16.

*where I will not shew you favour* ] Contrarie to that, which he sometime did to some others, Psal. 106. 45. and to some of them also in mercy at this time, Chap. 15. 11. Dan. 1. 9. but his meaning is, that thus it should be with the main body of them, at least, in regard of any release of their captivitie, untill the time came, that he was pleased to receive them again to mercy, and send deliverance by Cyrus. Chap. 30. 3. Vers. 14.

V. 14. *Therefore* ] Or, *Notwithstanding*. as Chap. 30. 16.

*the dayes come, &c.* ] Implying, that their captivitie in Babylon should be so grievous; and the deliverance out of it so strange and great, that it should in some sort abolish the memoriall of their deliverance out of Egypt: but much more should this be effected by their spirituall deliverance wrought for them by Christ. See Chap. 23. 7, 8. Isa. 43. 18.

*that it shall no more be said, The LORD liveth, &c.* ] In oaths, or vehement asseverations, (1 Sam. 20. 3. 2 King. 2. 2, 6.) As sure as the Lord liveth, that did this, or that, that which I affirm, is true; or what I promise, I will perform.

that



Cap. 15. 17. *Seorsum sedet* Sacerdos igitur cum esset, cogitur divortium facere, et renuntiare omnem societatem suis collegis, et fratribus. Cum ergo hoc acciderit sancto Propheta, cur nos terrabant Papistae, cum discessionem nobis obijciunt, tanquam crimen atrocissimum? Vocant nos apostatas, quia defecimus ab eorum caetu: nampe si apostata fuit Jeremias, ne pudeat nos sequi ejus exemplum: sed si Deo probatum fuit, cum tamen separatus esset a toto populo, et impijs etiam Sacerdotibus: hodie ingruere et intrepide idem faciamus, nos discessionem fecisse. Ergo est nobis divortium et quidem irrevocabile: et malitiosi effremus, si valemus munus porrigere Papistis. Cogimur igitur illos palam et aperte repudiare, et turbare potius Coelum et terram, quam ut illis asanhamur. Scimus hic legimus nobis dictari a Spiritu Sancto per os Jeremie. Ergo ad refutandas eorum Calumnias, qui nobis discessionem obijciunt, sufficiat hic locus.  
Calvin.



Jer. 16. 19. Ergo gentes converſe ad  
Chriſtum poſtea, et recordantes Impietateſ  
parentum ſuorum — renunciant  
Opinionibus et Sacrilegijs parentum ſuorum  
iniquorum. *Psalm. 64. Col. 660. Auguſtin.*  
Duxerunt nos mala docentes, cives Babylo-  
nia nos fecerunt, dimiſimus Creatorem, ado-  
ravimus creaturam: dimiſimus eum a quo fa-  
cti ſumus, adoravimus quod ipſi fecimus. *ibid.*

V, 20. Sed potius aliter ratiocinatur Pro-  
pheta, Qui Deus non eſt, an poteſt facere  
Deum? h. e. qui creatus eſt, an poteſt eſſe  
creator? Nemo dat quod non habet,  
ut dicitur vulgari proverbio; in homine  
vero non eſt Deitas. *Calvin.*

Quicquid in Dei cultu audent homines ſibi  
fingere, nihil aliud eſt, quam Dei creatio.  
*Calvin. ſub finem Cap. 16.*



that brought up the children of Israel out of the land of Egypt] Or, that brought them out, &c. Heb. made them to ascend. as Judg. 15.

13. Chap. 39. 5.

V. 15. that brought up the children of Israel, &c.] Isa. 11. 11, 12.

from the land of the north] Out of Chaldea, Chap. 6. 1, 22.

V. 16. I will send for] By a secret instinct and incitement; as by some solemn messengers, Isa. 5. 26. & 7. 18, 19.

many fishers, and many hunters] Either the Egyptians compared to fishermen, because they lived much upon fishing; Num. 11. 5. Isa. 19. 8. 2. King. 23. 29. and the Chaldeans compared to hunters, for their fierceness: Gen. 10. 8, 9. Or, the Chaldeans, resembled by either, that should sweep them away, like the one; and ferret them out, where they lay hid, like the other: Amos 4. 2. Hab. 1. 14, 15.

out of the holes of the rocks] Unto which they had betaken themselves for fear of the enemy, or retired for shelter and succour against them, Judg. 6. 2. 1 Sam. 13. 6. Isa. 2. 19, 21. & 7. 19.

V. 17. mine eyes are upon all their ways] Job 34. 21. Pro. 5. 21. Chap. 32. 19.

they are not hid from my face] As they suppose them to be, Isa. 29. 15. Chap. 17. 9, 10.

V. 18. And first] Before I restore them, and receive them into grace and favour again. Ver. 15.

I will recompence their iniquitie, and their sinne double] Abundantly. Isa. 40. 2. Chap. 17. 18.

they have defiled my land] Chap. 3. 1, 2.

filled mine inheritance] Chap. 2. 7.

with the carcases] See Levit. 26. 30.

of their detestable and abominable things] Or, of their detestable things, (which they sacrificed to their idols; Deut. 12. 17. Isa. 65. 4. & 66. 17. being as abominable also themselves to God, as those creatures were, that they slew and sacrificed to them, Psal. 106. 40.) and with their abominations, that is, their idols, to whom they offered them, Deut. 7. 25. & 27. 15. 2 King. 23. 13.

V. 19. my strength and my fortresse] Psal. 18. 1, 2.

my refuge in the day of affliction] Chap. 17. 17.

the Gentiles shall come unto thee] The Gentiles together with the Jews, shall partake of this thy gracious deliverance; and be brought over to thee by Christ. Chap. 4. 2. Mal. 1. 11.

our fathers have inherited, &c.] Our forefathers were vile idolaters: and it is thy meer mercy therefore that thou takest us the issue of such, to thy self, Josh. 24. 2, 3. Or, they gained nothing by the service of their idols, but losse and shame; and it were extreme folly therefore, for us their children, still to follow their courses, Chap. 3. 22, 24.

lies] Isa. 44. 20.

vanitie] Chap. 10. 3, 15.

things wherein there is no profit] Isa. 44. 10.

V. 20. Shall a man make gods unto himself] Or, should. Chap. 18. 20. Should any man, indued with reason, be so simple and sottish, as to account that his God, which having himself made, he may thereby know it not to be God? Or, to think, that he can make that to be God, that is not God? Isa. 44. 16, 17.

and they are] Or, which are, as Mal. 3. 1. Chap. 17. 6.

they are no gods] Chap. 2. 11. Gal. 4. 8.

V. 21. I will this once] Or, at once now. Chap. 10. 18.

cause them to know] The Jewish people. Ver. 18.

mine hand and my might] By my dreadful judgements, now denounced against them, and then executed upon them, ver. 18.

Or, by the deliverance of them; and adjoyning of the Gentiles to them. ver. 19.

that my name is the L O R D] Heb. *Jehovah*. Psal. 83. 18.

## CHAP. XVII.

Ver. 1. **V** Written with a pen of iron] Job 19. 14.

with the point of a diamond] Heb. *nail*. or, *claw*. Dan. 4. 23. Chap. 12. 9.

upon the table of their heart] As 2 Cor. 3. 3. Their sinne is set so deep upon their souls, being written on their hearts, in stead of Gods law, Chap. 3. 1, 33. that there is little hope left of working it out, Chap. 13. 23. Or, The guilt of it sticketh so fast to their consciences, that all they can do, will not be able to rase it out, but it standeth firme and fresh there, as upon record, Deut. 32. 34. Isa. 65. 6. Chap. 2. 22.

upon the horns of your altars] Or, their altars. the person is changed, as Chap. 16. 12. He alludeth to the blood, that was sprinkled upon the horns of the altar, Lev. 4. 7. & 16. 18. which in their sacrilegious sacrifices did not expiate, but pollute, Isa. 65. 3, 4. & 66. 17.

V. 2. Whilest their children remember their altars] Or, As they remember (Heb. according to the remembrance of) their children, so remember they their altars, as Psal. 106. 4. Isa. 1. 7. While the children take after their parents, recording their courses, Chap. 7. 18.

Or, they mind their idols as much as their children; being indeed dearer to them than their children, Chap. 7. 31, 32. and 19. 5.

their groves] Judg. 3. 7. Isa. 1. 29.

by the green trees] Or, with. as Gen. 32. 11. Exod. 35. 22.

1 Sam. 1. 24.

V. 3. O my mountain in the field, I will give thy substance, &c.] Or, I will give my mountain with the field, and all thy substance &c.

Or, O thou that dwellest in the mountain, come down into the field, or, valley. See Mic. 1. 6. As if he had said; Thou city Jerusalem,

situate on a rising, part on an hill, and part on the plain, or lower ground; and ye people of Judah, that trust to the strong situation of your citie, Chap. 21. 13. I will give your citie up to the enemy,

to lay it level, Luk. 19. 44. Or, My mountain, to wit, Zion, Psal. 68. 15. & 133. 3. Or, the mountains of Judah, Isa. 65. 9. and all their high places and forts, together with the fields, and all their wealth, will I give up into the enemies hand, Chap. 9. 9. and 15. 13.

thy high places for sinne, throughout all thy borders] Or, for the sinne committed in all thy borders. Thine high places, either built to commit sinne; for idolatrous services, Chap. 7. 31. Or, to be destroyed for those sinnes, which in all coasts throughout the whole land have been committed, Chap. 16. 18.

V. 4. thou, even thy self] Or, and those that are in thee. Heb. in thy self, or, in thee. Or, and that for thy self. that is, for thy sinne.

thou shalt discontinue from thine heritage] Thou shalt cease from tilling and enjoying thy land. See Levit. 26. 34, 35.

I will cause thee to serve thine enemies] See Chap. 15. 14.

ye have kindled a fire in mine anger] Deut. 32. 22.

V. 5. Cursed be the man that trusteth in man] That which this people were very prone to; seeking over-much unto, and relying upon, forain aids; and not depending upon God: which drew a curse upon them. Isa. 30. 1, 2. & 31. 1, 2.

makest flesh his arm] Weak and corruptible creatures, 2 Chron. 32. 8. Isa. 51. 2. Heb. 5. 7.

V. 6. he shall be like the heath in the desert] Or, as some, a most bare and naked tree; either standing alone by it selfe on the walt; or having no gracefull furniture of fruit or leaf, Chap. 48. 6.

and shall not see when good cometh] Or, that seeth not. that is, enjoyeth not; hath no share in it. Job 9. 25. Psal. 34. 12. Chap. 29. 32.

shall inhabit] Or, is situate in.

the parched places in the wilderness] Such as can afford it no moisture, Deut. 29. 23.

in a salt land and not inhabited] Or, a salt ground without inhabitant. Job 39. 6. Psal. 107. 34. Where no man dwelleth, for the unfruitfulness of the soil; Chap. 2. 6. or, where no man is to manure, or dresse it, Gen. 2. 5, 13. Chap. 2. 15. Luk. 13. 8.

V. 7. Blessed is the man that trusteth in the L O R D, &c.] Psal. 2. 12. & 34. 10. 125. 1. & 146. 5. Pro. 16. 20. Isa. 30. 18.

V. 8. he shall be as a tree planted by the waters] Psal. 1. 3. Job 8. 16. & 29. 19. Ezek. 19. 10. & 31. 4.

and shall not see when heat cometh] Or, doth not see. that is, feel; or receive any damage or annoyance by it, Chap. 42. 14. and 44. 17.

her leaf shall be green] Or, is, that is, continueth (as Dan. 1. 21.) green.

and shall not be carefull] Or, nor needeth to take thought. Matth. 6. 25.

in the year of drought] Or, restraint. Chap. 14. 1. to wit, of rain. Chap. 3. 3.

neither shall cease] Or, nor ceaseth from yielding fruit.

V. 9. The heart is deceitfull above all things, &c.] As many fetches and shifts as mans wicked heart hath, to conceal, and colour its wickedness with; yet can God search every nook and corner of it, and descrie thorough them, even mens inwardest intentions, Pro. 15. 11. Heb. 4. 12. and defeat all their devices, Psal. 94. 9, 11. Isa. 29. 15, 16.

deceitfully wicked] Chap. 18. 12.

who can know it] 1 Cor. 2. 11. Heb. hath known. or, doth know. as Chap. 2. 23.

V. 10. I the L O R D search the heart] 1 Sam. 16. 7. Psal. 7. 9. Chap. 11. 20. & 20. 12. Rev. 2. 23.

to give every man according to his ways] Psal. 62. 12. Rom. 2. 6. Rev. 2. 23.

V. 11. As the partridge sitteth on eggs, and hatcheth them not] Or, gathereth young, which she hath not brought forth. Isa. 34. 15.

Either sitteth on the eggs of other fowls; which being hatched leave her, and follow their own damne: or, sitteth on eggs, but hatcheth them not, being broken by some accident or other, before they can be hatched.

shall leave them in the midst of his dayes] Job 15. 22. & 22. 16. Psal. 49. 11, 14. & 55. 23. & 102. 24.

at his end shall be a fool] Having laboured for the wind; taken much pains to no purpose. 1 Sal. 39. 6. Eccl. 4. 8. and 5. 16. Luk. 12. 20.

V. 12. A glorious high throne] Chap. 3. 17. & 14. 21. This is spoken, either to inform the faithfull, what to trust to; not these fickle stayes, and fading follies, but to Gods might and help alone. Psal. 20. 2. 7. & 68. 28, 29. 1 Tim. 6. 17. Or, with a secret check, to expresse the vain confidence of those, that relied upon the materiall Temple, as a fortresse impregnable, Chap. 7. 4. Ezek. 7. 20. Zeph. 3. 11.



from the beginning] Heb. first.

V. 13. O LORD, the hope of Israel] Chap. 14. 8.  
all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth] Psal. 73. 27. Isa. 1. 28. Or, let all that forsake thee be confounded; let them that depart from thee, be written in the earth. Or, let my chastisements be written on earth. Let those that withdraw themselves from thee, be registred, not in heaven, where the book of life is, Luk. 10. 20. Psal. 69. 28. Rev. 13. 8. and 17. 8. but on earth onely, where all their hope is, Psal. 17. 14. Or, after an other reading, Let my Sermons and reproofs, whereby I have laboured to reclaim this revolting people, be entred here, to remain as upon record, for my justification, and their conviction, Job 19. 23, 24.  
they have forsaken the LORD, the fountain of living waters] Chap. 2. 13.

V. 14. Heal me, O LORD,] Do thou vouchsafe to comfort and confirm me amidst those manifold troubles and dangers, which by reason of this mine office I am exposed unto, Chap. 15. 15, 17, 18. Ver. 17.

thou art my praise] He, in whose grace and aid alone I glory, Psal. 44. 8. Or, who minisrest matter of praise and thanksgiving to me, by thy mercies, Exod. 15. 2. Psal. 22. 2. & 109. 1.  
V. 15. Where is the word of the LORD] They think, that what is threatened, will never come; because for a time it is respited, Isa. 5. 19. Amos 5. 18. 2 Pet. 3. 4.

V. 16. I have not hastened from being a pastor to follow thee, neither have I desired the wofull day] Heb. after thee. I pressed not upon this prophetical office, more then was meet for a teacher to do, such as I was before, being a priest, Chap. 1. 1, 6. well knowing how much trouble would thereby accrew to me, Chap. 15. 10, 18. & 20. 7, 8. Or, I was not forward, leaving mine ordinary pastoral charge, to put my self upon this extraordinarie employment: nor did I desire to be a messenger of such heavie tidings to my people; much lesse to have such evils inflicted upon them.

thou knowest: that which came out of my lips, was right before thee] That I have delivered nothing to them but thy truth; and that from a sincere heart: and that I have oft solicited thee in their behalf, Chap. 18. 20.

V. 17. Be not a terror unto me, thou art my hope, &c.] Or, be thou my hope. Howsoever wicked men deal rigorously with me; yet let me have succour from thee, and finde shelter with thee. ver. 14. Chap. 15. 15.

in the day of evil] Chap. 16. 19.

V. 18. Let them be confounded that persecute me] Psal. 35. 4. and 40. 14. Chap. 15. 15.

destroy them with double destruction] Heb. break them with a double breach. Chap. 4. 20. & 16. 18. See Chap. 11. 20.

V. 19. stand in the gate of the children of the people] This seemeth to be the East-gate, or the Water-gate: the street whereof led up to the palace, 2 Chron. 29. 3, 4. & 32. 6. Nehem. 3. 26.

in all the gates of Jerusalem] Because they were places of greatest concourse, and of their usuall assemblies for civill affairs, 2 Sam. 19. 8. Ruth 4. 1, 2. Chap. 38. 7.

V. 20. Heare ye the word of the LORD] Chap. 22. 2.

ye kings of Judah] Princes and rulers. Chap. 19. 3. & 20. 5.

V. 21. take heed to your selves] Heb. souls. Deut. 4. 15. Josh. 23. 11.

bear no burden on the sabbath-day] Nehem. 13. 19.

V. 22. hallow ye the sabbath-day, as I commanded your fathers] Exod. 20. 8. & 23. 12. & 31. 13. Isa. 56. 2. Ezek. 20. 12.

V. 23. they obeyed not] Chap. 7. 24, 26. & 19. 15.

V. 24. if ye diligently hearken unto me] Heb. hearkning hearken. Exod. 15. 26. & 19. 5.

V. 25. Then shall there enter into the gates of this citie, &c.] Chap. 22. 4.

V. 26. from the land of Benjamin] Which continued firme to Judah, when the other Tribes fell from her, 1 King. 12. 21. 2 Chron. 11. 12. & 15. 2, 8, 9. and so did still, Chap. 6. 1. & 32. 44. & 33. 13.

and from the plain] Or, both from. as Chap. 6. 24. & 26. 5. Gen. 36. 24. Psal. 76. 6.

from the south] Or, heath, or, wast. The up-lands, or dry-lands; such as the Southern parts, being neerer the Sunne, usually are. Josh. 15. 19. Judg. 1. 15. Chap. 32. 44. Zech. 7. 7.

bringing sacrifices of praise] Heb. bringing praise: or, confession. Psal. 50. 14, 23. as sinne, for a sinne sacrifice, or sacrifice for sinne, Levit. 4. 24. 2 Cor. 5. 21.

V. 27. even entering in at the gates of Jerusalem] Or, not passe in and out, by the gates of Jerusalem. as Isa. 28. 28. & 41. 28.

will I kindle a fire in the gates thereof] I will send warre in upon you, that with fire and sword shall wast all, Chap. 21. 14. & 49. 27. & 50. 32. See this fulfilled, 2 King. 28. 9. Chap. 52. 13.

#### CHAP. XVIII.

Ver. 1. The word which came] Heb. was. as Chap. 16. 1.

V. 2. Arise, and go down] Or, go, simply. as Isa. 38. 8. Chap. 22. 1.

to the potters house] Which seemeth to have been on the South-side of the citie. See Chap. 19. 2. & 31. 40.

there will I cause thee to heare my words] I will there further acquaint thee with my mind, upon what there thou shalt see; and tell thee, what thou shalt afterward tell others from me. So Chap. 4. 5, 15.

V. 3. I went down to the potters house] Or, went to it. as Ver. 2.

he wrought a work on the wheels] Or, frames. or, seats. Exod. 1. 16.

V. 4. the vessel that he made of clay, was marred in the hand of the potter] Or, that he made was marred as clay in the hand of the potter. so he made it again another vessel] Heb. returned and made. as Gen. 26. 18. Isa. 6. 13.

as seemed good to the potter] Heb. as was right in the eyes of the potter. Chap. 27. 5.

V. 5. the word of the LORD came to me] Ver. 1.

V. 6. cannot I do with you as this potter] Isa. 45. 9. Wisd. 15. 7. Rom. 9. 20.

as the clay is in the potters hand, so are ye in mine hand] And I have therefore power over you, to do with you, as I please, Isa. 29. 15, 16.

V. 7. I shall speak concerning a nation, and concerning a kingdome to pluck up, &c.] Commanding my prophets to denounce destruction against it, Chap. 1. 10. Am. 1. 2, 3. Isa. 3.

V. 8. I will repent of the evil that I thought to do] Not that God repenteth, as man repenteth, Num. 23. 19. 1 Sam. 15. 29. through oversight, or want of due foresight, or by altering his secret purpose: but he is said to repent, because he doth as men use to do when they repent, 1 Sam. 25. 33, 34. not putting in execution, what before he had denounced: so that repentance in man is a changing of the will; repentance in God is the willing of a change: and thus repentance in man causeth repentance in God: when man repenteth of his sinnes, God repenteth of the plague, Jon. 3. 10.

V. 9. I shall speak concerning a nation, and concerning a kingdome to build and to plant it.] Acquainting them by my Prophets of such good things coming towards them, and to be conferred upon them, Chap. 28. 19.

V. 10. I will repent of the good, &c.] I will forbear to do, what by them I foretold and promised: such my promises being alwayes to be understood with a condition of constant obedience on their part required, unto whom they are made, Deut. 28. 1, 2, &c. 1 Sam. 2. 30. & 15. 11.

V. 11. I frame evil against you] Heb. frame potter-like. Ver. 2. Gen. 2. 7.

return ye now every one from his evil way] 2 King. 17. 13. Chap. 7. 3. & 25. 5. & 35. 15. Yet escape ye may, if ye repent, return, and reforme, Chap. 3. 12. Ezek. 18. 21. & 33. 11.

V. 12. There is no hope] Chap. 2. 25. & 13. 9.

we will walk after our own devices] As men desperately bent to revolt, and to their own self-will, Chap. 6. 16, 17. & 44. 16. do the imagination] Or, stubbornnesse. Chap. 13. 10. & 16. 12.

V. 13. Ask ye now among the heathen] Chap. 2. 10.  
the virgin of Israel] She that should have kept her self a pure virgin to God; unto whom she was espoused. Ezek. 16. 8. 2 Cor. 11. 2.

hath done a very horrible thing] Or, vile thing. Chap. 5. 30. & 23. 14.

V. 14. Will a man leave the snow of Lebanon which cometh from the rock of the field] Or, will a man leave my fields for a rock, or for the snow of Lebanon? Will any traveller be so mad, as to leave the plain, where he may travell at ease without hinderance; and climb over craggie hills and rocks, through bushes and thickets covered with snow? as this people doth; who leave my service, which is easie and free; to serve idols, that require of them other manner of service, then I do. Deut. 12. 30, 31. 1 King. 18. 28. Chap. 19. 5. Ver. 15.

shall the cold flowing waters that come from another place, be forsaken] Or, shall the running waters be forsaken for the strange cold waters? Or, shall the cool running waters be forsaken for strange ones? Will a thirstie traveller, having cool running water at hand to slake his thirst, refuse it, and go to seek after other water in standing ponds, pools or puddles else-where? Or, will any man having fresh conduit water of his own at home, when he is a thirst, go to seek strange water abroad? Pro. 5. 15. See the application, Chap. 2. 13. Ver. 15.

V. 15. my people hath forgotten me] Chap. 2. 13, 32. & 17. 13.

burnt incense to vanity] Chap. 10. 2, 15.

they have caused them to stumble in their wayes] Their false prophets, and corrupt teachers, Mal. 2. 8.

from the ancient paths] Heb. paths of antiquitie. or, eternitie. as Chap. 6. 16. The way of truth and life, that God long since directed them unto by his Law, Deut. 4. 1. & 6. 1. & 28. 9. Pro. 2. 13. Jam. 5. 20.

in paths, in a way not cast up] Heb. of a way not cast up. or, where no causey is. Isa. 35. 8.

V. 16. To make their land desolate] Chap. 19. 8. & 49. 13. and 50. 13.

a perennall hissing] Heb. an hissing of perpetuities.

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every one that passeth thereby shall be astonished] Or, so that every one that passeth thereby should be astonished.

and wag his head] In way of scorn and derision, Isa. 37.22.

V. 17. I will] Or, That I should.

scatter them] Deut. 28.25, 64. Chap. 4.11. & 15.7.

as with an east-wind] Isa. 27.8.

I will] Or, that I should.

show them the back, &c.] Heb. the neck. Chap. 48.39. Dealing with them, as they deal with me, 2 Chron. 29.6. Ezek. 8.16.

Chap. 2.27. & 32.33.

V. 18. let us devise devices against Jeremiah] Chap. 11.19.

for the law shall not perish from the priest] The Church cannot erre; the priests cannot but tell us the truth, and teach us the right; Mal. 2.7. Joh. 7.48, 49. and this Jeremiah therefore must needs be in the wrong, 1 King. 22.13, 24. See Chap. 7.4. and 20.2.

let us smite him with the tongue] Or, for the tongue. as Gen. 18.28. Let us inform the rulers against him, and accuse him to them: for we shall be believed, Chap. 20.10. Or, let us smite him and vex him for his preaching on this wise, Chap. 26.8, 9.

V. 20. Shall] Or, Should. Chap. 16.20.

evil be recompensed for good] 1 Sam. 24.17. Psal. 35.12. and 109.5.

they have digged a pit for my soul] They plot against me, to take my life from me, Psal. 35.7. A phrase of speech taken from the practice of those, that dig pits to take either wild beasts, or fowls in, Psal. 9.15. Ezek. 19.4, 8. So Vers. 22.

remember] Chap. 15.15.

I stood before thee] See Chap. 15.1.

to speak good for them] Chap. 14.11.

to turn away thy wrath from them] Psal. 106.23. Of the like imprecation, see Chap. 11.20. & 15.15. & 17.18.

V. 21. Therefore deliver up their children to the famine, &c.] Psal. 109.10.

pour out their blood by the force of the sword] Heb. pour them out by the hands of the sword. Psal. 63.10. Ezek. 35.5.

let their wives be bereaved of their children, and be widows] Psal. 109.9.

let their men be put to death] Heb. slain of death.

let their young men be slain by the sword in battle] Let that befall them, that they intend against me. Vers. 23. Chap. 11.22.

V. 22. Let a cry be heard from their houses] The cry of persons in perill of perishing, Chap. 20.16.

when thou shalt bring a troop suddenly upon them] Of the Chaldeans and their complices, 2 King. 24.2.

they have digged a pit to take me] Vers. 20. Psal. 57.6.

and hid snares for my feet] Psal. 141.9. & 142.3.

V. 23. thou knowest all their counsel against me to slay me] Heb. for death.

forgive not their iniquitie] Nehem. 4.4, 5. Psal. 59.5.

neither blot out their sinne from thy sight] Psal. 109.14, 15.

let them be overthrown] Heb. made to stumble. Vers. 15.

## CHAP. XIX.

Vers. 1. **G**O and get a potters earthen bottle] Heb. a bottle of the framer of earthen vessels.

V. 2. go forth unto the valley of the sonne of Hinnom] Of this place see Isa. 30.33. & Chap. 7.31.

the east-gate] Heb. the Sunne-gate. Job 9.7. Or, Pot-sheerd-gate. Job 2.8. Or, earthen-vessell-gate. Vers. 1. See Isa. 16.7. And it seemeth rather to have been the South-gate; called the Sunne-gate, because the Sunne lay most upon it: or, in another sense, the gate of Pot-sheerds, or earthen ware, from the store of either thereabout, by the neighbourhood of the Potter: Ch. 18.1. for Tophet lay to the South of Jerusalem. Josh. 15.8.

V. 3. O kings of Judah] Princes and rulers: the King and his Councell. Dent. 33.5. Chap. 17.20.

which whosoever heareth; his ears shall tingle] 1 Sam. 3.11. 2 King. 21.12.

V. 4. they have forsaken me] Chap. 16.11.

and have estranged this place] Or, strangely abused. Deut. 32.27. So abused it contrary to what should have been practised in it, and so polluted and prophaned it, that I can no longer own it: as Isa. 1.11, 12. Psal. 58.3. Ephes. 4.18. Col. 1.21.

whom neither they nor their fathers have known] Deut. 32.17. Chap. 44.3.

nor the kings of Judah] Or, even the Kings. See vers. 3. Heb. and; Chap. 35.15.

and have filled this place with the blood of innocents] Either the Citie of Jerusalem, 2 King. 21.16. Chap. 7.6. & 21.3. or the valley of Tophet, where they slew and sacrificed their poor infants to their idols. Psal. 106.37, 38. See vers. 3. & 7.

V. 5. They have built also the high places of Baal] Chap. 7.31. & 32.35.

to burn their sons with fire for burnt-offerings] Psal. 106.38. 2 King. 23.10.

which I commanded not, &c.] But expressly forbid, Deuter.

18.10. and is no such service therefore, as I can approve or accept of. Deut. 52.30-32. Col. 2.22. See Chap. 7.31, 32.

this place shall no more be called Tophet] Of the Timbrels and Drums, that they used to beat while they sacrificed their children. Isa. 30.32, 33.

nor the valley of the son of Hinnom] From the ancient Lord, or owner of it. Josh. 15.8.

but the valley of slaughter] In regard of the multitude that shall there lie slain. Vers. 7.11.

V. 7. I will make void the counsell of Judah and Jerusalem] Either their counsell in generall; as pointing to the Kings Palace situate to the South of the Citie, where they used to sit in counsell; or, their projects, whereby they expect succour and aid from Egypt against the Chaldeans, Isa. 30.1-3. & 31.1-3. Chap. 37.7, 8. I will make void, or vain and empty; as emptie, as the bottle before spoken of, vers. 1. 10. the term whereof is here alluded to.

in this place] In this citie, and the places adjacent. Vers. 3.

of them that seek their lives] Heb. soul. Chap. 4.30. and 18.20.

their carcasses will I give to be meat for the fowls, &c.] Chap. 7.33. & 16.4.

V. 8. I will make this Citie desolate, &c.] Chap. 18.16. & 49.13. & 50.13.

V. 9. I will cause them to eat the flesh of their sons, &c.] Levit. 26.29. Deut. 28.53. Chap. 21.7. Lam. 4.10.

they shall eat every one the flesh of his friend] Or, one anothers flesh; as Chap. 46.16. See Isa. 9.20.

V. 10. Then shalt thou break the bottle] This visible signe is used, to shew the certainty of the judgement threatened: and to work the deeper impression in the mindes of those that beheld it. Vers. 1.

V. 11. so will I break this people and this citie, as one breaketh a potters vessell] Isa. 30.14. Chap. 48.12.

that cannot be made whole again] Heb. be healed.

they shall bury them in Tophet] Chap. 7.32.

till there be no place to bury] Or, left to bury in.

V. 12. make this Citie as Tophet] Where ye had wont to kill and burn your Children, vers. 5. I will fill the whole Citie with the bodies of slain men; as ye filled it formerly with innocent blood, 2 King. 21.16. that it shall be all over like an other Tophet. Vers. 13.

V. 13. the houses of the Kings of Judah shall be defiled as the place of Tophet] Or, which are defiled, shall be as the place of Tophet.

because of all the houses] Or, with all the houses.

upon whose roofs they have burnt incense] Their houses being flat roofed, Deut. 22.8. they used to serve and sacrifice to their idols on the tops of them. 2 King. 23.12. Chap. 32.29. Zeph. 1.5. See Isa. 65.3.

V. 15. upon all her Towns] Heb. Cities. The lesser Cities or Towns belonging to Jerusalem the Mother-Citie. Chap. 15.8. & 34.1.

because they have hardened their necks] Chap. 7.26. & 17.23. that they might not hear my words] Yeeld obedience thereunto. Deut. 6.3. & 28.1. Psal. 81.11.

## CHAP. XX.

Vers. 1. **N**OW Passur] Or, Now when Passur. See Chap. 21.1.

the son of Immer] One of that course, the sixteenth in order, whereof he was the first head. 1 Chron. 24.14.

who was also chief governour in the house of the LORD] The second; next under the High-Priest: Num. 3.32. 2 King. 25.18. Chap. 52.24. for there were other rulers also under this second. 2 Chron. 35.8. Chap. 35.4.

V. 2. Then Passur smote Jeremiah] Thus this Priest, as a prime instrument of Satan, first perpetrated that against Gods prophet, that neither King, nor Princes, nor people durst formerly attempt.

put him in the stocks that were] Or, prison that was. 2 Chron. 16.10. Chap. 29.26.

in the high gate of Benjamin] The gate, not of the Temple, but of the Citie: called the High-gate, by way of distinction from the Tower, that looked also the same way. Chap. 37.12. and 38.7.

V. 3. that Passur] Or, that when Passur.

brought forth Jeremiah out of the stocks] Or, prison. Vers. 3.

Mazor-missabib] That is, Fear round about. A term or form of speech, used commonly, in great and generall terrours, affrightments, dangers and distresses unavoidable. Psal. 31.13. Chap. 6.25. & 46.5. & 49.29. Lam. 2.22.

V. 4. I will make thee a terror to thy self, and to all thy friends] Or, I will expose thee to terror, thee and all thy friends. For the particle may be redundant; as Chap. 40.2. Either I will surround and environ thee and them with frights and fears. Or, I will inflict such things on thee, as shall affright not thy self alone, but all those that have any interest in thee. Psal. 31.31.

thine eyes shall behold it] Chap. 16.9. 1 Sam. 2.33.

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I will



*I will give all Judah into the hand* ] Or, power; as Psal. 22. 20. & 49. 15.

*of the King of Babylon* ] Of Nebuchadnezzar. Chap. 25. 9. *he shall carry them captive into Babylon, and shall slay them with the sword* ] He shall enslave some, and slay others. Chap. 15. 2. and 39. 6, 9.

V. 5. *all the strength of this Citie, and all the labours thereof* ] All the wealth gotten and gathered together by their industrie, the fruit of all their labours. Chap. 3. 24. & 5. 27.

*all the treasures of the Kings of Judah* ] The wealth of King and Princes. Chap. 17. 20. & 19. 3. Or, gathered by many Kings successively. 2 King. 20. 17. Isai. 39. 6. Chap. 15. 13. & 17. 3.

*will I give into the hand* ] Or, power. Vers. 4. Chap. 21. 7. 10.

*of their enemies* ] The Chaldeans. Chap. 37. 10.

V. 6. *thou and all thy friends, to whom thou hast prophesied lies* ] That have suffered themselves to be abused and deluded by thy false-prophecies. Chap. 14. 16.

V. 7. *O LORD, thou hast deceived me, and I was deceived* ] Or, thou hast inticed, persuaded. Gen. 9. 27. Prov. 24. 28. Ezek. 14. 9. and I have been inticed, or, persuaded by thee. Job 31. 9. Thou didst persuade me to undertake this office: which hath proved more troublesome then I expected. Chap. 1. 7. & 17. 16. Thus fits of impatience sometime overtake Gods Prophets, when they see no good successe of their Ministry. Exod. 5. 22, 23. Numb. 11. 11—15. See Chap. 11. 20. & 18. 18. V. 14.

*thou art stronger then I* ] Thou wast too strong for me. Heb. strong from me; as Isai. 65. 5. Psal. 18. 17. Thou prevailedst with me, and didst thrust me upon it, having no minde or lust of my self thereunto. Chap. 1. 6. & 17. 16.

*I am in derision daily* ] Job. 12. 4. Lam. 3. 14.

V. 8. *I cried* ] Or, proclaimed. Dan. 3. 4.

*violence and spoil* ] Either, exercised among my people; which I reproved: Chap. 6. 7. Or, to be exercised upon them by the enemy, which I foretold and threatned. Chap. 6. 12. Vers. 5.

*because* ] Or, therefore. Chap. 22. 22.

*the word of the LORD was made a reproach unto me* ] Chap. 6. 10.

V. 9. *Then I said* ] Or, Therefore said I. Chap. 29. 16. I so thought, or so resolved; as Psal. 14. 1. & 32. 5. & 39. 1.

*I will not make mention of him, nor speak any more in his name* ] Considering how evill successe I had with my ministry, I was sometime in the minde to give over prophesying.

*his word was in mine heart as a burning fire* ] Psal. 39. 3.

*I was weary with forbearing* ] I could have no rest in my soul, untill I had fallen again to my work, and returned to the execution of mine office. 1 Cor. 9. 17. See Chap. 6. 11.

*I could not stay* ] Or, hold. Job 32. 18.

V. 10. *I heard the defaming of many, fear on every side* ] Or, of many Magor-missabibs. Vers. 3. Of many such as this Pashur; or, of many suborned by him, consulting together, how to frame reports, and carry them to the rulers; if by faining and glossing, or by catching hold of ought that slipped from me, they might get somewhat against me. Chap. 18. 18. Matth. 22. 16, 17. Mark 12. 13, 14. Luke 11. 53, 54. & 20. 21.

*Report, say they, and we will report it* ] Bring to us what ye can get from him; and we will acquaint the King, or the rulers with it. Isai. 29. 21. Chap. 26. 11.

*all my familiars* ] Heb. every man of my peace. Chap. 38. 22. See Job 19. 19. Psal. 41. 9. & 55. 13.

*watched for my halting* ] Psal. 35. 15. & 38. 16. They watched me, hoping to get somewhat that might by oversight slip me, whereby they might insnare me, and bring me into danger. Chap. 5. 16. Isai. 29. 21. Luke 11. 53, 54.

V. 11. *But* ] Or, Howbeit; or, Notwithstanding; as Chap. 35. 14.

*the LORD is with me as a mighty terrible one* ] Yet he encourageth himself against all their projects and practises in assurance of Gods assistance. Chap. 1. 19. & 15. 20, 21.

*my persecutors shall stumble* ] Be overthrown. Chap. 18. 23. Psal. 27. 2.

*they shall not prevail* ] Chap. 1. 19.

*they shall be greatly ashamed* ] Psal. 70. 2, 3. Chap. 17. 18.

*everlasting confusion shall never be forgotten* ] Heb. ignominy of perpetuities. Chap. 23. 40.

V. 12. *But* ] Or, Yea.

*that triest the righteous* ] Thou that triest and approvest of the righteous. Psal. 11. 5, 7. Chap. 11. 20. & 17. 10.

*let me see* ] Or, I shall see. I believe, and am assured, that thou wilt right all my wrongs, and that I shall survive to see it. Psal. 59. 10.

*unto thee have I opened my cause* ] Chap. 11. 20.

V. 13. *Sing unto the LORD* ] He praiseth God in assured hope of future deliverance. Psal. 13. 6.

*he hath delivered* ] Psal. 35. 10. & 109. 31.

*the soul of the poor* ] Either the poor, simply; as Psal. 3. 2. Or, the poor in danger of losing his life; as Psal. 116. 8. That is, my poor soul; or, my poor self, as Psal. 89. 48. & 30. 3.

*from the hand* ] Or, the power. Chap. 15. 21.

V. 14. *Cursed be the day wherein I was born, &c.* ] See, what inconveniences even the best fall into in the fight between the flesh and the spirit, untill God raise them up again, Job 3. 3. Chap. 15. 10. V. 7.

V. 15. *Making him very glad* ] Heb. by gladding gladdening him; as Isai. 61. 10.

V. 16. *Let that man be as the Cities which the LORD overthrow* ] Let him perish, as Sodome and Gomorrah did, 19. 25. Deut. 29. 23. Amos 4. 11.

*and repented not* ] Without recovery; or revocation of his doom past upon them, Zeph. 2. 9.

*let him heare the cry in the morning* ] Of men in danger of losing their lives, Chap. 18. 22.

*the shouting at noon-tide* ] The noise of the Trumpet sounding an alarm: Or, of the enemy breaking in to surprize and destroy, Chap. 4. 19. & 49. 2. Zeph. 1. 16. Let him be in continuall terrour and trouble, Job 15. 21.

V. 17. *Because he slew me not from the womb* ] So soon as I came out of it; so soon as I was born. Vers. 18. Job 3. 10. & 10. 19. *her womb to be alwayes great with me* ] That the fruit thereof had never seen light. Psal. 58. 8. Eccles. 6. 3.

V. 18. *Wherefore came I forth out of the womb* ] Job 3. 20. *to see labour and sorrow* ] To sustain and suffer it. Chap. 5. 12. & 14. 13. Lam. 3. 1. Job 5. 6, 7.

## CHAP. XXI.

Vers. 1. *The word which came, &c.* ] See Chap. 1. 2. & 2. 1. Chap. 21.

*when king Zedekiah sent unto him* ] Not as Hezekiah to Isaiah, touched with remorse for his sinnes; 2 King. 19. 1. Isai. 37. 2. but as Pharaoh to Moses; for escape of the judgement feared. Exod. 9. 28. 2 Chron. 36. 12. Chap. 37. 3.

*Pashur the sonne of Melchiah* ] Another from him mentioned Chap. 20. 1. for he was of the family of Immer; which was the sixteenth ranke: 1 Chron. 24. 14. this of Melchiah; which was the fifth. 1 Chron. 24. 9.

*Zephaniah* ] Chap. 37. 3.

*the sonne of Maaseiah* ] Of the race of Maaseiah; which made the twentieth course. 1 Chron. 24. 18.

V. 2. *Nebuchadnezzar king of Babylon maketh warre against us* ] Chap. 37. 7.

*if so be* ] Or, whether it may be.

*according to all his wondrous works* ] Psal. 44. 1.

*he may go up from us* ] Or, depart: or, go away from us, Chap. 37. 5. as Chap. 4. 7, 13. 1 King. 15. 19.

V. 4. *I will turn back the weapons of war that are in your hands* ] From your enemies upon your selves. Chap. 13. 14. Or, from doing them any damage. Psal. 89. 41. So that your fighting against them shall be in vain. Chap. 32. 5.

*I will assemble them* ] Heb. gather. 1 Chron. 13. 2.

V. 5. *with an outstretched hand* ] Exod. 6. 6. Psal. 136. 12.

V. 6. *into the hand of Nebuchadnezzar* ] Or, power. Chap. 20. 4, 5.

*of those that seek their life* ] Heb. soul. Chap. 18. 20. & 34. 21.

*he shall smite them with the edge of the sword* ] Heb. mouth of the sword. Deut. 13. 15. Luk. 21. 24.

*he shall not spare them, neither have pitié* ] 2 Chron. 36. 17. Chap. 6. 23.

V. 8. *I set before you* ] Heb. give. Deut. 30. 19.

*the way of life* ] Of escape; by yeelding your selves to Nebuchadnezzar. Chap. 38. 17.

*the way of death* ] Of destruction; by standing out against him. Chap. 27. 8.

V. 9. *Hee that abideth in this Citie, shall dye, &c.* ] Chap. 38. 2.

*his life shall be unto him for a prey* ] As delivered from imminent and eminent danger. Chap. 39. 28. & 45. 5.

V. 10. *I have set my face against this Citie* ] Psal. 34. 16. Chap. 44. 11.

*for evill, and not for good* ] Chap. 39. 16. & 44. 27.

*it shall be given into the hand* ] Or, power. Vers. 3.

*he shall burn it with fire* ] Chap. 38. 23. & 39. 8.

V. 11. *touching the house of the King* ] Or, to the Kings house, to those of his family, as Joh. 24. 15.

V. 12. *Execute judgement* ] Chap. 22. 3. Heb. Judge. Psal. 82. 3.

*in the morning* ] The usuall time of judicature. Psal. 101. 8. Eccles. 10. 16. Do it timely and diligently.

*lest my fury go out like fire, &c.* ] Chap. 4. 4. & 17. 24.

V. 13. *I am against thee* ] Whom there is no withstanding, or standing out against. Psal. 76. 7.

*O inhabitant of the valley, and rock of the plain* ] Heb. inhabitresse (Chap. 10. 17.) of the valley, and of the rock of the plain. Jerusalem, situate on a rising; built part on the hill, and part on the plain;

and environed with hills. Psal. 125. 2. Chap. 17. 3. Which strength of their situation they trusted too much to. See Chap. 46. 19.

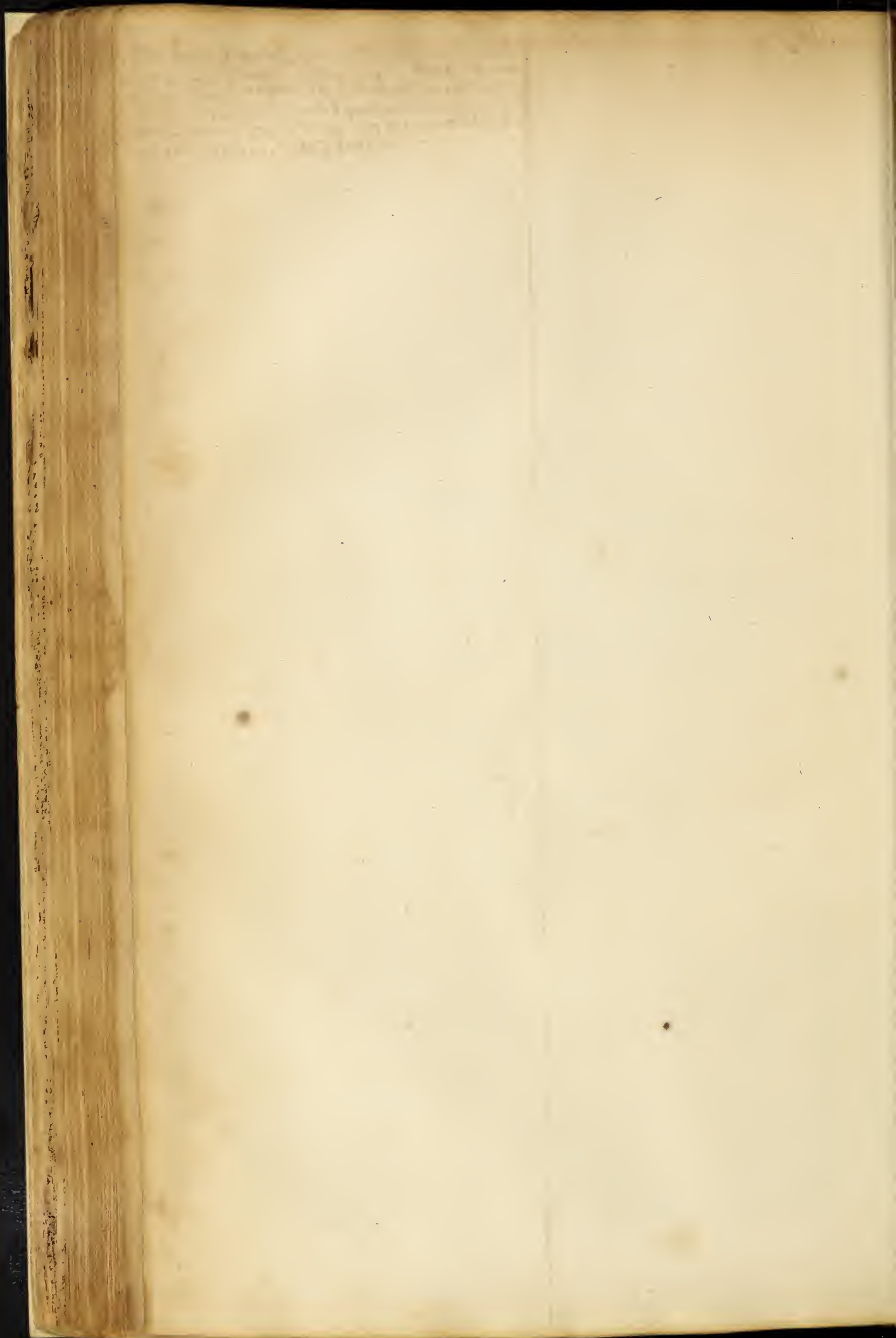
*who shall enter into our habitations* ] Chap. 49. 4.

V. 14.



1av. 20.14. Cursed — I Some Imprecati-  
ons of good men, were sinfull, and flowed  
from their sinfull Infirmities; Such as Job  
& Jeremiah Cursing their Birth — Are  
not written for our Learning; but Avoidance  
Willard Catech. p. 641. col. 1.







V. 14. But] Or, *And*, as continued with the denunciation, *I am against thee*. Verſ. 13.

*I will puniſh you*] Heb. *viſit upon you*. Chap. 9. 25.

*according to the fruit of your doings*] Prov. 1. 31.

*I will kindle a fire*] Chap. 17. 27. & 50. 32.

*in the foreſt thereof*] In their houſes, that ſtand as thick as trees in a foreſt: or, that are built with timber taken from the foreſt of Lebanon. Chap. 22. 7. Or, in their towns and Cities, that ſtood like ſo many tufts of trees in a foreſt. Chap. 19. 15.

## C H A P. XXII.

Verſ. 1. **G**O down to] Or, *Go to*. Chap. 18. 1. *the houſe of the king*] To the palace, either of Jehoiakim, or of Jechoniah his ſon: for in the reign of the one of thoſe two was this prophecy delivered, to wit, while Jehoahaz yet lived in captivity; and while Jehoiakim alſo was yet alive, whether at home, or abroad in captivity, uncertain. See Verſ. 10. 11. 18. Beſides that in it (unleſſe that from Verſ. 20. a new prophecy do begin) Jechoniah's captivity is alſo foretold Verſ. 24. &c. But concerning the order of this, and the other enſuing prophecies, ſee Chap. 27. 1.

Verſ. 2. *Hear the word of the LORD, O king of Judah*] This was Jeremiah's ordinary manner of preaching before the Kings of Judah from Joſiah to Zedekiah. Chap. 17. 20. & 1. 2, 3. & 25. 3.

V. 3. *Execute ye judgement and righteousneſſe*] Chap. 21. 12. *Iſa. 56. 1.*

*deliver the ſpoiled out of the hand of the oppreſſour*] Pſal. 72. 2, 4, 12. & 82. 3, 4.

V. 4. *if ye do this thing indeed*] Heb. *doing do* (Chap. 7. 5.) *this word*. Chap. 26. 2. & 32. 17.

*then ſhall there enter in by the gates of this houſe, &c.*] Chap. 17. 25.

*ſitting upon the throne of David*] Heb. *for David upon his throne*.

V. 5. *I ſwear by my ſelf*] Chap. 49. 13. Be cauſe he hath none greater then himſelf to ſwear by. Heb. 6. 12. and what he ſwear-eth by himſelf, binding by ſo ſolemn an oath, ſhall undoubtedly be fulfilled. Pſal. 110. 4. & 132. 11. Heb. 6. 17, 18.

V. 6. *thus ſaith the LORD unto*] Or, *concerning*. Verſ. 11. 18. *the kings houſe of Judah*] And the whole citie, Verſ. 8. and kingdom together with it. Verſ. 22.

*Thou art Gilead unto me, and the head of Lebanon*] I have made thee fat and wealthy, as Gilead, a rich and fat ſoile; Numb. 32. 1. and ſoſtic, as Lebanon. Verſ. 23. a high mountain, full of tall cedars. 1 King. 5. 6. Lam. 1. 1.

*unto me*] Or, *by me*, by my means. as Chap. 15. 8.

*I will make thee a wilderness*] Chap. 9. 10, 11, 12.

V. 7. *And I will prepare*] Or, *For I have prepared*. as Iſa. 9.

11. Heb. *ſanctiſie*. Or, *have ſanctified*. Iſa. 13. 3. Chap. 6. 4.

*deſtroyers againſt thee*] The Chaldeans. Chap. 4. 7.

*every one with his weapons*] Or, *inſtruments*. axes and hatchets; ſuch as trees are wont to be felled with. Pſal. 74. 5, 6. See Chap. 46. 23.

*they ſhall cut down thy choice cedars*] Heb. *the choice of thy cedars*. Iſa. 37. 24. Thy fair buildings made of the choiceſt cedars. Chap. 21. 14. Verſ. 23.

V. 8. *they ſhall ſay*] Wondring, as at a thing never likely to fall out, that God ſhould ever have ſuffered that goodly citie and kingdom to be ſo ruined. Lam. 4. 12.

*every man to his neighbour*] Or, *friend, familiar*. Chap. 9. 4. *one to another*. Gen. 11. 3, 7. Mal. 3. 16.

*Wherefore hath the LORD done thus unto this great citie*] Deut. 29. 24. 1 King. 9. 8.

V. 9. *Because they have forſaken the covenant of the LORD, &c.*] Chap. 1. 16. & 16. 11.

V. 10. *Weepe ye not for the dead*] For Joſiah, (for whom they made grievous lamentation. 2 Chron. 35. 24, 25.) for it is well with him. 2 King. 22. 20. Iſa. 57. 1, 2. Like that of our Saviour, Luk. 23. 28.

*weep ſore*] Heb. *weeping weep*. Iſa. 30. 19.

*for him that goeth away*] For Jehoahaz; who is gone captive into Egypt: where he died. 2 King. 33. 34. Verſ. 11. Or, for Jehoiakim, who was carried captive, towards, if not to, Babylon; nor was to return unto Jeruſalem again. See Verſ. 19.

V. 11. *thus ſaith the LORD touching*] Or, *unto*.

*Shallum*] Jehonahaz: who, it ſeemeth, had two names; and, it may be, a third; Johanan, or John. 1 Chron. 3. 15. Or called Shallum, for his ſhort reign; 2 King. 23. 11. from another of that name, who reigned but a month; 2 King. 15. 31. as more worthy of that name, then his younger brother ſo called. 1 Chron. 3. 15. Though ſome underſtand this of that Shallum the fourth ſon of Joſiah; whom they ſuppoſe to have reigned as viceroy, or guardian to Jechoniah, in his fathers abſence; as ſpoken, not of him, but to him, concerning Jehoiakim. See Chap. 25. 1.

*which went forth out of this place, He ſhall not return thither any more*] Or, *He that is gone forth out of this place, ſhall not return thither any more*. He that is gone; Jehoahaz into Egypt. Ezek. 19. 4. 2 King. 23. 30. Jehoiakim unto Babylon. Ezek. 19. 9.

Chron. 36. 6. See Verſ. 10. 19.

V. 12. *he ſhall die in the place whither they have led him captive*] 2 King. 23. 34. Ezek. 19. 9.

V. 13. *Who unto him that buildeth his houſe by unrightcouſneſſe*] Hab. 2. 9.

*that uſeth his neighbours ſervice without wages*] Heb. *ſerveth himſelf of him*. Chap. 25. 14. Compelleth him to ſerve, or work for him without hire. Exod. 1. 14.

*giveth him not for his work*] Againſt Gods expreſſe law. Lev. 19. 13. Deut. 24. 14.

V. 14. *I will build me a wide houſe, and large chambers*] Heb. *an houſe of meaſures; or, dimensions*. Numb. 13. 32. as a man of dimensions, for a man of a large and tall ſtature. 2 Sam. 21. 20. Or, *with* (as Chap. 11. 16.) *large* (Heb. *thorough aired*) chambers.

*cutteth him out windows*] Or, *my windows*. Some ſuppoſing, that he mangled the windows of the Temple, to grace his own building. as 2 King. 18. 16.

*painted with vermilion*] Heb. *anointed*.

V. 15. *Shalt thou reign becauſe thou cloſeſt thy ſelf in cedar*] Thou Jehoiakim; or, thou Shallum, who art not amended by Gods judgements upon thy brother, 2 King. 24. 3, 4. doeſt thou think this the way to eſtabliſh thy throne, by ſtately buildings raiſed from cruell opreſſion? Hab. 2. 9.

*did not thy father*] Joſiah; a good King; who advanced Gods ſervice, and executed juſtice; and by Gods bleſſing upon him enjoyed peace and proſperitie. Prov. 16. 12.

*eat and drink*] Live cheerfully and comfortably; Eccleſ. 9. 7. Matth. 11. 18, 19. though he had not ſuch a ſtately houſe as thou haſt.

V. 16. *was not this to know me*] To do right, and live according to my word and will. Chap. 9. 3. Hoſ. 4. 1. Jam. 1. 27. 1 Joh. 2. 4.

V. 17. *for violence*] Or, *incurſion*. Chap. 23. 10.

V. 18. *concerning Jehoiakim*] Which name was given him by Pharaoh Nechoh, whereas before he was called Eliakim. 1 King. 23. 34. He is alſo called Joakim; a name for ſignification well agreeing with the former, 1 Chron. 3. 15. where he is ſaid to be the ſecond ſon of Joſiah; though indeed by two years elder then Jehoahaz, 1 King. 23. 31, 36. becauſe his brother was by the vote of the State preferred before him to the crown: 1 Kin. 23. 30. howbeit Nechoh upon his return reverſed their choice, and ſetled the Kingdom upon the right heir, 2 King. 23. 33, 34.

*They ſhall not lament for him*] Be cauſe every one ſhall have matter enough of lamentation for himſelf; or, becauſe he ſhall have no ſolemn funerall, Chap. 16. 6. and 34. 5.

*Ah my brother*] 1 King. 13. 30.

V. 19. *He ſhall be buried with the buriall of an aſſe*] Not honourably among his anceſtors; Iſai. 14. 18. but as carion is caſt out, that it may not infect, Iſai. 14. 19. that which Joſephus in his Antiquities, lib. 10. cap. 8. ſaith befall him; being ſlain in the citie, and his corps caſt out before the wall unburied. But it ſeemeth rather, that he died at Babylon, or in the way at leaſt thither. See 2 Chron. 36. 6. Ezek. 19. 9.

V. 20. *Go ye &c.*] The Prophet here directeth his ſpeech to the main body of the Jewiſh people; whom he ſpeaketh unto, as elſewhere, ſo here, as to a woman of State, Verſ. 23. And it may ſeem, that at theſe words there beginneth a new prophecy, delivered ſome ſpace of time after the former, in the reign of Jehoiachin, or Jechoniah; who entred not upon the Kingdom before his fathers deceaſe, whether dying at home or abroad, 2 Kin. 24. 6. 2 Chron. 36. 8. See Verſ. 2.

*to Lebanon, &c.*] To call to the Aſſyrians the one way, and the Egyptians the other way, for help againſt the Chaldeans, but in vain; the Chaldeans having ſubdued all on either ſide before, 2 King 24. 7.

*all thy lovers*] Chap. 4. 30.

*are deſtroyed*] Heb. *broken*. 2 Chron. 14. 13.

V. 21. *I ſpake unto thee in thy proſperities*] Heb. *proſperities*.

*I will not hear*] Chap. 2. 31. & 6. 17.

*this hath been thy manner from thy youth*] Chap. 2. 24, 25. and 32. 30.

V. 22. *The wind ſhall eat up all thy paſſours*] All thy rulers, Chap. 10. 21. & 23. 1. ſhall vaniſh away, as wind. Or, ſhall find all their hopes concerning forain helps windie and vain, Chap. 5. 13. Hoſ. 4. 19. & 12. 1.

*thy lovers ſhall go into captivity*] Thy confederates. Verſ. 20.

*ſurely*] Or, *therefore*. Chap. 20. 8.

*then ſhalt thou be aſhamed and confounded*] Chap. 2. 36.

V. 23. *O inhabitant*] Heb. *inhabiteſſe*. Chap. 10. 17. and 21. 13.

*of Lebanon*] That liveſt, and carrieſt thy ſelf as loſely, as if thou dwelled it on the top of Lebanon. Verſ. 6.

*that makeſt thy neſt in the cedars*] In palaces and houſes cycled with Cedar. Verſ. 7.

*how gracious ſhalt thou be when pangs come upon thee*] What will all thy beautie, ſtate, or wealth avail, when ſuch troubles and ſtraits ſurpriſe thee? Iſa. 10. 3.

*the pain as of a woman in travail*] Chap. 6. 24. & 13. 21.

V. 24. *though Coniah*] Otherwiſe called Jehoiachin, 2 King. 24. 8.



24.8. and Jeconiah, 1 Chron. 3. 16. here in contempt Coniah ; as also Chap. 37. 1.

*were the signet upon my right hand*] As near, and as dear to me, as is a Kings signet, that he weareth continually on his finger, Cant. 8. 6. Hag. 2. 23.

V. 25. *I will give thee*] Chap. 21. 7. & 34. 20.

*into the hand*] Or, power. Chap. 20. 4. 5.

*of them that seek thy life*] Heb. soul. as Chap. 19. 7.

V. 26. *I will cast thee out*] 2 King. 24. 12. Isa. 22. 17.

*into another country*] Into Chaldean, 2 Chron. 36. 10.

V. 27. *to the land whereunto they desire to return*] Heb. lift up their mind. Exod. 32. 15. Psal. 24. 4. Chap. 44. 14.

V. 28. *Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure?*] How cometh it to passe that no more account is made of him, then as of an old picture, or image fallen to pieces: or a rotten instrument, or vessel, of no value, that is fit for no use; or filthy and sluttish; and therefore not regarded? Psal. 31. 12. Chap. 48. 38. Hof. 8. 8.

V. 29. *O earth, earth, earth, &c.*] Because it might seem to his people a thing incredible, that both he and his should be thus cast out, and the descent of the royall estate so cease; he calleth upon the earth to make record of it; that it might remain as a monument of this heauey doom to all posteritie. See Chap. 17. 13.

V. 30. *Write ye this man childlesse*] Enter his name in the roiall genealogie or descent, without mention of any issue: either, as some, because he had none at all, but died childlesse: or; as others rather, for the reason here subjoynd; because albeit he had issue, begotten and born in the captivitie, Vers. 28. 1 Chron. 3. 15. 17. Matth. 1. 12. yet none of his issue were to succeed him in the kingdome: for Zedekiah his uncle was made King in his stead. 2 King. 24. 27. nor did any of his posteritie attain to the roiall estate; which expired in Zedekiah. See the like of Jehoia-kim, Chap. 36. 30.

## CHAP. XXIII.

Vers. 1. *VO be unto the pastors*] Princes, rulers, priests and prophets. Chap. 10. 21. and 22. 22. and 25. 34. & 50. 6. Ezek. 34. 2.

*the sheep of my pasture*] Or, my pasture sheep. Psal. 100. 3. Which I take speciall care; and have provided good pasture for. Psal. 23. 1, 2.

V. 2. *against the pastors that feed my people*] That rule them; and should feed them: but do nothing lesse. Ezek. 34. 2, 3.

*I will visit upon you*] Or, punish you for. Exod. 32. 34. I will visite you in wrath and judgement, for your not visiting them, that is, performing all good offices of help and relief to them, according to your dutie, Ezek. 34. 4, 8, 10. Matth. 25. 41, 43.

V. 3. *I will gather the remnant of my flock, &c.*] To comfort and confirme the faithfull, the Prophet telleth them still, that after the disperion of his people, God yet will have a remnant to make him a Church, which he will gather and preserve, Isa. 1. 9. & 4. 3. & 6. 13. & 9. 21. Chap. 3. 14. & 12. 14. & 16. 15. & 31. 7. Ezek. 20. 40, 41. & 34. 11, 12. Mic. 2. 12.

V. 4. *I will set up shepherds over them*] Chap. 3. 15. Ezek. 34. 11, &c.

*neither shall they be lacking*] Or, missing Isa. 34. 16.

V. 5. *Behold, the dayes come, &c.*] Isa. 4. 2. & 40. 11. & 45. 8. Chap. 33. 14, 15. Dan. 9. 24. Joh. 1. 45.

*a righteous branch*] Christ, the true branch; in whom this was fulfilled, Isa. 11. 1. Zech. 3. 8.

*a king shall reigne and prosper*] Isa. 52. 13. & 53. 10.

*and shall execute judgement and justice in the earth*] Or, upon the earth. Chap. 31. 22. Matth. 6. 10. Or, in the land. Isa. 58. Vers. 8.

V. 6. *In his dayes Judah shall be saved, &c.*] Deut. 33. 28. Chap. 33. 16.

*this is his name whereby he shall be called*] Either Israel, whose righteousness Christ is: 1 Cor. 1. 30. and who is one with Christ: 1 Cor. 6. 17. & 12. 12. Or, Christ, who is the righteousness of his, Dan. 9. 24. 2 Cor. 5. 21.

*THE LORD OUR RIGHTEOUSNESSE*] Or, The Lord is our righteousness. Isa. 45. 24. Heb. Jehovab *tsidkem*. Chap. 33. 16.

V. 7. *they shall no more say, The LORD liveth which brought up the children of Israel out of the land of Egypt, &c.*] Isa. 43. 18. Chap. 16. 14, 15.

V. 9. *Mine heart within me is broken, because of the prophets*] The false-prophets, that deceive and delude the people. See Chap. 14. 13.

*all my bones shake*] Hab. 3. 16.

*I am like a drunken man*] Not able to stand on my legs; and at my wits end, Psal. 107. 27. Isa. 24. 20.

V. 10. *the land is full of adulterers*] Chap. 9. 2.

*because of swearing*] Or, cursing. or, the curse. Because of their oaths and perjuries, joynd commonly with execrations, Lev. 5. 1. Judg. 17. 2. Nehem. 10. 29. Or, by reason of Gods curse upon the land for sinne, Isa. 24. 6.

*the pleasant places*] Or, habitations; that is, habitable places; or, pastures, Joel 2. 22. Chap. 9. 10. & 12. 4.

*of the wilderness*] Or, plain. Lam. 4. 19.

*and their course is evill, and their force is not right*] Or, yet (as Chap. 2. 25.) *their violence* (as Chap. 22. 17.) *is evill, and their might* (as Chap. 49. 35.) *is not right.* is not set upon, or imployed about, that which is right; but bent wholly to the contrarie: as Psal. 36. 4. Notwithstanding the curse of God upon the land, they runne on still in a violent course unto evill, and bend themselves with all their might thereunto, Chap. 5. 3. and 8. 6. & 9. 3.

V. 11. *in my house have I found their wickednesse*] My very Temple is full of their superstitions and Idolatries. 2 Chron. 36. 14. Chap. 7. 10, 11. Ezek. 7. 20.

V. 12. *as slippery wayes in the darknesse*] That they may fall; and not know how to recover themselves, Psal. 35. 6. Joh. 11. 10. 1 Joh. 2. 11.

*the year of their visitation*] Chap. 11. 23. & 48. 44.

V. 13. *I have seen folly*] Or, an absurd thing. Heb. *unfavoury*. Job 6. 6.

*caused my people Israel to erre*] Isa. 3. 12. & 9. 16. Chap. 18. 15. Vers. 32.

V. 14. *I have seen also in the prophets of Jerusalem*] They that should have been better, Hof. 4. 15. and ought to have been warned, by what befell those of Samaria; and yet are worse then they. Chap. 3. 8.

*an horrible thing*] Or, filthynesse. Chap. 5. 30. & 29. 17.

*walk in lies*] Heb. a lie. or, falsehood. Ver. 26.

*they strengthen also the hands of evill doers*] They confirme men in their wickednesse; and so keep them from repentance, Ezek. 13. 22.

*they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah*] How holy soever they may seem to others, I abhorre them, as I did those abominable cities, Isa. 1. 9. Ezek. 16. 46.

V. 15. *I will seed them with wormwood*] Chap. 8. 14. & 9. 15. *make them drink the water of gall*] Or, joyce of hemlock.

*from the prophets of Jerusalem is prophaneesse, &c.*] Or, hypocrisie. Vers. 11.

V. 16. *they make you vain*] Or, beguile you.

*they speak a vision of their own heart*] The devices of their own heads and hearts, Chap. 14. 14. Vers. 26.

V. 17. *They say still*] Heb. *saying say*. Exod. 21. 5.

*Ye shall have peace*] Chap. 6. 14. & 8. 11. Ezek. 13. 10. Zech. 10. 2.

*that walketh after the imagination, &c.*] Or, stubbornnesse. Chap. 16. 12. & 18. 12.

V. 18. *who hath, &c.*] Either the Prophets owne speech concerning them; which of them hath God acquainted with any such purpose of his? Vers. 22. Job 15. 8. Or, of the false-prophets demanding how Jeremiah, or any other besides themselves, should come to know any such thing from God, as he, or they spake: as if themselves alone were acquainted with Gods privie counsels, and none could know them but from them: and so heartning the people against the menaces of Gods prophets. 1 King. 22. 24.

*stood in the counsel of the LORD*] Or, secret. Psal. 25. 14. As servants stand attending on great personages: and by that means sometime come to notice of their intentions, which from others are concealed, 1 King. 10. 3. Pro. 22. 29. Matth. 18. 10.

V. 19. *a whirlwind of the LORD*] Or, a mighty whirlwind, as Gen. 10. 9. Psal. 36. 6. See Chap. 30. 23.

*is gone forth in fury*] Or, fury is gone forth.

*a grievous whirlwind*] Or, painning. Job 15. 20. or, continuing. Job 20. 21. Chap. 30. 23.

*it shall fall*] Or, rest. 2 Sam. 3. 29. Hof. 11. 6.

V. 20. *The anger of the LORD shall not return*] Chap. 30. 24. *in the latter dayes*] Heb. posteritie of dayes. Chap. 48. 47.

*ye shall consider it perfectly*] Or, understand it fully. Heb. consider it, with understanding, or consideration. Ye shall then certainly know, that God hath sent me; and that his word by me is true, Ezek. 2. 5. & 6. 10.

V. 21. *I have not sent these prophets*] Chap. 14. 14. and 27. 15. and 29. 8, 9.

V. 22. *if they had stood in my counsel*] Had been admitted into so neer attendance with me, as to be made acquainted with my will and purpose, Vers. 18. 1 King. 22. 19.

*and had caused my people to heare my words*] Or, they would then have caused them, &c. They would have acquainted them with my word and will; and not taught them their own devices, nor told them their own dreams. Vers. 16. 25.

*then they should have turned them from their evill way*] Or, and have turned them, &c. They would have endeavoured so to do; as my true and faithful prophets from time to time have done, Chap. 25. 3. 5.

V. 23. *Am I a God at hand, and not a God afarre off*] As well on earth, that seemeth farther off from me, Psal. 103. 11. Job 22. 12. 14. as in heaven, that seemeth neerer to me, as being the place of my speciall residence, Psal. 115. 3.

V. 24. *Can any hide himself in secret places, &c.*] Psal. 139. 7. &c. Amos 9. 2, 3.

*that I shall not see him*] Do not I see your falsehood and your wickednesse;



23. 2. - Pastors - Deus ergo significat  
illatam sibi esse atrocem injuriam,  
cum ita indigne dissipatus fuit po-  
pulus. Volebat enim esse summus  
Pastor, subrogaverat in locum suum  
tam Regem, et ejus Confiliarios, quam  
etiam Sacerdotes. Calvin. fol. 142. a. col. 1.

23. 2. - Pastors - Pastores autem,  
ut dixi, nominat non tantum Sa-  
cerdotes; sed Regem, et Confilia-  
rios. Calvin. fol. 142. b. col. 2.

23. 6. Dominus justus noster.  
Vulgar.



cap. 25. 5. now NT] agendum,  
Calvin. Obsecro, Oecolampad.  
Quaeso, Pifcator. cap. 37. 20.  
This word is twice rendered, I pray.  
So also Mortanus, Dutch.



wickedness; howsoever ye cloake it, and wheresoever ye commit it. Pro. 15. 3. Job 34. 21, 22.

do not I fill heaven and earth? Am I not present every where? Pro. 15. 3. 1 King. 8. 27. Psal. 139. 7.

V. 25. I have dreamed] I have a Prophecy revealed to me from God by dream, Num. 12. 6.

V. 26. How long shall this be in the heart of the prophets that prophesie lies? yea, they are prophets of the deceit of their own heart] Or, How long? (will they never leave this course? as Psal. 6. 3.) is it in the heart of them (is it their delight, as Psal. 37. 31. & 40. 8. or, are they desperately bent, as Isa. 63. 4.) to be prophets of lies, and of their own deceitful fancies? Ver. 16.

V. 27. to cause my people to forget my name by their dreams] This being Satans sleight, in raising up of false prophets, to withdraw people from God, Chap. 28. 16. & 29. 32.

which they tell every man to his neighbour] Or, one to another. Chap. 22. 8.

as their fathers have forgotten my name, for Baal] Judg. 3. 7. and 8. 33, 34.

V. 28. The prophet that hath a dream] Heb. with whom a dream is.

let him tell a dream] Let him tell it as his own phantasm; and not slander my word, make it a cloake to cover, or commend his lies.

speake my word faithfully] Dividing it aright, and applying it to that purpose, for which it was spoken: not mingling humane fancy with it, as chaff with wheat, Ezek. 3. 17. Luk. 12. 42. 1 Cor. 2. 13. & 4. 2. 2 Tim. 2. 15. 1 Pet. 2. 2. & 4. 10, 11.

what is the chaff to the wheat? Or, what hath the chaff to do with the wheat? Heb. what to the chaff with the wheat? The like phrase is, Hof. 14. 9. Joh. 2. 4. To what end should lies and fancies, that are no better then chaff, be mingled with my word, that should feed mens souls? Chap. 3. 15. Joh. 6. 27.

V. 29. Is not my word like a fire and like a hammer that breaketh the rock in pieces? Of a powerful nature; to burn out dross, and burn up stubble; to break stonie hearts, and to batter the obstinate to pieces, Chap. 5. 14. & 20. 9. Luk. 24. 32. Heb. 4. 12. 2 Cor. 2. 16. & 10. 4. 5.

a hammer] Chap. 50. 23.

V. 30. I am against the prophets] Deut. 18. 20. Chap. 14.

that steal my words every one from his neighbour] Or, one from another. Ver. 27. That conceal the truth from them; which they ought to teach them: Act. 20. 27. or, that work that again out of them, that the true prophets have taught them, Matth. 13. 19. Luk. 8. 12.

V. 31. that use their tongues] Or, that smoothe their tongues. Heb. that take; or, as some, lick with their tongues. that speak pleasing things, Isa. 30. 10. Chap. 6. 14. & 8. 11. Mic. 2. 11.

V. 32. that prophesie false dreams] Heb. dreams of falsehood, Isa. 32. 7.

cause my people to erre] Ver. 13.

by their lightness] Zeph. 3. 4.

yet I sent them not] Or, when I have not sent them.

therefore they shall not profit this people at all] Or, nor do they profit (Heb. profiting profit) this people at all. They do them no good, but much hurt by their false prophecies, and flatteries, Lam. 2. 14.

V. 33. What is the burden of the Lord? Because the Prophets oft began their Sermons with, The burden of the Lord, or the like, Isa. 13. & 15. &c. Mal. 1. 1. therefore the profane people would in mockerie demand of them, what new burden they had for them.

V. 34. I will even punish that man] Heb. visit upon. Ver. 2.

V. 35. every one to his neighbour, and every one to his brother] Chap. 31. 34. Ver. 27. 28.

V. 36. the burden of the Lord shall ye mention no more] Because the word was grown into contempt and derision among them, God would have it no more used by them; but would have them speak in another phrase, with due reverence both to his messengers and to their message. So Hof. 2. 16.

every mans word shall be his burden] That which they mock and contemn, shall befall them. Or, this their mockerie shall bring burden enough upon them; they shall pay full dearly for it, Chap. 5. 14. & 15.

V. 39. I will utterly forget you] Heb. forgetting forget. Deut. 8. 19. Look no more after you; take no more care of you, for your good and behoof; then as if I had clean forgotten you. Hof. 4. 6.

and cast you out of my presence] As Psal. 89. 39. 44.

V. 40. I will bring an everlasting reproach upon you, and a perpetual shame] Heb. reproach of perpetuities, and a shame of perpetuities. Chap. 20. 11.

#### CHAP. XXIII.

Ver. 1. **A**fter this] In the beginning of Zedekiahs reign, 2 King. 24. 17. See Chap. 27. 1 & 28. 1.  
king of Babylon had carried away captive] 2 King. 24. 12, &c. 2 Chron. 36. 10. Chap. 29. 2.

Jechoniah] Called else-where Jehoiachin, 2 King. 24. 8. and Coniah, Chap. 22. 24.

V. 2. One basket had very good figs, &c.] Of the figs which he saw in the vision; the good resembled those that were already gone into captivity under Jechoniah; Ver. 5. the bad, those that yet remained under Zedekiah. Ver. 8.

which could not be eaten, they were so bad] Heb. shall not be eaten (as Chap. 2. 23. & 11. 12.) for badness. So Ver. 3. 8.

V. 5. I acknowledge them that are carried away captive] Heb. the captivity. Psal. 126. 1. I take special notice of them, and own them, Psal. 1. 6. & 37. 18. Joh. 10. 14. Matth. 7. 23.

for their good] Hence some gather, that God approved of his delivering up of himself unto Nebuchadnezzar, 2 King. 24. 12. as obeying the like command, to that Chap. 21. 8. But the plainer meaning is, that this was done by a special hand of God; and that for the good of those among them, that belonged unto God, Psal. 119. 67, 71. Rom. 8. 28. 1 Cor. 11. 30. 32.

V. 6. I will set mine eyes upon them] Psal. 33. 18. & 34. 15.

for good] Nehem. 5. 19. & 13. 31.

I will bring them again to this land] Chap. 12. 15. & 16. 15.

I will build them, &c.] Chap. 42. 10.

V. 7. I will give them an heart to know me] Intimating that man cannot know God to any purpose, untill God give him an understanding heart, 1 Joh. 5. 20. 2 Tim. 2. 7.

an heart, &c.] Deut. 30. 6. Chap. 32. 39. Ezek. 11. 19. & 36. 26, 27.

they shall be my people, and I will be their God] Chap. 30. 22. and 31. 33. & 32. 38.

they shall return unto me with their whole heart] Sincerely, and intirely; not faindly and haltingly; as formerly they had done. Chap. 3. 10. & 29. 13. Psal. 119. 3.

V. 8. the evil figs, &c.] Ver. 2. Chap. 29. 17.

them that dwell in the land of Egypt] That shall fly, contrary to my command into Egypt, 2 King. 25. 26. Chap. 42. 15, & 18. and 43. 4, & 7. or, that have fled (as it is not unlikely that some had) already, Isa. 30. 2. & 31. 1.

V. 9. to be removed into all the kingdoms of the earth] Heb. for removing; or, vexation. To be driven to and fro, Chap. 29. 18. & 34. 17. Or, to be vexed & molested, 2 Chron. 29. 8. Isa. 29. 18. Hab. 2. 7. See Lam. 1. 8. See Chap. 15. 4. Deut. 28. 25.

to be a reproch and a proverb] Heb. for, or, unto a reproch, and for, or, unto a proverb. Deut. 28. 37. 1 King. 9. 7.

a taunt and a curse] Chap. 26. 6. & 29. 22.

V. 10. I will send the sword, the famine, and the pestilence among them] Chap. 14. 15. & 34. 17.

#### CHAP. XXV.

Ver. 1. **T**he word that came, &c.] See Chap. 1. 2. & 2. 1.

in the fourth year of Jechoniah] See Chap. 36. 1.

the first year of Nebuchadnezzar] The first year of whose reign comprehended part of the third year of Jehoiakims reign, and part of his fourth, Dan. 1. 1. in which year he surprised Jerusalem; and took with him thence divers youths of the bloud roiall to be brought up in his court; Dan 1. 2. yet left Jehoiakim still king; but holding his crown from him, as he did from Pharaoh Nechoh before: who continued loiall to him three years; but after three years end revolted from him: whereupon he returned, took him, and carried him away captive: 2 King. 24. 2. 2 Chron. 36. 6. Ezek. 19. 9.

V. 3. From the thirteenth year of Josiah] What time the prophet was first called unto this office, Chap. 1. 2.

rising early and speaking] Sparing no diligence or labour, Chap. 7. 13. Psal. 101. 8. Withall alluding to the time of the morning meeting for Gods solemn service, Num. 28. 4. 2 King. 3. 20. Act. 2. 15. at which time it is likely the prophet usually preached; there being then the greatest concourse of people in the Temple.

V. 4. rising early and sending] Chap. 29. 19.

V. 5. Turn ye again now, &c.] They laboured with one consent to reclaim you from your evill courses; your idolatry especially, which ye have alwayes been too much addicted unto. 2 King. 17. 13. Chap. 18. 11. & 35. 15. Jon 3. 8.

and dwell in the land] Or, so shall ye dwell in the land. Psal. 37. 27.

V. 6. provoke me not to anger with the works of your hands] Your idols, Chap. 32. 30.

V. 7. that ye might, &c.] Chap. 7. 18.

provoke me to anger] Psal. 78. 40, 53. & 106. 29. 42.

to your own hurt] Not mine: whom no wickedness of yours can reach to. Nor do the least harm. Chap. 7. 19. Job 35. 6. 8.

V. 8. ye have not heard my words] Hearkened to them, and yielded obedience thereunto Ver. 3. 4.

V. 9. I will send and take all the families of the north] The Chaldeans, with all their power. Chap. 1. 15. & 4. 6. & 6. 22.

the king of Babylon my servant] Who shall do me service in chastising you, Chap. 27. 6. & 43. 10. Ezek. 29. 18, 20. Thus the wicked, and Satan himself, are Gods servants, Psal. 119. 91. because he employeth them, and maketh use of them; though contrary to their own intentions, Isa. 10. 5, & 7. and turneth what they do,



do, out of evil grounds, and for sinister ends; to his own glory, and the good of his, Psal. 76. 10. Chap. 24. 5.

against all these nations round about] To wit, the Philistines, Ammonites, Egyptians and others, 2 King. 24. 7. Chap. 46. 26. and 48. and 49.

make them an astonishment] Chap. 19. 8. Vers. 18. perpetual desolations] Heb. desolations of perpetuities. Isa. 58. 12. Vers. 12.

V. 10. I will take from them, &c.] Heb. I will cause to perish from them. Obad. 8.

the voice of mirth] Chap. 7. 34. & 16. 9. Ezek. 26. 13. Hof. 2. 11.

the sound of the mill-stones] For want of grist, Eccl. 12. 4. Rev. 18. 12. Meaning, that bread, and whatsoever served either for their jollie or sullenness, should be taken away, Isa. 3. 1.

V. 11. these nations shall serve the king of Babylon] Not one; but three of them successively, one after another. Chap. 27. 7.

[eventie yeers] The term and stint of their captivity is precisely set down, for the better confirmation of the truth of his prophetic, and the support of the faithfull during the captivity in an hopefull expectation of their deliverance, when that time was expired: Dan. 9. 2. and these seventy yeers commence, not from the fourth yeer of Jehoiakims reign; (though this were by the Prophet here then fore-told, Vers. 1.) about which time Nebuchadnezzar, having subdued those parts, may seem to have taken Jerusalem, and taken thence Daniel with some other of the blood roiall, Dan. 1. 1, 2. for Jehoiakim continued his reign seven yeers after that, 2 King. 23. 36. 2 Chron. 36. 5. nor is there mention of any considerable number, carried away during his reign; neither do they begin at the eleventh yeer of Zedekiahs reign; though the citie were then surpris'd and sacked; and the land much more then before dispeopled, by a second captivity more generall then the former: 2 King. 25. 2, 11. 2 Chron. 36. 17, 20. but at the captivity of Jehoiachin, otherwise called Jeconiah, 2 King. 24. 10, 16. Chap. 22. 25, 26. as appeareth by Ezek. 40. 1. where the captivity is said to have begun eleven yeers before the sacking of the citie; and Ezek. 33. 21. where the tidings thereof are said to have been brought to Ezekiel abiding among the captives, in the twelfth yeer of the captivity. See also Chap. 24. 1. & 28. 4. & 29. 1, 2.

V. 12. it shall come to passe, &c.] 2 Chron. 36. 21, 22. Ezr. 1. 1. Chap. 29. 10. Dan. 9. 2.

when seventy yeers are accomplished] Out of which seventie, six and thirtie compleat are of Nebuchadnezzars reign: Chap. 52. 31. the other thirtie and foure are to be divided between Evilmerodach and Belshazzar, Dan. 5. 1. unlesse some vacation, or usurpation (which some think) came between their two reigns. See Chap. 37. 7.

I will punish the king of Babylon] As he did with Ashur before. Isa. 10. 12. Heb. visit upon. Chap. 23. 34.

will make it perpetuall desolations] See Isa. 13. 19. & 14. 23. Chap. 50. 40. & 51. 26. Heb. desolations of perpetuities. Vers. 9.

V. 14. many nations and great Kings] Or, great nations, &c. Psal. 25. 11. The Medes and Persians, with their complices, under the conduct of Darius and Cyrus, Isa. 13. 4. Dan. 5. 28, 31. & 10. 1. & 11. 1.

shall serve themselves of them also] Or, bring them, even them also into servitude. as Exod. 1. 14. Chap. 22. 13. See Chap. 27. 7. them, to wit, the Babylonians. Vers. 12.

I will recompense them, &c.] Psal. 28. 4. Chap. 51. 24.

V. 15. Take the wine-cup of this furie] Or, this wine-cup of furie. Rev. 14. 10. That direfull potion of affliction, that God hath tempered and allotted a portion of unto each of them: though to his own with an allay and mixture of mercy, Hab. 3. 2. to the rest with a deeper and larger measure of wrath. Vers. 27. Job 21. 20. Psal. 11. 6. & 75. 8. Isa. 51. 17.

V. 16. they shall drink, and be moved] Or, be tossed, or, toss themselves to and fro. Chap. 5. 22. as men unquiet with drink in their brains, or in distemper of frensie, are wont to do, Pro. 23. 34.

and be mad] Ezek. 23. 34. Chap. 51. 7.

V. 17. Then took I the cup at the LORDS hand, and made all the nations to drink] Either in vision; or by denunciation. Chap. 27. 4.

V. 18. an astonishment, &c.] Vers. 9.

as it is this day] Or, as appeareth this day Deut. 4. 20, 38. & 8. 18. 1 King. 8. 24. As already is begun, and may be seen in the invasion of the land, and devastation of it by the Chaldean forces and their complices. 2 King. 24. 2. Though some think, that the Prophet hath relation here to the time, not when he first uttered, but when afterward he penned, and in writing published, this together with the rest of his prophecies: which seemeth not so probable.

V. 20. all the mingled people] The severall nations hereafter named; whose borders mingled one with another: or rather, a certain people of Arabia, that lived wildly, wandering from place to place, and being a mixture of divers nations, Gen. 14. 1. Ezek. 30. 5. Chap. 50. 37.

the land of Uz.] Part of the East countrey, bordering upon

Idumea, Job 1. 19. Lam. 4. 21. so called, either of Uz the sonne of Aram; Gen. 10. 23. or of Uz descended from Seir, Gen. 36. 28.

Ashkelon, and Azazah, and Ekron] Cities of the Philistines. 1 Sam. 6. 17.

the remnant of Ashdod] Because, as is supposed, the father of Pharaoh Nechoh an Egyptian King had long besieged, and much impaired that citie. Herodotus lib. 2. Or, because it had been sacked and much wasted by Tartan, one of Senacheribs commanders, Isa. 20. 1. So Chap. 47. 4.

V. 21. Edom] Chap. 49. 7. Lam. 4. 21.

Moab] Chap. 48.

Ammon] Chap. 49. 1.

V. 22. the kings of Tyrus] Either kings of severall colonies thence sent abroad, and countries thence peopled: or petty kings, vassals to the hereditary crown of that Estate. Or, kings, for princes, rulers: Chap. 17. 20. and 19. 3. & 20. 5. the rather so termed here for their state and wealth, Isa. 23. 8. See Chap. 47. 4.

the kings of the isles] Or, region, or, countrey; or, land. Isa. 21. 6. and 41. 1.

which are beyond the sea] Or, by the sea side. Deut. 1. 1, 5. As Greece, Italy, and the like, severed from Judea by the midland Sea. Or rather, those parts of Syria, that coast along upon the Sea. Chap. 49. 23.

V. 23. Dedan] People of Arabia, descended, either from Dedan the sonne of Chush, Gen. 10. 7. or of Dedan nephew to Abraham by Keturah, Gen. 25. 3. Chap. 49. 28.

Tema] Of the posteritie of Ishmael, Gen. 25. 15.

Bux] Of the issue of Nachor, Gen. 22. 21. that are in the utmost corners] Heb. cut off into corners. Or, having the corners of the hair polled. Chap. 9. 26. & 49. 32.

V. 24. all the kings of Arabia] 2 Chron. 9. 14.

of the mingled people] Chap. 49. 31. Vers. 20.

V. 25. Zimri] Of Zimram, Abrahams sonne by Keturah, Gen. 25. 2.

Elam] The Persians descended of Sem, Gen. 10. 22. Chap. 49. 34.

Medes] Isa. 13. 17.

V. 26. the kings of the north] Chap. 1. 15. Vers. 9.

one with another] Heb. a man with his brother. Chap. 13. 14. the king of Sheshach] That is, Babylon, Chap. 51. 41. who cometh here last; because most of them were to drink before him, and by him; and he afterward, by some of them, Vers. 14.

V. 27. rise no more] Isa. 26. 14. Chap. 51. 64.

V. 28. Ye shall certainly drink] Heb. drinking drink. Chap. 49. 12.

V. 29. I begin to bring evil] Or, I bring evil. A kind of circumlocution usuall in Scripture, Gen. 6. 1. Deut. 3. 24. Jon. 3. 4. Act. 1. 1. & 11. 15. with 10. 44.

on the citie which is called by my name] Heb. upon which my name is called. Chap. 7. 10. & 32. 34. On Jerusalem. For judgement beginneth at Gods house, Ezek. 9. 6. 1 Pet. 4. 17. and others therefore must look to be surely and sorely punished, Luk. 23. 31. 1 Pet. 4. 17, 18.

and should ye be utterly unpunished] Heb. being acquired be acquired. Chap. 30. 11.

I will call for a sword] Heb. I am calling for a sword. See Ezek. 14. 17.

V. 30. The LORD shall roare] Joel 3. 16. Amos 1. 2. from on high] From heaven, the place of his glorious residence, Psal. 76. 8. Isa. 63. 15. Rom. 1. 18.

from his holy habitation] Heb. habitation of holiness. Psal. 68. 5. mightily roare] Heb. roaring roare.

upon his habitation] Upon Jerusalem, and the Temple there; the speciall place of his wonted gracious abode, Psal. 132. 14.

give a shout] Heb. answer, or, sing out (as 1 Sam. 21. 11. and 29. 5.) a shout, or, an alarm. Chap. 51. 14.

as they that tread the grapes] As they use to shout at the bringing in of harvest and vintage, Isa. 16. 9. Chap. 48. 33.

against all the inhabitants of the earth] Isa. 34. 1, 2.

V. 31. he will plead with all flesh] Chap. 45. 5.

V. 32. a great whirlwind] An horrible impression, striking in like a whirlwind, and bearing down, or carrying all away before it, Isa. 30. 28, 30. Chap. 4. 11, 12.

from the coasts of the earth] Or, utmost coasts. Heb. sides. Chap. 6. 22.

V. 33. the slain of the LORD] Slain by his purpose and appointment. Vers. 29. Zeph. 2. 12.

they shall not be lamented] Chap. 16. 4.

they shall be dung upon the ground] Chap. 8. 2.

V. 34. Howl] Chap. 4. 8. & 6. 26.

ye shepherds] Rulers, and governours. Chap. 22. 22. & 23. 1.

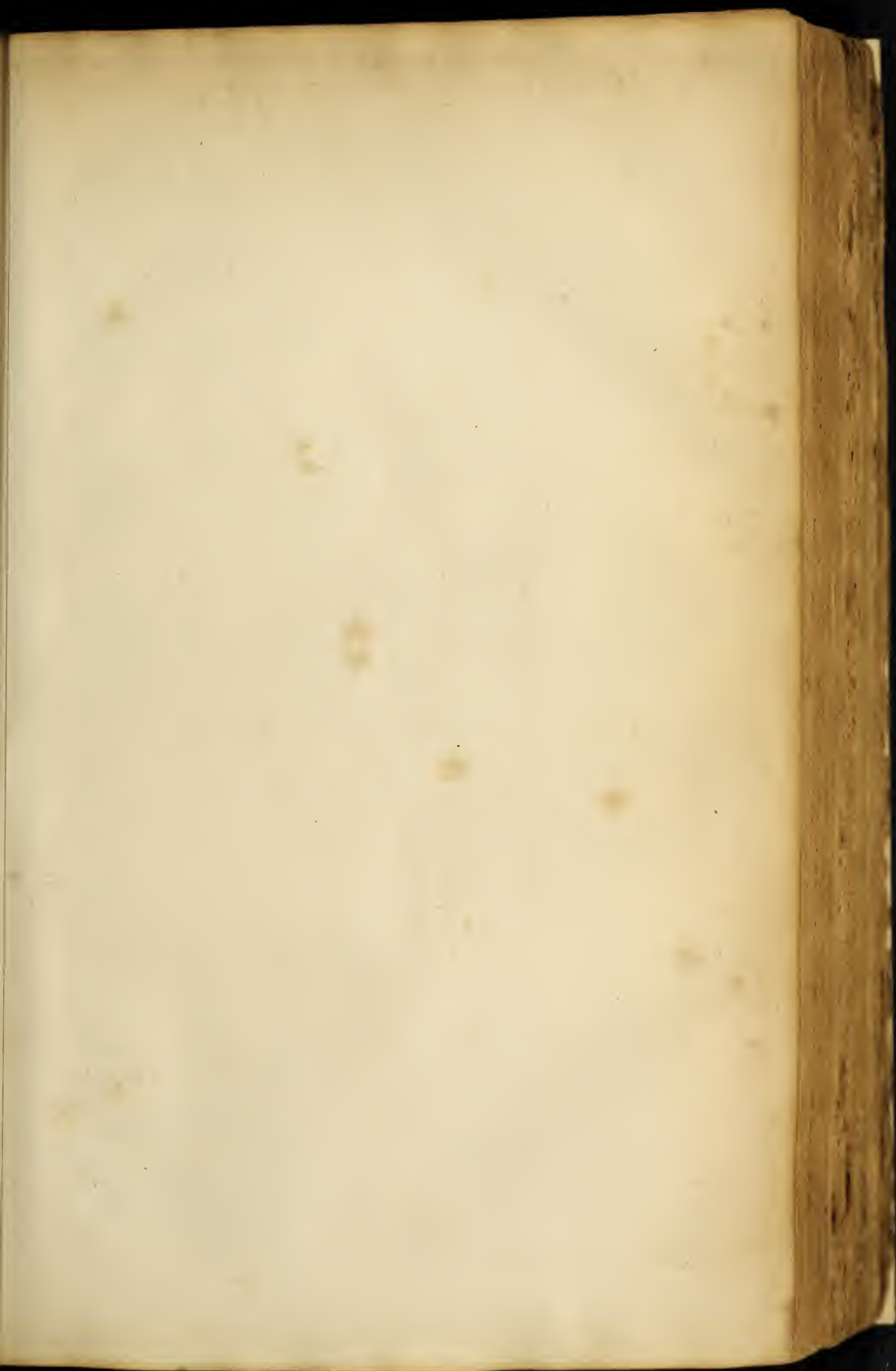
wallow your selves in the ashes] Mic. 1. 10.

ye principall of the flock] Master-shepherds, chief governours. Or, the greatest and wealthiest among the people, Ezek. 34. 16, 18.

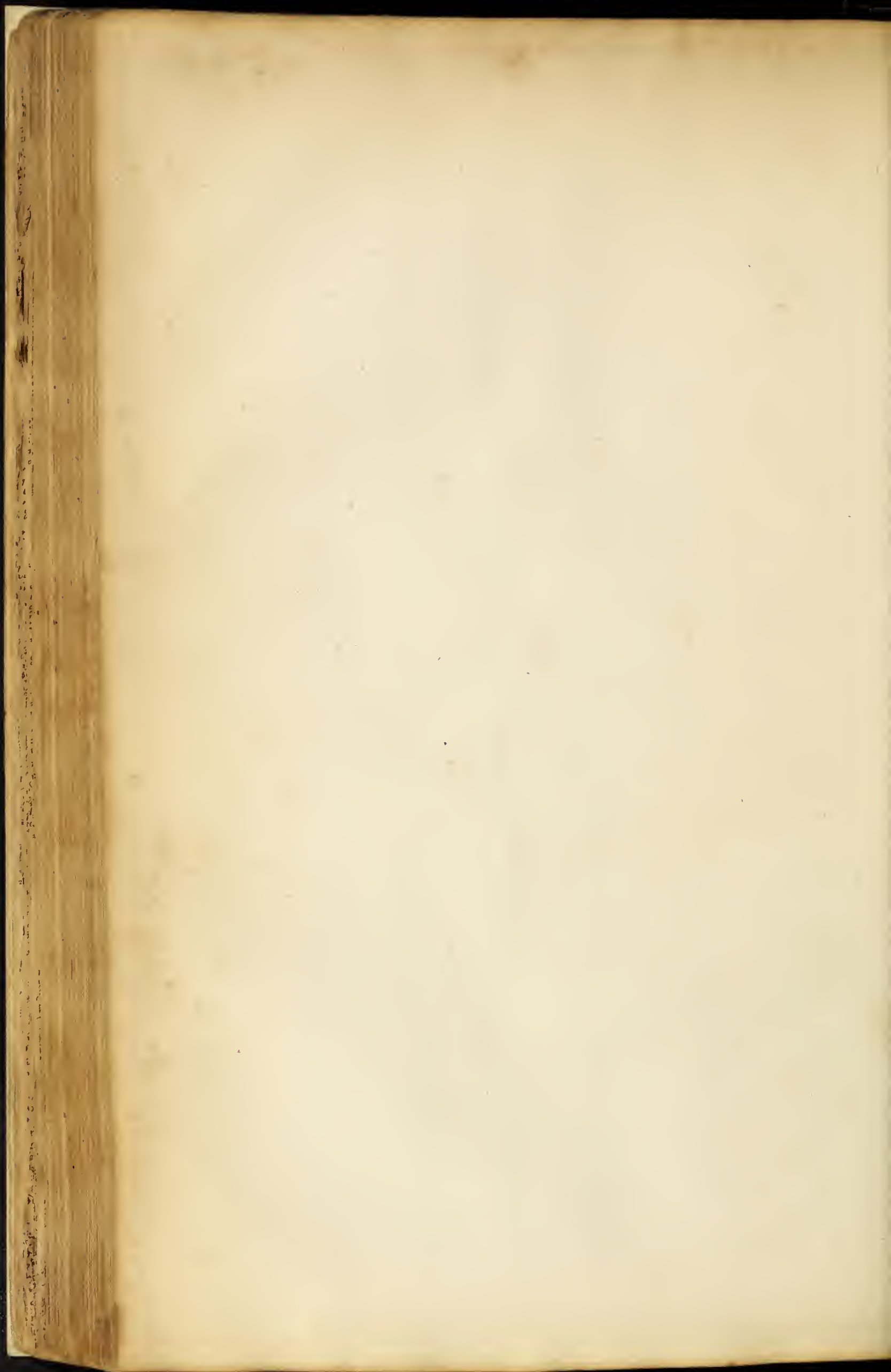
the dayes of your slaughter] Heb. your dayes for slaughter.

are accomplished] Are fully come. Luk. 2. 6. Act. 2. 1.











ye shall fall like a pleasant vessel] Heb. a vessel of desire. Hof. 13. 15. Nahum 2.9. Or, precious vessel. Such as are soonest and easiest broken, for their fineness: Or, that are of much esteem, while they are whole; but of no worth, when once broken. Psal. 31.12. Chap. 22.28.

V. 35. the shepherds shall have no way to flee, nor the principall of the flock to escape] Heb. flight shall perish from the shepherds, and escaping from, &c. Amos 2.14.

V. 36. A voice of the cry] Or, a loud cry.

V. 37. the peaceable habitations] Heb. habitations; or, folds, of peace. Chap. 33.12. Where all was before in peace and quiet. Chap. 12.5.

because of, &c.] Chap. 4.8, 26.

the fierce anger of the L O R D] Heb. heat; or, fervour of his nose. Chap. 4.8, 26 & 49.37.

V. 38. He hath forsaken his covert, as the lion] He is come abroad, as a lion, to range about for his prey, Chap. 4.7. & 49.19. and 50.44.

their land is desolate] Heb. a desolation. Vers. 11.18.

because of the fierceness] Heb. heat, or, fervour. Isa. 13.13.

of the oppressour] Or, oppressing sword. as Chap. 46.16. & 50.16. the sword that maketh havock.

because of his fierce anger] Vers. 37.

## C H A P. XXVI.

Vers. 1. **C**ame this word from the L O R D] See Chap. 1.2. and 2.1.

V. 2. Stand in the Court of the L O R D s own house] In that part of the Temple, wherein the people assemble out of all parts to sacrifice, Chap. 19.14.

all the words that I command thee] That, neither they may pretend ignorance; nor thou fail in the discharge of thy dutie, Chap. 7.27. & 11.6. Act. 20.27.

diminish not a word] Or, ought. Joh. 23.14. Chap. 42.4.

V. 3. that I may repent me, &c.] Chap. 18.8. Jon. 3.10.

V. 5. rising up early and sending them] Chap. 7.13, 25. and 11.7. & 25.3, 4.

V. 6. Then will I make this house, &c.] Chap. 7.12.

like Shiloh] 1 Sam. 4.12. Psal. 78.60. Chap. 7.14.

this citie a curse] That in cursing men may say, God do to thee, as he did to Jerusalem. as Chap. 29.18, 22. & 42.18.

V. 8. Thou shalt surely die] Heb. dying die. Gen. 2.17.

V. 9. This house shall be like Shiloh] Because of Gods promise concerning the Temple, that he would ever abide there, Psal. 132.14. they presumed that it could never perish; and accounted all preaching, that looked that way, blasphemous, Matth. 26.61. Act. 6.13. not considering, that the promise made as concerning the Temple, was but conditionall, Chap. 5.7. 2 Chron. 7.19, 22. and belonged principally to the Church, whereof the Temple was a type, Matth. 16.18.

this citie shall be desolate] Chap. 4.7, 27, 29 & 34.22.

all the people were gathered against Jeremiah] Or, to Jeremiah: about him, to hear him: that which especially vexed the priests, to see the people so flock about him. Vers. 16.

V. 10. When the princes of Judah heard these things] Heb. words. Gen. 40.1. Chap. 7.22.

they came up from the kings house] Or, came from thence. as Chap. 22.1.

sat down in the entry] Or, at the door. Chap. 36.10. Ezek. 8.14. & 16.19.

of the new gate] So called, because lately repaired by Jotham. 2 King. 15.35. 2 Chron. 27.3.

V. 11. This man is worthy to die] Heb. The judgements of death is for this man. Vers. 16. Deut. 21.22.

V. 12. The L O R D sent me to prophesie against this house, &c.] He telleth them plainly the ground of what he did; assuring them withall, that by putting him to death, they should gain nothing, but greater guilt, Zech. 1.5, 6.

V. 13. amend your ways] Chap. 7.3.

the L O R D will repent him] Vers. 19. Chap. 18.8.

V. 14. I am in your hand] Chap. 38.5.

do with me as see'eth good and meet unto you] Heb. as it is good and right in your eyes. 1 Sam. 15.26. Chap. 40.4.

V. 15. know ye for certain] Heb. knowing know. Chap. 13.12.

to speak all these words in your ears] Or, hearing. Isa. 5.9. and 12.14.

V. 16. This man is not worthy to die] See Vers. 11.

V. 18. Micah the Morasthite] Mic. 1.1.

Zion shall be ploughed, &c.] Mic. 3.12.

the mountain of the house] On which Gods house, the Temple, standeth. Isa. 2.1.

as the high places of the forest] Heb. high-places of a wood, a woodie high-place; overgrown with trees and shrubs. Isa. 37.26.

V. 19. Did Hzekiah, &c.] This example they alledge to deliver Jeremiah out of the hand of the Priests; whose rage else would not have been satisfied but with his death.

put him as all to death] Heb. slaying slay. Chap. 38.15.

did he not fear the L O R D] Isa. 37.1, 4, 15, 20.

besought the L O R D] Heb. the face of the Lord. Zech. 8.22. Mal. 1.9.

the L O R D repented him] So that the citie was not then destroyed; but by miracle delivered, Isa. 37.35, 36. So Jon. 3.10.

V. 20. And there was also, &c.] Or, Now there was also, as Vers. 8. For these words are not part of the speech of those well-minded persons, vers. 17. who pleaded in the prophets behalf; but of the prophet himself, or the pen-man of this part of his prophecies, relating the story of the present business, paralleled with an other of the same time, and of the same subject; but diversly carried, and of diverse event.

Kirjath-jearim] A citie of Judah. Josh. 18.14.

V. 22. Jehoiakim the king sent men into Egypt] See the furie of this tyranne, who not enduring to hear Gods message, pursueth his messenger, even into a forain land, unto death: as Saul, Act. 26.10, 11. yet gained nothing thereby; but provoked God so much the more to wrath; and in the end paid dearly for it. Vers. 15. Chap. 22.18, 19. & 36.30.

V. 23. cast his dead body into the graves of the common people] Heb. somes of the people. Not suffering him to have so much as an honest sepulture, such as people of the better rank had.

V. 24. Nevertheless, &c.] Though it fared so with Urijah, that fled; yet it went better with Jeremiah, that stood to his tackle: for God stirred up those that stood by him, and delivered him out of the hands of those, who else would have slain him; according to his promise, Chap. 15.20, 21.

the hand of Ahikam] The father of Gedaliah; whom the king of Babylon after the surprisall of Jerusalem made governour of those whom he left in Judea, 2 King. 25.22. Chap. 39.14. and 40.5.

that they should not give him into the hand of the people] Or, power. as Psal. 49.15. Chap. 22.25.

## C H A P. XXVII.

Vers. 1. **I**n the beginning of the reign of Jehoiakim] Those that gathered these Prophecies into a book, did not ranke them precisely, according to the times in which they were delivered: as may appear by comparing this and Chap. 26.1. with Chap. 21.1. & 25.1. which being observed, will prevent many doubts, and make the reading more easie. Of the time of this Prophecie, see on Vers. 3.

V. 2. Make thee bonds and yokes] By such signes would God sometimes have their prophecies seconded, to make the deeper impression on those, to whom they were delivered. Chap. 19.10. which the false Prophets therefore, to gain the more credit, would sometime also imitate. 1 King. 22.11. Chap. 28.10.

V. 3. by the hand of the messengers] Or, by the ministry of the messengers, as Mal. 1.1. or, by the messengers, as Isa. 37.24. Ch. 29.3. Such Ambassadors as repaired to Zedekiah, not, as some, because Nebuchadnezzar, who made him King, 2 King. 24.17. had withall placed him over those other bordering Kingdomes; but in likelihood rather, to sollicite him to joine with them in rebellion against him, Chap. 28.22.

which come] Or shall come.

unto Zedekiah] Hence some gather, that this was enjoined the Prophet in the time of Jehoiakims reign, but not to be put in execution untill the reign of Zedekiah. Others suppose, that, by a slip of the scribe, Jehoiakim is put in for Zedekiah, Vers. 1. who is here again mentioned, Vers. 12. & Chap. 28.1.

V. 4. command them to say unto their masters] Or, Concerning their masters, saying, as Chap. 30.4. Heb. 1.7.

V. 5. I have made the earth] Chap. 10.12.

and have given it] Or, do give it. Dan. 4.17, 25.

unto whom it seemed meet unto me] Heb. unto him, who is right in mine eyes. Or, to whom it is right in mine eyes to give it. Chap. 18.4.

V. 6. into the hand] Or, power. Chap. 24.7, 10.

my servant] Chap. 25.9. & 43.10.

the beasts of the field] Chap. 28.14. Dan. 2.38.

V. 7. his sonne] Evilmerodach. Chap. 52.31.

his sonnes sonne] Belshazzar. Dan. 5.1.

untill the very time of his land come] Heb. the time, even it, as Chap. 25.14. The time prefixed and fore-appointed by God for the dissolving of that State. Chap. 25.11, 12. & 50.27, 31.

then many] Or, great. Chap. 25.14.

nations] The Medes and Persians, with their complices. Isa. 13.17. Dan. 5.28.

great kings] Darius and Cyrus. Dan. 5.31. & 10.1.

shall serve themselves of him] Shall bring his issue and his kingdom into subjection, as Chap. 25.14. & 30.8. & 34.10. they that before served him, shall then subdue him. Zech. 2.9.

V. 8. that nation will I punish] Heb. visit upon. Chap. 21.14.

V. 9. nor to your dreamers] Heb. dreamers, for dreamers. Chap. 23.25-28. & 29.8. as enchantments, for enchanters. Isa. 47.12.

V. 10. they prophesie a lye unto you, to remove you farre from your land, &c.] Not that the false prophets purposely intended this:

L L L L

but



but that such would be the issue of it. See Chap. 7. 18. Verſ. 15.

V. 12. *and live*] Or, *that ye may live*. Chap. 29. 5. or, *and ye shall live*; that is, *ſave your lives*. Gen. 20. 7. & 42. 18.

V. 13. *Why will ye dye*] Otherwise ye ſhall undoubtedly dye. Or, what a madneſſe is it in you, that ye will rather periſh wilfully, then admit the meanes, whereby ye may eſcape? So Ezek. 18. 31. & 33. 11. Verſ. 17.

*by the ſword, by the famine, and by the peſtilence*] Verſ. 8. Chap. 14. 15.

V. 14. *they prophesie a lye unto you*] Chap. 14. 14.

V. 15. *I have not ſent them*] Chap. 23. 21. & 28. 15. & 29. 8.

Ezek. 13. 6.

*they prophesie a lye*] Heb. *in a lye*. or, *lyingly*. Chap. 29. 9.

*that I might drive you out*] See Verſ. 10.

*that ye might periſh*] Who give heed to them.

V. 16. *Behold, &c.*] Chap. 28. 3.

*the veſſels of the Lords houſe*] Which were carried away under Jehoiaſſin and Jeſoniah. 2 Chron. 36. 7, 10.

*they prophesie a lye*] Verſ. 10.

V. 17. *and live*] Verſ. 12.

*wherefore ſhould this City be laid waſte*] Heb. *become a deſolation*. Chap. 25. 38. & 44. 2. Elſe it will be ſo. Or, why will ye by your obſtinacie bring it to that paſſe? as Verſ. 13. 2 Sam. 2. 22.

V. 18. *let them now make interceſſion to the LORD*] Not that God at their interceſſion would grant it; but partly to ſhew what the office of Gods Prophets is; as well to pray for the people, as to preach to them. Gen. 20. 7. Iſai. 37. 4. and withall to intimate, that they could not by their prayer obtain that of God, which yet they promiſed the people as from God. Mal. 1. 9.

V. 20. *when he carryed away captive Jeſoniah*] 2 King. 24.

14. 15. *all the Nobles*] Heb. *white ones*. Iſai. 34. 12. Chap. 39. 6. ſuch as go in fair and goodly garments. Eccl. 9. 8. Matth. 17. 2. Mark. 9.

3. Rev. 3. 4. & 7. 9. V. 22. *They ſhall be carryed to Babylon*] 2 King. 25. 13. 2 Chr.

36. 18. *untill the day*] That is, for the ſpace of ſeventie yeers. Chap. 25. 11. untill the Medes and Perſians conquer Babylon. Chap. 25.

12. 14. *that I viſit them*] Think upon them for good. Ruth 1. 6. Iſai.

24. 22. Chap. 15. 15. *will I bring them up*] Out of Babylon. 2 Chron. 36. 22. Ezra

1. 11. & 5. 15, 16. Chap. 29. 10. & 30. 3.

## CHAP. XXVIII.

Verſ. 1. **A**ND it came to paſſe the ſame yeere, in the beginning of the reign of Zedekiah] Or, *Thus it was in that yeere*.

as Hag. 1. 15. having reference to what was before related. It came to paſſe the ſame yeer, that he began to weare thoſe bonds, Chap. 27. 2. and delivered that meſſage unto Zedekiah, Chap. 27. 12. and to the prieſts and the people. Chap. 27. 16. Or, after theſe things were paſt and done in that yeere, to wit, in the firſt yeer of Zedekiahs reign. as 1 Sam. 13. 1.

*in the fourth year*] Or, *Now in the fourth year*. as Hag. 2. 1. either of the reign of Zedekiah: which yet was not the beginning of his reign, but neer about the midſt of it; for he reigned but eleven yeers in all, 2 King 24. 18. Or, as ſome would have it, the fourth year after the ſeventh yeers reſt, Exod. 23. 10. Lev. 25. 4. Chap. 34. 9, 10. See Chap. 27. 1, 3. and the note on the former part of this verſe.

*that Hananiah*] Or, *Hananiah*. omitting the particule, which is not in the originall.

*the Prophet*] Who took upon him and profeſſed himſelf ſo to be. So Chap. 23. 28. Verſ. 5.

*of Gibeon*] A citie of Benjamin, belonging to the Prieſts, Joſh. 21. 13, 17.

V. 3. *Within two full years*] Heb. *two yeers of dayes*. Verſ. 11. Gen. 29. 14. & 41. 1.

V. 4. *all the captives*] Heb. *captivitie*. Chap. 24. 5. & 29. 1.

*I will break the yoke*] Gen. 27. 40. Verſ. 11.

V. 5. *the prophet Hananiah*] So eſteemed, though in truth nothing leſſe, Verſ. 11. Chap. 29. 15.

V. 6. *Jeremiah ſaid, Amen*] Not as confirming, or aſſenting to his prophecie as true; but as wiſhing and deſiring heartily, that if God ſo pleaſed, it might ſo be, and that God would be pleaſed to do it.

V. 7. *I ſpeak in thine eares*] Or, *hearing*. Chap. 26. 14. & 29. 29.

*in the eares*] Or, *hearing*.

V. 8. *and of evil*] Or, *famine*; as Chap. 21. 9. & 24. 10. & 27. 13. & 38. 2. & 39. 18. & 44. 12, 13, 18, 27.

V. 9. *of peace*] Or, *proſperitie*. Chap. 29. 7.

*when the word of the prophet ſhall come to paſſe*] Whether they propheciéd of good or evil, they were to be tried by the event of that which they foretold. Deut. 18. 22. albeit God ſometime, to try his people, ſuffer ſuch things as falſe prophets foretell, to fall

out. Deut. 13. 1-3. but then have they another rule to go by, to wit, the word. Iſai. 8. 20.

V. 10. *took the yoke from off the prophet Jeremiahs neck*] Chap. 27. 2.

*brake it*] Thus wicked wretches, led by ambition and covetiſe, and deſirous to pleaſe Prince and people, care not what rage and outrage they break forth into; to juſtifie and confirm ſuch lyes, as they broach againſt knowledge and conſcience, and to maintain their own eſtimation. So 1 King. 22. 11, 24.

V. 11. *ſo will I break the yoke*] Verſ. 4.

*from the neck of all nations*] Chap. 27. 7.

*within the ſpace of two full years*] Verſ. 3.

*Jeremiah went his way*] Not enduring any longer to hear him vent ſuch groſſe falſhoods and lyes in Gods name. as Iſai. 36. 20.

V. 12. *Hananiah the prophet*] See Verſ. 1. 5.

*broken the yoke*] Verſ. 10.

V. 13. *but thou ſhalt make*] Or, *but that thou art to make*; as being a part of that meſſage, which he was to deliver to them. *yokes of iron*] An hard and cruell thralldome: or, ſuch a yoke as they ſhall not be able to break. Deut. 28. 48.

V. 14. *I have given him the beaſts of the field alſo*] Signifying, that all ſhould be his, and at his ſervice. Chap. 27. 6. Dan. 2. 48.

V. 15. *The LORD hath not ſent thee*] Chap. 27. 15. & 29. 9.

V. 16. *thou haſt taught rebellion*] Heb. *ſpoken* Deut. 13. 5. Chap. 29. 32. Heb. *revolt*. Chap. 5. 23.

*againſt the Lord*] By encouraging them to ſtand out againſt Gods Word, and his menaces by his Prophets. Chap. 23. 27.

V. 17. *Hananiah the Prophet dyed the ſame year, in the ſeventh month*] Within two months after this denunciation, Verſ. 1. which though it were an evident conviction of his falſe-dealing; and a confirmation of the truth by Jeremiah delivered; yet the people repented not: which ſheweth, that neither word, nor miracles will move, untill the heart be truly touched. Num. 16. 41. Deut. 29. 3, 4. Ezek. 11. 13, 15. Joh. 12. 37.

## CHAP. XXIX.

Verſ. 1. **T**He words of the letter] Heb. *book*. Verſ. 25. *unto the reſidue of the elders*] For ſome of them died by the way; or ſhortly after their coming unto Babylon.

*which were carryed away captives*] Heb. *of the captivitie*. Chap. 28. 4.

V. 2. *Jeſoniah*] 2 King. 24. 12, &c. Chap. 24. 1.

*the queen*] Jeſoniah's mother. Chap. 22. 26.

*the eunuchs*] Or, *chamberlains*. Gen. 39. 1. Iſai. 39. 7.

V. 3. *By the hand of Elaſah*] Or, *By Elaſah*. as Chap. 27. 3. *ſent unto Babylon*] To treat with Nebuchadnezzar about ſome equall conditions. See Chap. 51. 59.

V. 4. *all that are carryed away captives*] Heb. *the captivitie*. Verſ. 1.

*I have cauſed to be carryed away*] The Lord; whoſe work this was. Chap. 24. 5. though effected by Nebuchadnezzar his inſtrument; Chap. 25. 9. and procured by their finnes. Chap. 1. 15, 16. & 4. 18.

V. 5. *and dwell in them*] Or, *that ye may dwell in them*. as Chap. 27. 12. or, *to dwell in*.

*and eat the fruit of them*] Or, *that ye may eat the fruit of them*. or, *the fruit whereof ye may eat*.

V. 6. *Take ye wives, and beget ſonnes and daughters*] Contrary to the charge, or adviſe, given to the people that abode at Jeruſalem. Chap. 16. 2.

*that they may bear*] Heb. *and they ſhall bear*. as Mal. 1. 9.

V. 7. *ſeck*] Chap. 38. 4.

*the peace of the citie*] Or, *proſperitie*. or, *welfare*. Chap. 28. 9. *pray unto the LORD for it*] Not out of any affection to the

tyranny, or to that State it ſelf, doth the prophet ſpeak this: but in regard of the common reſt and quietneſſe; that Gods people there abiding, might with leſſe moleſtation patiently expect the time of their deliverance. Otherwiſe, not the Iſraelites alone, but the whole world, as was foretold, were to rejoyce at the downfall of that State. Iſai. 14. 4.

V. 8. *that be in the midſt of you*] Or, *among you*. Chap. 39. 5. *deceive you*] Chap. 14. 14. & 23. 21. & 27. 15.

*neither hearken to your dreams, &c.*] Or, *dreamers*, (as Cha. 27. 9.) *whom ye cauſe to dream*. or, *dreams which you dream*. Which either ye your ſelves dream, and flatter your ſelves with; or, which ye give them occaſion to dream, by giving heed to them.

V. 9. *they prophesie falſely*] Heb. *in a lye*. Chap. 27. 15.

*I have not ſent them*] Chap. 28. 15.

V. 10. *after ſeventy yeers*] Not before, or ſooner; as your falſe prophets bear you in hand. Verſ. 8. Of theſe ſeventie yeers, ſee 2 Chron. 36. 21, 22. Ezra 1. 1. Chap. 25. 12. Dan. 9. 2.

*I will viſit you*] For good. Ruth 1. 6. Chap. 27. 22. Luk. 1. 68.

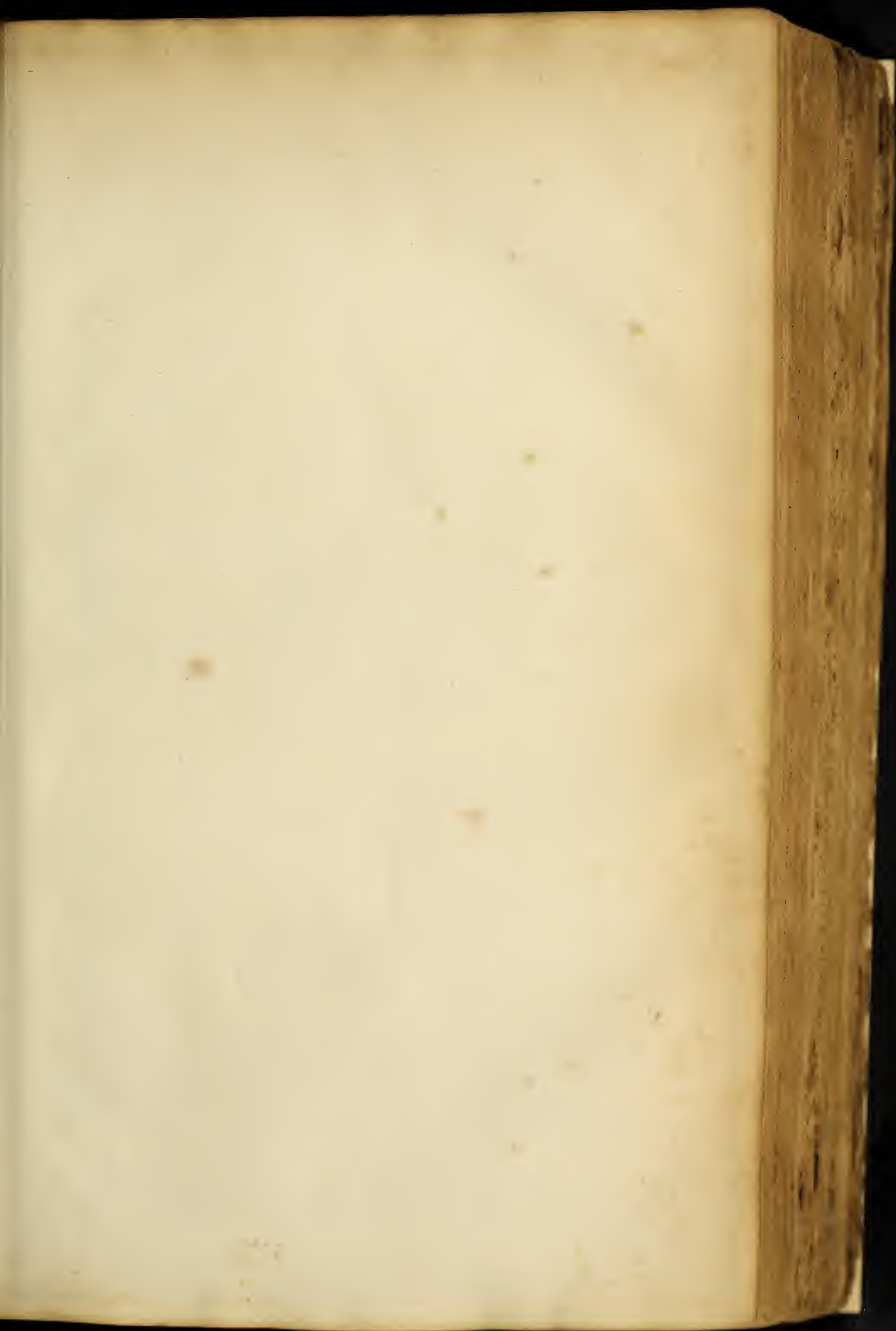
V. 11. *the thoughts that I think towards you*] Iſai. 55. 8.

*thoughts of peace*] Or, *proſperitie*. Verſ. 7.

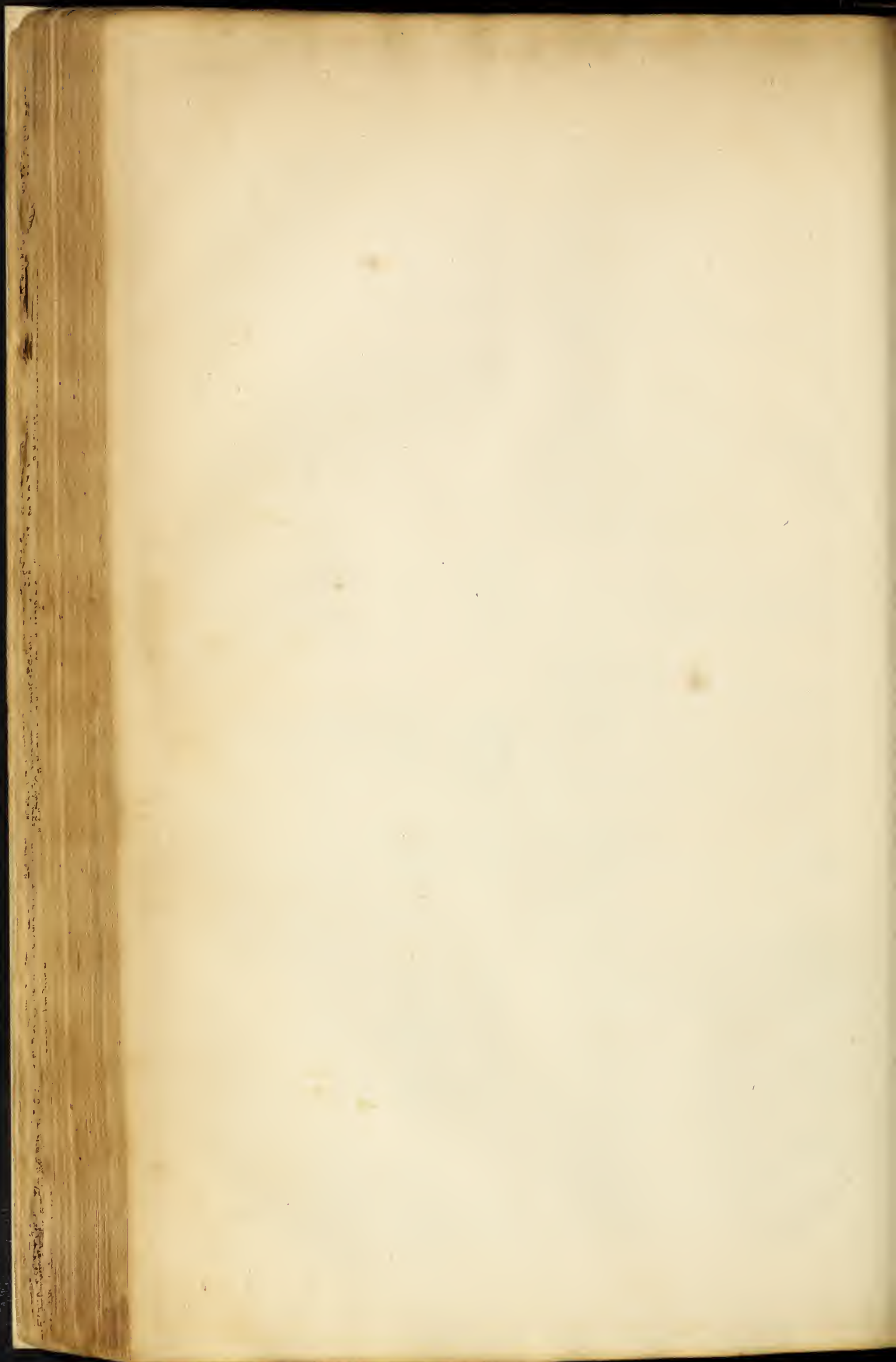
*to give you an expected end*] Heb. *end and expectation*. Pfalm 37. 37.

V. 12.











V. 12. *shall ye call upon me, &c.* ] Dan. 9. 23. & 10. 12. Isa. 65. 24.  
*ye shall go and pray* ] Adresse and set your selves seriously thereunto. Dan. 9. 3.  
V. 13. *ye shall search for me with all your heart* ] Sincerely and entirely: Chap. 24. 7. being thoroughly humbled by your forepassed afflictions. Ezck. 6. 9. & 36. 31.  
V. 14. *I will gather you from all the nations* ] Ezck. 20. 34, 41. *I will bring you again* ] Chap. 24. 6. & 32. 37.  
V. 15. *Because ye have said, The LORD hath raised us up prophets* ] Because ye give credit to the false prophets among you, as if they came from God, and conceive hope of returning hither shortly upon their words; hear ye therefore what God hath to the contrary determined concerning those that yet remain here. prophets ] Ahab, Zedekiah, and Shemaiah. Vers. 21. 24.  
V. 16. *Know that thus* ] Or, *Therefore thus*. as Chap. 20. 8, 9. & 22. 23.  
V. 17. *the sword, the famine, and the pestilence* ] Chap. 24. 10 & 28. 8.  
*like vile figs* ] Chap. 24. 8, 10.  
V. 18. *with the sword, &c.* ] Chap. 21. 9. & 24. 10.  
*to be removed to all the kingdoms of the earth* ] Deut. 28. 25. 2 Chron. 29. 8. Chap. 15. 4. & 34. 17.  
*to be a curse* ] Heb. *for a curse*. Chap. 26. 6.  
V. 19. *I sent unto them* ] Chap. 25. 4. & 32. 33.  
V. 20. *all ye of the captivity* ] Vers. 4.  
V. 21. *prophecie a lie* ] Vers. 9.  
*I will deliver them into the hand* ] Or, *power*. Chap. 20. 5. & 24. 7, 10.  
*he shall slay them before your eyes* ] That your selves may be eye-witnesses of Gods just judgement upon them.  
V. 22. *of them shall be taken up a curse* ] They shall use their names in withing evil to others. See Chap. 26. 6.  
*all the captivity* ] Or, *captives*. vers. 4.  
*whom the king of Babylon rosted in the fire* ] Or, *burnt with fire*. Because to put the people in hope of a speedy return, they prophesied the sudden ruine of that State: Chap. 28. 4, 11. and for their lewd courses otherwise. vers. 23.  
V. 23. *they have committed villany* ] Or, *folly*. that is, fornication, uncleanness. Gen. 34. 7. Deut. 22. 21. Chap. 23. 14.  
*have spoken lying words* ] Vers. 9, 31.  
*even I know* ] Though they do it in secret, and make a faire shew before men, yet I see it. Job 24. 15. Prov. 5. 20, 21. Mal. 3. 5.  
V. 24. *Shemaiah the Nehelamite* ] Or, *dreamer*. So teamed, either from the place of his birth; or in allusion to his dreames and dotages, wherewith he deluded Gods people. Vers. 8, 9.  
V. 25. *thou hast sent letters* ] Heb. *books*. Vers. 1.  
Zephaniah the sounce of Maasiah the priest ] The second under Seraiah, who was then Chief-Priest. Chap. 52. 24.  
V. 26. *LORD hath made thee priest in the stead of Jehoiada* ] Thus he flattereth Zephaniah, as if God had given him the spirit and zeal of Jehoiada, to punish transgressours; such as he would make Jeremiah to be. 2 Chron. 23. 1, &c.  
*that ye* ] Thou and the other priests. vers. 25.  
*should be officers* ] Or, *overseers*. Chap. 20. 1.  
*every man that is mad* ] 2 King. 9. 11. Act 26. 24.  
*thou shouldst put him in prison* ] As Pashur had done before. Chap. 20. 2.  
V. 27. *which maketh himself a prophet* ] Faineth himself to be so, when indeed he is not. So Chap. 43. 2.  
V. 28. *he sent* ] vers. 5.  
V. 29. *And* ] Or, *For*. as Isa. 9. 11.  
Zephaniah the priest read ] Or, *had read*. as Gen. 12. 1.  
*this letter* ] Heb. *book*. vers. 25.  
*in the ears* ] Or, *hearing*. Chap. 28. 7.  
*of Jeremiah* ] It may be out of some good affection to the prophet; to acquaint him with this wicked mans malice. See Chap. 21. 1. & 37. 3.  
V. 30. *Then* ] Or, *Therefore*. For this dependeth upon that, which the Prophet had begun to say, vers. 25.  
*came the word of the LORD* ] See Chap. 1. 2.  
V. 31. *I sent him not* ] vers. 9, 23. Chap. 28. 15.  
*because you to trust in a lie* ] Chap. 7. 4.  
V. 32. *I will punish* ] Heb. *vist*. Chap. 25. 12.  
*he shall not have a man to dwell among this people* ] Heb. *in the midst of them*. as Chap. 40. 1, 6. Both he and his seed shall be clean rooted out: so that none of his issue shall survive to see and enjoy the promised deliverance. See the like judgements of God threatened in the like case, Amos 7. 17.  
*neither shall he behold the good* ] Chap. 17. 6.  
*because he hath taught rebellion* ] Chap. 28. 16. Heb. *spoken revolt*.

## CHAP. XXX.

Vers. 1. **T**he word that came ] Chap. 1. 2. & 2. 1.  
V. 2. *Write thee all the words that I have spoken unto thee in a book* ] That they may remain upon record, as a monument to posteritie: as to comfort and strengthen the faithfull

during the time of the captivitie; so to give assurance to ensuing ages, that it had been foretold.

V. 3. *I will bring again the captivitie of my people* ] Chap. 27. 22. & 29. 10, 14.

V. 5. *We have heard a voice of trembling* ] When the Medes and Persians had now invaded the State of Babylon; and had struck a grievous terrour into the Chaldeans. Isa. 13. 8. Or rather, when the Chaldeans approached Jerusalem, and filled all there with fear and dread. Chap. 6. 24.

*of fear and not of peace* ] Or, *there is fear and not peace*. or, *prosperitie*. Chap. 29. 11.

V. 6. *see whether a man doth travail with child* ] Heb. *a male*. Isa. 65. 7.

*wherefore do I see every man with his hands on his loyns* ] Chap. 46. 5.

*as a woman in travail* ] Chap. 4. 31. & 49. 22, 24.

*all faces are turned into paleness* ] Joel 2. 6.

V. 7. *Alas, for that day* ] Joel 2. 11. Amos 5. 18. Zeph. 1. 14, &c.

*is great* ] A day of great affliction. Joel 2. 31.

V. 8. *it shall come to passe in that day* ] When I shall visit Babylon. Chap. 27. 7.

*I will break his yoke from off thy neck* ] The King of Babylons. Chap. 27. 2, 6. & 28. 4, 11.

*strangers shall no more serve themselves of him* ] Make thy people to serve them. Chap. 27. 7. Or, *shall no more serve him*; the King of Babylon.

V. 9. *David their king* ] The Messias; who should come of the stock of David; and sit on the throne of David for ever. David and his kingdom, being types of Christ, and of the spiritual and eternall kingdom of Christ. Ezek. 34. 23. & 37. 24. Hof. 3. 5. Matth. 1. 1. Rom. 1. 3. Luk. 1. 32, 33.

*I will raise up unto them* ] Act. 2. 30. & 3. 22, 26. & 13. 23, 33.

V. 10. *fear thou not* ] Isa. 41. 13. & 43. 5. & 44. 2. Chap. 46. 27.

*I will save thee from afarre* ] Or, *bring thee safe*. as Zech. 8. 7, 8. Act. 27. 44.

*none shall make him afraid* ] Lev. 26. 6. Ezek. 34. 28.

V. 11. *I am with thee* ] Chap. 15. 20.

*I will correct thee* ] In another sort, in milder manner, then I mean to deal with thine enemies. Isa. 26. 14, 19. & 27. 7, 8.

*in measure* ] Psal. 6. 1. Chap. 10. 24. & 46. 28. Heb. *judgement*. Chap. 10. 24.

*will not leave thee altogether unpunished* ] Heb. *acquiring acquire*. Chap. 25. 29.

V. 12. *Thy bruise* ] Heb. *breach*. Chap. 6. 14. & 14. 17.

*is incurable* ] By any humane help. God onely can cure it. Chap. 15. 18. Hof. 5. 13. & 6. 1. Mic. 1. 9.

V. 13. *that thou mayest be bound up* ] Heb. *for binding up*. or, *pressing*. See Isa. 1. 6.

*thou hast no healing medicines* ] Chap. 46. 11.

V. 14. *All thy lovers have forgotten thee* ] The Assyrians and Egyptians, whom thou entertainest with presents, will all fall from thee, and fail thee in thine affliction. 2 Chron. 28. 21. Chap. 2. 18, 36. Chap. 12. 6. Hof. 12. 1. Amos 9. 8.

*I have wounded thee* ] Heb. *struck*. or, *smitten*. 1 King. 20. 37.

*with the wound* ] Heb. *stroke*; or, *blow*. Chap. 10. 19. & 14. 17.

*of an enemy* ] A grievous one; such as enemies are wont to strike enemies with. Job 13. 24. & 16. 9. & 19. 11. See the like phrase, Isa. 62. 5.

*with the chastisement of a cruel one* ] Such as cruel and hard-hearted people are wont to inflict. Job 30. 21.

V. 15. *Why criest thou for thine affliction* ] Heb. *thy breach*. vers. 12.

*What cause hast thou to complain of thine affliction and sufferings* ] when thou sufferest nothing, but what thou hast procured to thy self by the multitude of thy sinnes? Lam. 3. 39. Mic. 7. 9. See Chap. 15. 18.

*thy sorrow is incurable* ] Or, *that thy sorrow is incurable*. vers. 12.

V. 16. *Therefore* ] Or, *Notwithstanding*. as the word is used, Isa. 30. 18. Chap. 16. 14. Otherwise this verse must depend upon that which was spoken, vers. 10. & 11. and the words between must all go as included in a parenthesis.

*all they that devour thee shall be devoured* ] Though God correct his sometime somewhat severely for their manifold sinnes and excesses: yet when they are humbled for them, and amended by his chastisements, he will burn the rods, wherewith he chastised them. Isa. 10. 5-12. & 33. 1. Exod. 23. 22. Isa. 41. 11.

*they that spoil thee* ] Heb. *tried on thee*.

*shall be a spoil* ] Heb. *trading*. Isa. 42. 22.

V. 17. *I will restore health unto thee* ] Heb. *cause recovery to go up*; Chap. 8. 22. & 33. 6. or, *to come unto thee*, or, *upon thee*; as Ezek. 37. 6.

*they called thee an outcast* ] Thine enemies thought that thou wast utterly cast off for ever. Isa. 62. 4.

*This is Zion, whom no man seeketh after* ] In way of derision alluding to the word from whence the name Zion cometh; which signifieth a dry or wast place; Psal. 63. 1. & 107. 35. Chap. 2. 6. & 50. 12. as if it were a place not worth looking after.

V. 18. *the city shall be builded upon her own heap* ] Or, *little bill*.



hill. Joh. 11. 13. or, where before was nothing but a ruinous heap. Deut. 13. 16. Isa. 25. 2.  
*the palace shall remain after the manner thereof*] The Kings court; or Gods house the Temple; or both with the citie; shall be restored to that beautie, that they were in before they were sacked and destroyed by the Chaldeans. Or, shall be frequented and inhabited, as in times past it had been.  
*shall remain*] Heb. *shall sit*, or, *inhabite*. See Isa. 13. 20.  
 V. 19. *out of them shall proceed thanksgiving*] The people restored, shall with praise and thanksgiving acknowledge this benefit. Isa. 12. 1. & 26. 1. & 35. 10. & 51. 11. Chap. 33. 11.  
*they shall not be small*] Or, of *small account*. Psal. 119. 141.  
 V. 20. *shall be as aforetime*] Chap. 33. 11. Lam. 5. 21.  
*I will punish*] Heb. *visit*. Chap. 29. 32.  
 V. 21. *their nobles*] Heb. *noble*; or, *honourable one*. Isa. 10. 34. 2 Chron. 23. 20.  
*shall be of themselves*] Strangers shall no more tyrannise over them: but they shall have a ruler of their own. Deut. 17. 15. Fulfilled in Zerubbabel; but chiefly in Christ; of whom he was a type. Eph. 5. 30.  
*from the midst of them*] Or, *among them*. as Chap. 29. 8. & 39. 5.  
*he shall approach unto me*] And my people by him. Heb. 4. 15, 16. & 10. 21. 22.  
*who is this that engaged his heart to approach unto me*] Who dare take this office upon him, but he whom I have assigned thereunto? Heb. 5. 4. See Isa. 53. 7.  
 V. 22. *ye shall be my people, &c.*] Chap. 24. 7. & 31. 33. & 32. 38.  
 V. 23. *the whirlwind of the LORD*] See Chap. 23. 19, 20.  
*a continuing whirlwind*] Heb. *cutting*; as with a saw. 1 King. 7. 9. or, *sojourning*. Lam. 4. 15. or, *affrighting*. Job 19. 29. or, *gathering it self together*. Isa. 54. 15.  
*it shall fall*] Or, *remain*. Lam. 4. 6.  
*upon the head of the wicked*] Of the enemies of God and his Church.  
 V. 24. *The fierce anger, &c.*] Chap. 4. 8.  
*in the latter dayes ye shall consider it*] Heb. *Posteritie of dayes*. Chap. 48. 47. When this deliverer is sent: and your deliverance by him effected. Chap. 23. 20.

## CHAP. XXXI.

Verf. 1. **A**T the same time] When the Messias cometh, before promised, Chap. 37. 21. in those latter dayes, Chap. 30. 24.  
*will I be the God of all the families of Israel*] Not of Judah alone; but of all Israel; and all other called and joyned unto them, Chap. 3. 18. Ezek. 37. 19, 22. Hof. 1. 10. & 2. 24. Act. 2. 39. Rom. 11. 26.  
 V. 2. *The people which were left of the sword*] That escaped Pharaohs crueltie, Exod. 1. 14, 15. & 15. 9. or, that survived the execution done by the Levites, Exod. 32. 27, 28.  
*found grace in the wilderness*] Were reconciled unto me at Moses his entreatie, Exod. 33. 17. Deut. 9. 19.  
*when I went to cause him to rest*] Or, *settle him*. Isa. 51. 4. and 63. 14. When I conducted them, to bring them to a place of rest; to resting places in the wilderness; and to a settled abode in the land of promise. Exod. 13. 22. Num. 10. 33. Deut. 1. 33. Psal. 75. 11.  
 V. 3. *appeared of old*] Heb. *from as farre*. Psal. 139. 2. Isa. 22. 11.  
*saying*] Or, *say they*. as being the speech of Gods people complaining, that God had anciently shewed himself kind and gracious unto them: implying that now the case was altered: he did not, as formerly he had done, Psal. 22. 11. - 6. & 44. 1. - 12. Isa. 63. 11. - 15.  
*Tea, I have loved thee*] Or, *I do love thee*. Gods answer; that his love and affection was still the same towards them, Mal. 1. 3 & 3. 6. Joh. 13. 1. Rom. 11. 29.  
*with an everlasting love*] Heb. *a love of perpetuities*. Isa. 54. 8.  
*with loving kindnesse have I drawn thee*] Or, *have I extended*, or, *will I extend loving kindnesse unto thee*. Psal. 109. 12.  
 V. 4. *I will build thee*] Isa. 44. 28.  
*O virgin of Israel*] Chap. 18. 11.  
*thou shalt again be adorned with thy tabrets*] Or, *timbrels*. Exod. 15. 20. Judg. 11. 34. Thou shalt have occasion of solemne rejoicing again, Isa. 30. 32.  
 V. 5. *Thou shalt yet plant vines upon the mountains of Samaria*] Which may be understood spiritually of the restauration of the Church by Christ: and yet of many also, who after the captivity returned unto, and were seated again in those parts.  
*shall eat them as common things*] After the time of sanctification expired, Lev. 19. 24, 25. Deut. 20. 6. See 1 Sam. 21. 5. Heb. *profane them*.  
 V. 6. *the watchmen*] The Ministers of the word. Isa. 62. 6.  
*shall cry*] Shall invite all indifferently, to the embracing of the Gospel and salvation by Christ. Isa. 2. 3.  
 V. 7. *shout*] Heb. *cry shrill*. Isa. 12. 6.  
*among the chief*] Heb. *in the head*. where most may hear. Pro. 1. 21.

of the nations] Because they were also to come to Christ, Chap. 16. 19.  
 V. 8. *I will bring them from the north countrey*] From Babylon, Chap. 3. 18.  
*from the coast of the earth*] Heb. *files*. Chap. 6. 22. & 25. 32. From Assyria, Media, and other parts; whither they of the ten tribes had been transported, 2 King. 17. 6.  
*the blind and the lame*] None refused for infirmities, Isa. 35. 5, 6. & 42. 16. Luk. 14. 21.  
*a great company shall return thither*] Or, *hither*.  
 V. 9. *They shall come with weeping*] Lamenting their sinnes. Verf. 18. Chap. 50. 4. Or, weeping for joy, Gen. 43. 30.  
*with supplications*] Or, *favours*. Zech. 12. 10.  
*I will cause them to walk by the rivers of waters, in a streight way*] Or, *an even way*. Isa. 40. 3. & 63. 14. Where there shall be no impediment; nor want of necessities: Isa. 40. 3, 4. & 41. 18. and 43. 19, 20. An allusion to a shepherd driving, and disposing of his sheep with the most convenience, Psal. 23. 1, 2.  
*Ephraim is my first-born*] My dearly beloved; as is the first-born to his father, Exod. 4. 22. Psal. 89. 27. Heb. 12. 23. Verf. 20.  
 V. 10. *declare it in the isles*] Or, *countreies*. Isa. 66. 19.  
*as a shepherd doth his flock*] Psal. 23. 1. & 80. 1. Ezek. 34. 11, 13. Matth. 25. 32. Joh. 10. 11.  
 V. 11. *the LORD hath redeemed Jacob*] Or, *rescued*. Psal. 107. 2.  
*from the hand of him that was stronger then he*] Of his over-powerfull enemies, Psal. 18. 17. Isa. 40. 10. Matth. 12. 29. Luk. 11. 21, 22. Col. 1. 13. Heb. 2. 14, 15.  
 V. 12. *they shall come and sing in the height of Zion*] In the Church of God; whereof the Temple situate on a top of mount Zion was a type, Isa. 2. 2.  
*shall flow together*] Shall flock together, (as Isa. 2. 2. Psal. 34. 5. Chap. 51. 44.) and seek to God for these things; as in former times they had wont to do, Ezek. 36. 37. and for spirituall things, whereof these were types, much more.  
*to the goodnesse*] Or, *for the good things*. as Gen. 24. 10. Isa. 1. 19. Verf. 14. See Hof. 3. 5.  
*of the LORD*] That God shall give them: verf. 14. and which he is wont to bestow, Hof. 2. 8.  
*their soul shall be*] Or, *they shall be*. as Psal. 22. 26. & 25. 13, 20. Verf. 14.  
*as a watered garden*] Abounding with al plenty, Isa. 58. 11.  
*they shall not sorrow any more at all*] Heb. *adde no sorrow*. Isa. 1. 5. 13.  
 V. 13. *Then shall the virgin rejoyce, &c.*] All sorts, sexes, and ages shall rejoyce and praise God together, Psal. 148. 12, 13.  
*and will comfort them*] Isa. 51. 3. & 52. 9.  
*and make them rejoyce from their sorrow*] Or, *after*. Isa. 38. 15.  
 V. 14. *I will satiate the soul of the priests with fatnesse*] With abundance of spirituall grace and comfort, Psal. 36. 8. See verf. 12.  
*my people shall be satisfied with my goodnesse*] Or, *good things*. verf. 12.  
 V. 15. *A voice was heard in Ramah*] Matth. 2. 18.  
*bitter weeping*] Heb. *of bitterness*. Chap. 6. 26. Isa. 2. 24.  
*Rachel weeping for her children*] Rachel, as the common mother of both people; (for Ephraim came of her sonne Joseph, Gen. 48. 5. and the tribe of Benjamin her younger sonne continued with Judah, 2 Chron. 11. 12.) is brought in, as out of her sepulchre, situate between Ramah and Bethlehem, in the confines of either tribe, Gen. 35. 19. 1 Sam. 10. 2. lamenting the losse of her children led into captivity; as never likely to be delivered again. Applied in the Gospel to the lamentation made by the mothers of Bethlehem, for the losse of their young ones slain by Herod, Matth. 2. 18.  
*they were not*] Gen. 42. 13, 36. Chap. 10. 20.  
 V. 16. *thy work shall be rewarded*] In lieu of thy travell past thou shalt have comfort; and thy children, though they seem not to be, shall in due time return again from their captivity, Ezek. 37. 11, 12.  
 V. 17. *there is hope*] Job 8. 7. & 11. 18.  
*in thine end*] Or, *for thy posteritie*. as Dan. 11. 4.  
 V. 18. *I have surely heard*] Heb. *bearing heard*. Exod. 22. 22.  
*Ephraim*] The people of Israel in captivity, Isa. 7. 2.  
*I was chastised*] I was by thy chastisement taught my dutie: as Chap. 6. 8.  
*as a bullock*] Or, *I was as a bullock*. to wit, before I was chastised.  
*unaccustomed to the yoke*] Heb. *not taught*. Chap. 2. 24. Wanton; and not enduring the yoke. Hof. 10. 11.  
*turn thou me*] They desire God to turn them; as not able to turn without him; and to alter their present distressed estate, Psal. 80. 3, 7, 19. Lam. 5. 21.  
 V. 19. *after that I was turned*] Deut. 30. 2.  
*I was instructed*] Or, *knew my self*. Psal. 9. 16. as Chap. 36. 19.  
*I smote upon my thigh*] In token of remorse, shame and detestation of my former wicked wayes, Ezek. 21. 12.  
*I did bear the reproch of my youth*] Of mine excesses committed in my younger dayes. Job 13. 26. Psal. 25. 7.



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31. 20. spoke against him. His malis  
affixi eum in missis verbo meo.  
Tr. mel. Jan.

Cap. 31. 32. See that Covenant  
upon Record, Exod. 19. 3, 4, 5, 6,  
7, 8. Whereof Moses was the  
mediator.

Jer. 31. 22. How long? Quia polli-  
citus fuerit Propheta reditum po-  
puli, nunc objurgat praesertim Israeli-  
tas, qui huc et illuc circumspectabant, et  
non poterant acquiescere verbo Dei.  
Hoc enim commune est fere omnibus in-  
credulis, ut sibi molesti sint, et quasi  
data opera, concipiant multas inque-  
ritudines. — obliquas illas et tortuo-  
sas speculationes, quibus increduli agi-  
tantur. &c. Calvin.

v. 32. husband I et ego neglexi  
eos. Augustin. Pl. 118. col. 1349.

I Lorded it over them Hos. 2. 16.  
When ye would not be ruled  
by him as a Husband, He doth  
them lay Judgment & Chaste-  
ment upon them as a Lord;  
He did not regard their per-  
sons. Strong, Cou. p. 166.



V. 20. Is Ephraim my dear sonne? is he a pleasant child? Heb. a child of delights. as Isa. 5.7. Is he so? no: for he hath done, what lay in him, to cause me to cast him off. Or rather, Is it Ephraim my dear sonne, the child I delight in, that bemoaneth himself in this manner? as 1 Sam. 24.16.

since I spake against him, I do earnestly remember him still] Heb. remembering remember. Deut. 7. 18. Notwithstanding my sharp menaces of heave judgements; yet I have him still in minde, and mine affection is still entire and tender towards him, Isa. 49. 15. verl. 3.9.

my bowels are troubled for him] My bowels earn toward him; as a tender mothers towards her child, being in pain, danger or distresse, 1 King. 3.26. Heb. found for him. Isa. 63. 15. Hof. 11.8.

I will surely have mercy upon him] Heb. having mercy have mercy.

V. 21. Set thee up way-marks] Heb. signs, monuments. 2 King. 23.17. Ezek. 39.19. For the better directing of them in the way homeward.

make thee high heaps] Or, pillars. Cant. 3.6. Hof. 12.14. set thine heart toward the high-way, even the way which thou wentest] Think upon thy return unto thine own land, by going back again the same way, that thou wast led away out of it into Assyria & Chaldaea, Chap. 50.5.

O virgin of Israel] Verl. 4.

V. 22. How long wilt thou go about] Or, wilt thou withdraw thy self from me, (as Cant. 5.6.) and runne a madding and gadding after idols and humane helps? Chap. 2.18,23,36.

O thou back-sliding daughter] Chap. 3.12.

the LORD hath created] Or, will create.

a new thing] A strange thing; such as the like hath not been heard or known.

in the earth] Or, on earth. Chap. 23.5.

A woman shall compass a man] Or, a mightie man, Isa. 22. 17. A prophetic of Christ. A woman, (Gal. 4.4.) being a virgin, and so abiding, (Isa. 7. 14. Matth. 1.18,25.) shall in her womb inclose (Luk. 1.31) a man: (that is, a male, a man child, Joh. 16. 21.) as the nut doth the kernell; not receiving ought from without, but conceiving and breeding of her self alone, by the power of the Almighty, from within. Matth. 1.20. Luk. 1.34,35. Or of the Church. The Church of God, though like a weak and feeble woman, (Rev. 12.1,2.) shall beset and prevail against her spiritual enemies, though for power, like men of much might, Rom. 16.20. Ephes. 6.10. 1 Joh. 4.4. Rev. 5.4. & 12.11.

V. 23. O habitation of justice] Or, just ones. as Chap. 50. 7. The citie shall have righteous inhabitants, Isa. 60. 21. and God shall in holy manner be served by holy persons in his Temple, 1 Pet. 2.5,9. 2 Pet. 3.13.

mountain of holiness] Or, holy mountain. Psal. 15.1. Isa. 11. 9. husbandmen, and they that go forth with flocks] Or, Shepherds. whose employments are for times of peace, Isa. 37. 30. Chap. 33. 12.

V. 25. I have satiated] Or, will satiate. the wearie soul] Or, hungry. or, thirstie. as Job 22.7. or faint, or, fainting. as Isa. 29.8. Psal. 107. 5,9.

have replenished] Or, will replenish. With spirituall grace and comfort, as well as with joy and comforts of this life, Psal. 107.9. Isa. 41. 17,18. & 43.20. Matth. 5.4,6. & 11.28.

V. 26. Upon this I awaked] The Prophets own speech, relating the great comfort and refreshing, that he received, upon the consideration of these gracious promises of God, concerning his Church: as if after some tedious travell, or long watching, he had taken very comfortable rest, he had slept sweetly and safely, Psal. 3.5. Pro. 3.24.

and beheld] As a man opening his eyes, being awaked out of sleep, Zech. 4.1,2.

V. 27. I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast] I will multiply and enrich them with people and cattel, Isa. 60.22. Hof. 2.23. Zech. 10. 8,9. as grain multiplieth, sown in some rich and fat soil, Gen. 26. 12. Matth. 13.8.

V. 28. as I have watched over them] Chap. 44.27.

to pluck up, and to break down] Chap. 10.12. & 18.7,9.

to build and to plant] Chap. 24.6.

V. 29. The fathers have eaten a sower grape, and the childrens teeth are set on edge] A proverb, that wicked and profane persons used; implying, that their fathers had committed a fault, and they their children, being faultlesse, sustained the penaltie, Ezek. 18. 2.

V. 30. every one shall die for his own iniquitie] God would deal more graciously, then formerly he had done, in receiving to mercy, and admitting into the covenant of grace, the issue of those that had been haters of him and idolaters time out of mind; not regarding what their ancestors formerly had been, Josh. 24. 2,3. Chap. 16.19. Or, he would make it plainly appear unto those, whom he should call under the Gospel, by convincing them of their sinfull condition; that it was their own sinne, which they had formerly suffered for. Ezek. 6.9. & 7.15. & 36.31.

V. 31. the dayes come] At the coming of the Messias, in the time of the Gospel, Heb. 8.8. & 10.16.

that I will make] Heb. cut. Isa. 55.3. Chap. 34.8,18.

a new covenant] New; not in regard of the substance of it; but in regard of the more clear, plain, plentifull, powerfull and generall promulgation and dispensation of it under the Kingdome of Christ: as 1 Joh. 2.7,8. Chap. 32.40.

V. 32. which my covenant they brake] And so gave occasion of their owne divorce by their disobedience and disloyaltie, Isa. 50.1. Rom. 11.20.

although I was an husband unto them] Or, albeit I was married to them Chap. 3.14. Or, and should I have continued an husband unto them? as if he should say, I had no reason so to do; and therefore justly cast them off; and regarded not them, since that they set so light by me, and dealt disloyally with me, Chap. 3. 20. Heb. 8.9.

V. 33. the covenant that I will make] Heb. cut. verl. 31. After those dayes] Or, these dayes. In the time spoken of, verl. 31.

I will put my law in their inward parts, and write it in their hearts] In stead of tables of stone, I will write my law in their hearts, by the finger of my Spirit, Ezek. 11. 19. & 36. 26,27. 2 Cor. 3.3. Heb. 8.10.

and will be their God, and they shall be my people] Chap. 24. 7. & 30.22. Ezek. 11.20. & 36.28.

V. 34. they shall teach no more] They shall not need so much labour and travail in teaching them; as formerly, with little or no fruit, Isa. 28. 9,—13. 2 Tim. 3.7. because they shall all be so taught of God; and have such a plentifull measure of knowledge; that they may seem not to require the help of teachers; and to have it rather by inward inspiration then by outward instruction. Isa. 11.9. & 54.13. Joh. 6.45. 1 Joh. 2.20,27.

every man his neighbour, and every man his brother] Chap. 23. 35.

from the least of them unto the greatest] See Chap. 6.13.

for I will] Or, when I shall. as Gen. 4.12.

forgive their iniquitie] Chap. 33.8. Mic. 7.18. Act. 10.43.

V. 35. which giveth the sunne for a light by day, &c.] Gen. 1.16.

which divideth the sea] Isa. 51.15. Job 26.12.

when the waves thereof rose] Or, though they rose. as Psal. 23.4.

the LORD of hosts is his name] Or, whose name is, &c. Chap. 10.16. and 32.18.

V. 36. If, &c.] Isa. 54.9. Chap. 33.20.

those ordinances depart from before me, &c.] As the celestiall bodies cannot but continue that course that I have assigned them, for the illighting of these inferiour parts, so long as the world lasteth; Psal. 72.5,17. & 74.16. & 89.36,37. & 104.19. so shall my Church never fail, nor want the light of my word and spirit to direct it, Psal. 89.4. & 119.89,—91. Isa. 59. 21. Matth. 5. 18. & 16.18. & 28.20.

V. 7. If heaven above can be measured, and the foundations of the earth searched out beneath] Which are both impossible to be done; to wit; by any art or might of man, Chap. 33.22.

for all that they have done] For all the sinnes, they have committed. Ezek. 36.32.

V. 38. that the citie shall be built] Jerusalem, a type of the Church, shall be reedified from the one end to the other.

to the LORD] Or, for the Lord. That God may dwell therein, and there be worshipped, as in times past. verl. 40.

from the towre of Hamaneel] Of which see Nehem. 3. 1. Zech. 14. 10. It seemeth to have been on the East-side of Jerusalem.

unto the gate of the corner] Of which 2 King. 14.13. 2 Chron. 26.9. Zech. 14. 10. and seemeth to have been about the North-east corner of the citie.

V. 39. upon the hill Gareb] Supposed to stand on the North-side of the citie toward the East.

compass about to Goath] Supposed to be the same with Golgotha, Matth. 27. 33. lying on the West-side toward the North.

V. 40. the whole valley of the dead bodies] A valley, as some; neer to Golgotha; into which were cast the carcasses of persons there executed: as others, the valley of Rephaim, Josh. 15.8. lying on the West-side of the citie.

and of the ashes] A place, as some, employed for receipt of the ashes, that came of the sacrifices, Lev. 4. 12. & 6.11. As others, the valley of Hinnom, on the South side of Jerusalem, Josh. 15.8. so called of the ashes of those that were burnt there, Chap. 7. 31. and 19.5.

all the fields] Divers fields on the South-side: as the Fullers field; Isa. 7. 3. and the Potters field, Matth. 27.7. See Chap. 18. 2. and 19.2.

unto the brook of Kidron] On the East-side of the citie. 2 Sam. 15. 23. Joh. 18.1.

unto the corner of the horse-gate] Of which, 2 King. 11. 16. Nehem. 3.28.

shall be] Or, it shall be.

holy] Heb. holiness. Chap. 2.3.

unto the LORD] As his house, his sanctuary, Isa. 52. 1. and 63.18. Chap. 12.10. Verl. 38.

it shall not be plucked up, nor thrown down any more for ever] Verified in the Church; which shall never be razed, Psal. 125. 1,2. Matth. 16.18.

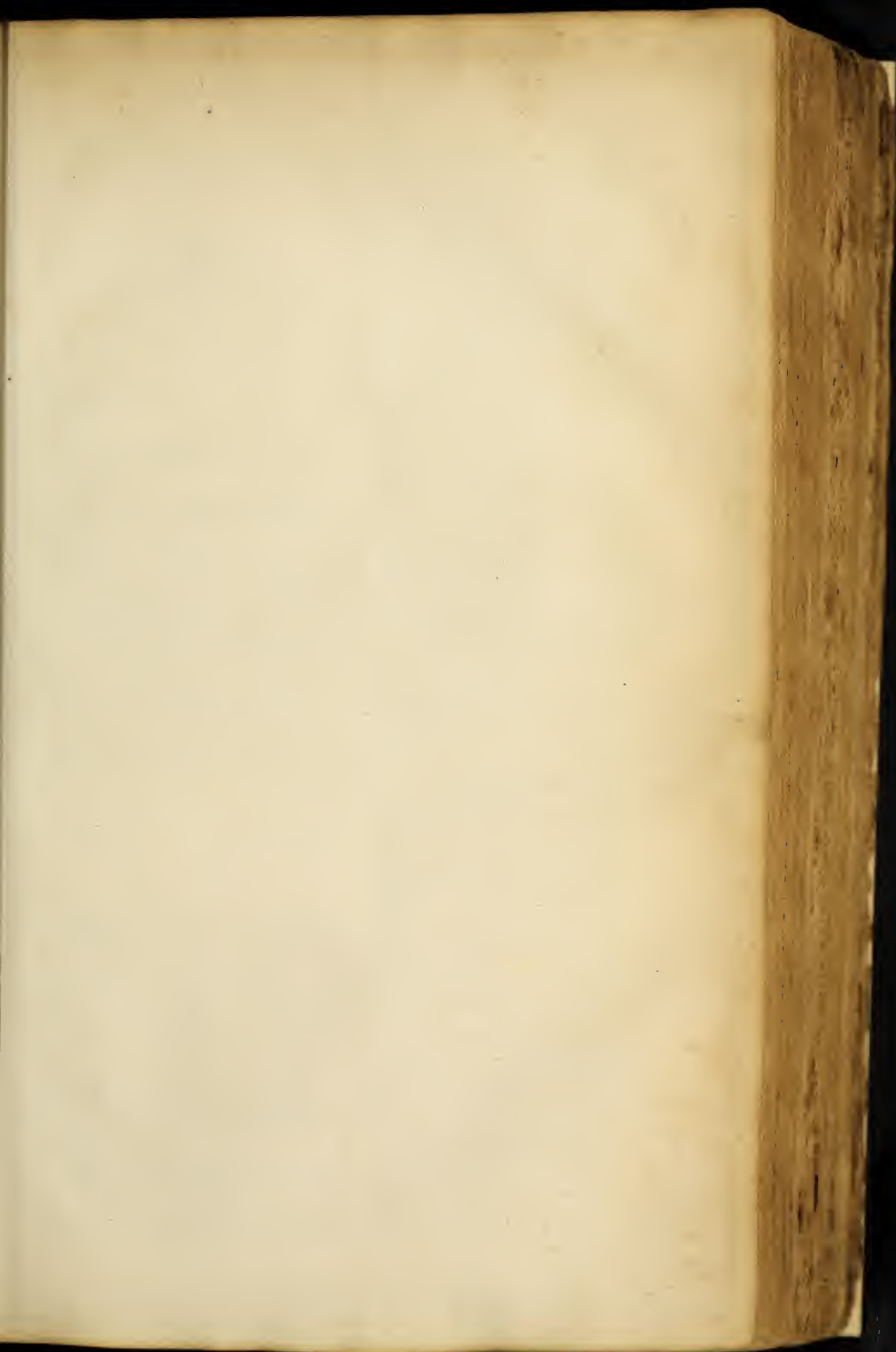


## C H A P. XXXII.

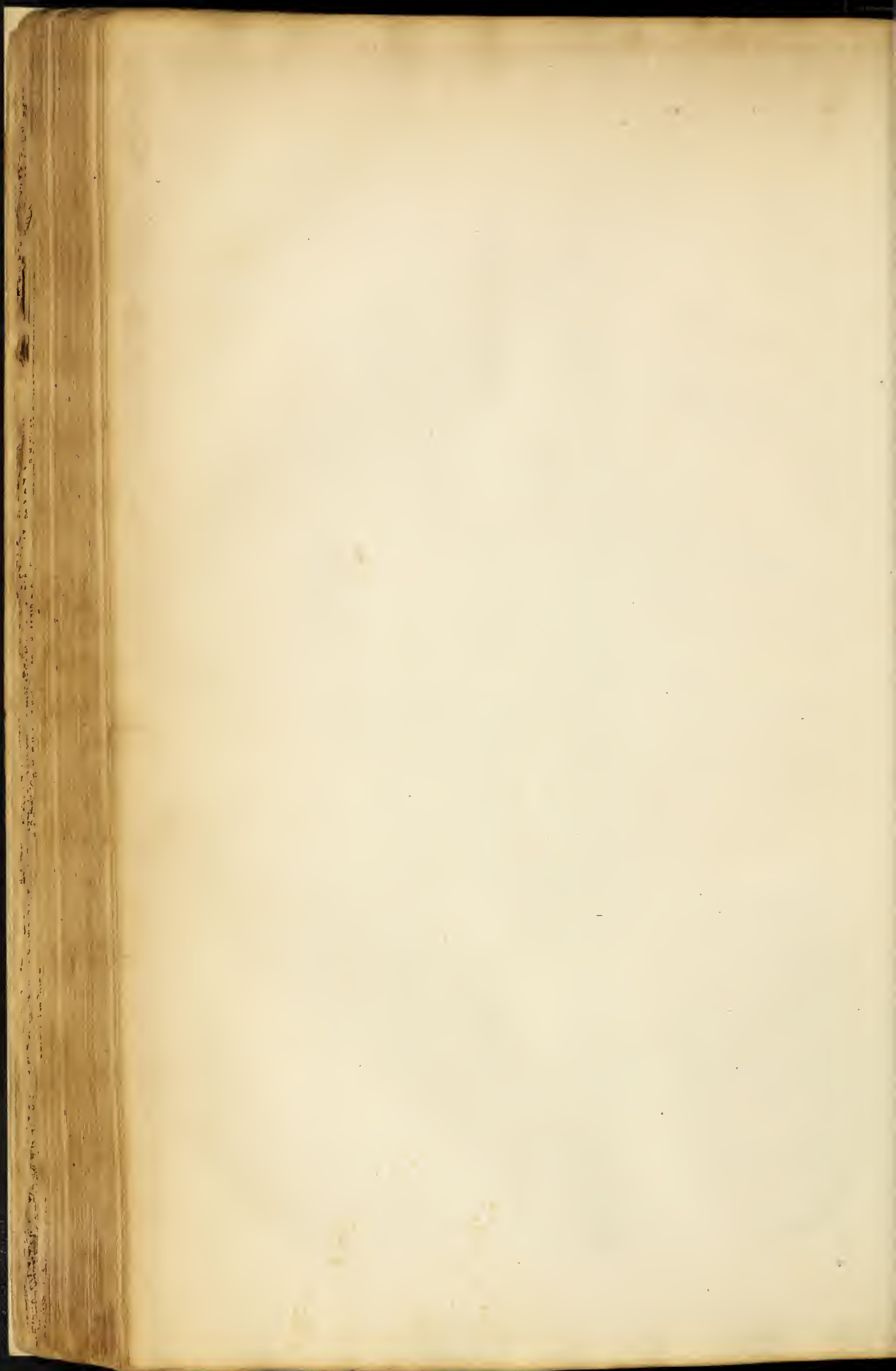
Verf. 1. **T**He word that came, &c. ] See Chap. 1. 2, 4.  
*in the tenth year of Zedekiah* ] The last but one of his reign; and the next before the surprisall and sacking of the City, and beginning of the captivity that thereupon ensued.  
*the eighteenth year of Nebuchadrezzar* ] Whose first year of absolute reign, concurrerth with part of the third, and part of the fourth of Jehoiakims, Dan. 1. 1. 2 King. 24. 12. Chap. 25. 1.  
V. 2. *the king of Babylons army besiege Jerusalem* ] For the siege began in the ninth year of Zedekiah: but the City was not taken before the eleventh year, 2 King. 25. 1, 2. Chap. 39. 1, 2.  
*in the court of the prison* ] Heb. *custody*; or, *keeping*. Matth. 14. 3. See Nehem. 3. 21.  
V. 3. *Wherefore dost thou prophesie, &c.* ] Chap. 36. 39.  
*I will give this City, &c.* ] Chap. 34. 2.  
*into the hand* ] Or, *power*. Chap. 24. 7, 10.  
V. 4. *out of the hand* ] Or, *power*. verf. 3. and so after again.  
*shall surely be delivered* ] Heb. *being given be given*. Chap. 38. 3. See Chap. 34. 3.  
*shall speak with him mouth to mouth* ] Heb. *his mouth shall speak with his mouth*.  
*and his eyes shall behold his eyes* ] Or, *and see him eye to eye*; as Isai. 52. 8.  
V. 5. *there shall be until I visit him* ] Untill by naturall and ordinary death I take him away; as Numb. 16. 29. for by the sword he shall not dye. Chap. 34. 4.  
*though ye fight with the Chaldeans, ye shall not prosper* ] No weapons, or courtes, that ye use or take against them, shall prevail, or do you any good. Chap. 21. 4. Isai. 54. 17.  
V. 6. *The word of the LORD came unto me,* ] verf. 1.  
V. 7. *the right of redemption is thine to buy it* ] As being next of the kindred. Lev. 25. 24. Ruth 4. 4.  
V. 8. *in the court of the prison* ] verf. 2.  
*Buy my field that is in Anathoth* ] Of the possession of the Levites; which at any time might be redeemed. Levit. 25. 32. See Chap. 1. 1.  
*then I knew that this was the word of the LORD* ] That it was Gods pleasure, that I should buy it; though no expresse mention were before thereof made. verf. 7. So Act. 16. 7, 9, 10.  
V. 9. *weighed him the money* ] As the manner was in those times, to make payment, not so much by tale, as by weight. Gen. 23. 16. Isai. 55. 2. Zech. 11. 12.  
*seventeen shekels of silver* ] Or, *seven shekels, and ten pieces of silver*; but that rather. Which amounteth of our money, to much about forty two shillings and six pence; the shekel weighing half an ounce.  
V. 10. *I subscribed the evidence* ] Heb. *wrote in the book*; or, *bill*. Matth. 19. 7.  
V. 11. *I took the evidence* ] Heb. *book*. verf. 10, 12.  
*both that which was sealed according to the Law and custome, and that which was open* ] For they used in such contracts and conveyances to have two deeds, instruments, or counterparts; whereof the one was exhibited open, and was so left to be seen so oft as occasion might be; the other was sealed up, with the witnesses names on the back side endorsed; containing, as is supposed; some particularities concerning the business, which they would not have so commonly known.  
V. 12. *before all the Jewes that sat* ] Or, *abode*. Deut. 9. 9. Ezra 10. 9.  
*in the court of the prison* ] See verf. 2. 8.  
V. 14. *Take these evidences* ] Heb. *books*. verf. 10, 11.  
*put them in an earthen vessell* ] That they might be preserved in some secret place, untill the return from the captivity; whereof God hereby would have assurance given. verf. 15. 43.  
*that they may continue many dayes* ] Heb. *stand*. Ecclef. 1. 4. Isai. 66. 22.  
V. 15. *Houses and fields, and vineyards shall be possessed again in this land* ] After the delivery, and return from the Babylonian captivity. verf. 37. 43.  
V. 16. *when I had delivered the evidence* ] Heb. *Book*. verf. 11.  
V. 17. *thou hast made the heaven and the earth* ] Gen. 1. 1. Psal. 146. 6.  
*by thy great power, &c.* ] Chap. 27. 5.  
*there is nothing too hard for thee* ] Job 42. 2. Luk. 1. 37. verf. 27.  
*nothing* ] Heb. *no word*. Chap. 22. 4. & 26. 2.  
*too hard* ] Or, *hid from thee*. Gen. 18. 14.  
V. 18. *Thou shewest loving kindnesse unto thousands* ] Exod. 20. 6. & 34. 7. Deut. 5. 10.  
*recompenseth the iniquity of the fathers* ] Punishing the parents off in their posterity; though not faultlesse themselves; (as those wicked wretches pretended, Chap. 31. 29.) but deserving for their own sinne as much as God inflicteth on them. See Josh. 7. 15, 24.

*into the bosome* ] Or, *lap*. Prov. 16. 31. Repayest it plentifully at last; though it seem long a comming. See Isai. 65. 7.  
*of their children after them* ] Even when they are dead and gone. 1 Sam. 2. 36. 2 Sam. 21. 6, 8. 2 King. 5. 27. & 24. 3. God for a monument of his wrath, and example to others, punishing their sinnes in their posteritie, in whom also they oft continue, as well as Gods judgements upon them for the same. See Chap. 15. 4.  
*the great* ] Psal. 145. 3. Tit. 2. 13.  
*the mighty God* ] Isai. 9. 6.  
*the LORD of hosts is his name* ] Or, *whose name is*. Chap. 31. 35. & 48. 15. Amos 4. 13.  
V. 19. *Great in counsell, &c.* ] Isai. 9. 6. & 28. 29.  
*mighty in work* ] Heb. *doing*. Psal. 66. 5.  
*thine eyes are open upon all the wayes of the sonnes of men* ] Or, of Adam. Chap. 16. 21. & 25. 6. Chap. 17. 10. See Job 34. 21. Prov. 5. 21. & 15. 3. Chap. 16. 17.  
*to give every one according to his wayes* ] Psal. 62. 12. Chap. 17. 10.  
V. 20. *hast set signes and wonders in the land of Egypt* ] Psal. 78. 43. & 135. 9.  
*unto this day* ] The memory whereof still endureth; and will never be forgotten. Psal. 78. 4, 6.  
*hast made thee a name* ] Isai. 63. 12.  
*as at this day* ] Or, *as appeareth this day*. Chap. 25. 18.  
V. 21. *brought forth thy people Israel out of the land of Egypt* ] Exod. 6. 6. 2 Sam. 7. 23. 1 Chron. 17. 21. Psal. 136. 10--12.  
*with signes and with wonders, &c.* ] Deut. 4. 34.  
V. 22. *this land which thou didst swear to their fathers to give them* ] Psal. 105. 9, 11. Chap. 11. 5.  
*flowing with milk and honey* ] Abounding in most pleasant fruits; and plenty of all good things. Num. 13. 27. & 16. 14. Deut. 6. 3. & 8. 7--9.  
V. 23. *they obeyed not thy voyce* ] Chap. 7. 24. Nehem. 9. 26.  
V. 24. *Behold the mounts* ] Or, *ramparts*: or, *engins*, of battery, to discharge shot; such as were in use before the invention of Gunnes. Isai. 37. 33. Chap. 33. 4. See 2 Chron. 26. 15.  
*the citie is given* ] It is as good as given up and taken already, it is given for lost: as sure to be taken, as if it were already surprised. Chap. 9. 1. & 37. 10.  
*into the hand* ] Or, *power*. verf. 3. 4.  
*because of the sword, and of the famine, and of the pestilence* ] Chap. 21. 9. & 28. 8.  
V. 25. *And thou hast said unto me* ] Verf. 8.  
*Buy thee the field for money* ] Heb. *silver*. verf. 44. Isai. 55. 1, 2.  
*for the City is given, &c.* ] Or, *when as*. as Gen. 4. 12. Psal. 102. 16.  
Or, *though the citie be given*, as Gen. 8. 21. Josh. 17. 18. *into the hand*; that is, the power, of the Chaldeans, that besiege it, verf. 24.  
V. 26. *Then came the word, &c.* ] Verf. 6.  
V. 27. *the God of all flesh* ] Of every creature: or, of all mankind. Chap. 45. 5. Rom. 3. 20. whom as he made, so he guideth and governeth as he pleaseth: and as he sent this people into captivity for their sinnes; so is he able to set them at liberty again when he will. See Numb. 16. 12.  
*is there any thing too hard for me* ] Verf. 17. Gen. 18. 14.  
V. 28. *I will give this citie* ] verf. 3.  
*into the hand* ] Or, *power*. verf. 25. so after again.  
V. 29. *set fire on this City* ] Chap. 37. 10.  
*upon whose roofes, &c.* ] Chap. 19. 13.  
*to provoke me to anger* ] Chap. 7. 18.  
V. 30. *have onely done evill before me from their youth* ] From the time that I brought them out of Egypt, and made them by a solemn covenant my people, setting among them both an Ecclesiastical and civill estate. Isai. 48. 8. Chap. 22. & 22. 21.  
*have onely provoked me to anger* ] Have done nothing but provoke me: have been continuall matter of provocation to me. verf. 31.  
*with the work of their hands* ] Their idols. Chap. 10. 3. & 25. 6, 7.  
V. 31. *this citie hath been to me, as a provocation of mine anger, &c.* ] Heb. *for mine anger*: or, *upon my nose*: or, *anger*. (See Isai. 65. 5.) set continually upon angring of me.  
*that I should remove it from before my face* ] Not that this was their intent and purpose; but a necessary effect of those their wicked courses, whereby they incessantly provoked God to wrath; and as sure to follow upon the same, as if they had for that very end purposely done what they did. So verf. 29. Chap. 27. 10.  
V. 33. *turned unto me the back* ] Heb. *neck*. the hinder part of the neck. Chap. 2. 27.  
*I taught them rising up early* ] Using all diligence and instance. Prov. 1. 24. Isai. 65. 3. Chap. 7. 13. & 25. 3. & 26. 3. & 29. 19.  
V. 34. *they set their abominations in the house, &c.* ] Chap. 7. 30. & 23. 11. Ezek. 8. 5, 6.  
*which is called by my name* ] Heb. *whereupon my name is called*. Chap. 7. 11, 14.  
V. 35. *they built, &c.* ] Chap. 7. 31. & 19. 5.











the high places of *Baal*] Their altars; whereupon they sacrificed in those places to their idols. Chap. 17. 2.  
in the valley of the *sonne of Hinom*] 2 King. 21. 4, 6.  
to cause their *sonnes* and their daughters to passe through the fire] Chap. 7. 31. & 19. 6. & 20. 2.  
unto *Molech*] Lev. 18. 21.

V. 36. thus saith the *L O R D*] That thou maist see, whether that that I have told thee be a thing impossible. vers. 15.  
concerning this *City*, whereof ye say] Ye, that beleevc my word; and make full account that the Chaldeans shall take this *City*.

It shall be delivered] Vers. 24.  
into the hand] Or, power. vers. 28.  
by the sword, &c.] Chap. 27. 13.  
V. 37. I will gather] Deut. 30. 3.  
them] The people of Judah and Jerusalem.  
I will cause them to dwell safely] Ezek. 34. 28.  
V. 38. they shall be my people, &c.] Chap. 24. 7. & 30. 22. & 31. 33.

V. 39. I will give them one heart] Ezek. 11. 19. & 36. 27.  
one way] One manner of worshipping me with joint consent.  
Act. 4. 32. Eph. 4. 3-6.

that they may fear me for ever, &c.] Heb. all dayes. Deut. 5. 29.

V. 40. I will, &c.] Isa. 61. 8.  
make] Heb. cut. Chap. 34. 8.  
an everlasting covenant] Heb. a covenant of perpetuity. Ezek. 39. 29.

I will not turn away] Chap. 31. 32, 33.  
from them] Heb. from after them; as Zeph. 1. 6. from pursuing them with my favour and bounty.  
but] Or, and.

that they shall not depart from me] That they may continue constant with me, and not constrain me to break with them; I will work such a reverent dread of me into their souls, as shall cause them to cleave to me, and keep close with me for ever. Psal. 80. 18. & 86. 11. Isa. 59. 21. vers. 39.

V. 41. I will rejoyce over them, &c.] Zeph. 3. 17.  
plant them in this land assuredly] Heb. in truth, or stabilitie.  
Hof. 2. 20.

V. 43. It is desolate] Which ye think will so remain for ever, and never be again restored. Chap. 33. 10.  
it is given into the hand] Or, power. vers. 28.

V. 44. Men shall buy fields] This is a declaration of that that was enjoined, vers. 8. and the end for which God would have it done.

for money] Heb. silver. vers. 25.  
subscribe evidences] Heb. writing write (as Chap. 14. 5.) books.  
vers. 14. so after, sealing seal. See Isa. 59. 13.  
in the land of Benjamin] Chap. 17. 26. & 33. 13. where Anathoth was situate; Chap. 1. 1. and which continued one with Judah. 2 Chron. 11. 12.

in the cities of the mountains, &c.] Or, both in, &c. as Psal. 76. 6. Chap. 31. 13. In all the Cities of those two tribes; whether situate above on the hills; or below in the vales; or on the upland grounds, as in a middle situation between either. Chap. 17. 26.

in the cities of the south] Or, upland. Josh. 15. 19.  
I will cause their captivity to return] Or, captives. Chap. 24. 5.  
Psal. 14. 7. & 126. 1.

## CHAP. XXXIII.

Vers. 1. Moreover the word of the *L O R D* came unto *Jeremiah*] And the word of the Lord was to *Jeremiah*.

as Chap. 1. 2. 4.  
the second time] After that message, which he had before related. Chap. 32. 1, 2, 6.

shut up in the court of the prison] See Chap. 32. 2.  
V. 2. the maker thereof] The maker of Jerusalem: who will also restore it. Isa. 22. 11. & 37. 26. Or, the doer; the author and effecter of the restitution of it promised; Chap. 32. 37, 44. and again now assured. Vers. 6, &c. Isa. 46. 11.

the *L O R D* is his name] Or, whose name is *Jehovah*. Psal. 83. 18.

V. 3. Call unto me] Either, thou, my prophet: or, ye, my people. Isa. 42. 9. & 46. 10. & 48. 3-7.

great and mighty things] Or, hidden. Job 42. 2. Isa. 48. 6.  
V. 4. which are thrown down] Either by the assaults and engines of the enemy: Chap. 32. 24. or, to raise fortifications and means of defence against the enemy. Isa. 22. 10.

by] Or, for.  
the moans] Or, engines. Isa. 37. 33. Chap. 6. 6.

V. 5. They come to fight with the Chaldeans] Those that repair to the city: or, that come to aid you from foreign parts. Chap. 32. 5.

to fill them with the dead bodies of men] To make meat for the Chaldeans; to satiate with slaughter their blood-thirsty mounds:

or, to fill the trenches made by them; and the works raised by you, with the carcasses of the slain. See Chap. 9. 1.

whom I have slain] See Chap. 25. 33.

I have hid my face from this city] In displeasure. Psal. 27. 9. Isa. 57. 17. the ground of all adversitie; as his favour the cause of all true prosperitie. Psal. 30. 5, 7.

V. 6. Behold] In the midst of his threatnings, he yet mentioneth mercy, and giveth comfort. Isa. 57. 18. Hab. 3. 2.

I will bring it health and cure] Heb. cause recovery to go up. or, to come unto it. Chap. 30. 17.

will reveal unto them] Or, show them. Psal. 85. 7.

the abundance of peace and truth] Or, firm and sure prosperitie. Isa. 39. 8. Chap. 14. 13.

V. 7. the captivity of Judah] Or, captives. Chap. 24. 5. & 32. 44.

will build them] Establish, and cause them to thrive and prosper. Chap. 12. 16.

as at the first] Vers. 11.

V. 8. I will cleanse them from all their iniquitie] Ezek. 36. 25.

I will pardon all their iniquities] Chap. 31. 34. Mic. 7. 18. As if no true joy, or sound comfort could be in ought, without remission of sinnes, and reconciliation to God. Psal. 25. 18. & 40. 4, 10. & 103. 3. Eccl. 9. 7.

V. 9. it shall be to me a name of joy, a praise and an honour] The Church thus restored is Gods honour and glory. Chap. 13. 11.

they shall fear and tremble] 1 Chron. 13. 17. 2 Chron. 20. 29. Est. 3. 17.

V. 10. which ye say shall be desolate] Chap. 32. 43.

without man and without beast] Chap. 4. 25. & 12. 4. & 50. 3. & 51. 62.

V. 11. The voice of joy, &c.] Chap. 7. 34. & 16. 9.

Praise the *L O R D* of hosts, for the *L O R D* is good] A solemn form prescribed the Levites, to praise God with. 1 Chron. 16. 41. Psal. 105. 1. & 106. 1. & 107. 1. & 118. 1. & 136. 1. Isa. 12. 4.

bring the sacrifice of praise] Chap. 17. 26.

the captivity] Or, captives. vers. 7.

as at the first] Chap. 30. 20. vers. 7. 1. am. 5. 21.

V. 12. in this place which is desolate] Or, to be made desolate. vers. 10.

an habitation of Shepherds causing their flocks to lye down] A sign of peaceable times, when the Shepherds may quietly attend their sheep, without disturbance to either. Chap. 31. 24.

V. 13. In the cities of the mountains] All the countrey of Judah and Benjamin shall again be inhabited. Chap. 17. 26. & 32. 44.

of the south] Or, upland. Judg. 1. 15.

and in the land of Benjamin] Or, both in, as Gen. 36. 24.

shall the flocks passe again under the hands of him that telleth them] Passe under the rod, to be told, or tithed; as they go quietly in and out. Lev. 27. 32. Ezek. 20. 37. Joh. 10. 3, 10, 12.

V. 14. which I have promised unto the house of Israel, &c.] Or, concerning. Chap. 27. 4.

to the house of Judah] Heb. of, or, upon.

V. 15. will I cause the branch of righteousness to grow up unto David] Or, a most righteous branch, &c. I will send the Messias, of the seed of David. Isa. 11. 1. & 4. 2. Chap. 23. 5. of whom the Jewes themselves acknowledge this prophecie to be meant.

execute judgement and righteousness] As David did, who was a type of him. 1 Chron. 18. 14.

V. 16. shall Judah be saved, and Jerusalem, &c.] Israel. Chap. 23. 6. both expressions intending the same thing, the Church.

shall dwell safely] Or, be inhabited in safety. as Chap. 30. 18. & 46. 26.

this is the name wherewith she shall be called] Or, he that shall call her, is, &c. Either, Christ; who calleth her, to wit, home unto God and to faith in him, shall so be called: Or, the Church of Christ, and one with Christ, shall so be called; as by that title given to her and born by her, professing from whom she hath her righteousness; even from Christ, who is her Lord God, and made righteousness to her by God. 1 Cor. 1. 30. See Chap. 23. 6.

The *L O R D* our righteousness] Or, The Lord is our righteousness. as Ezek. 48. 35. Heb. *Jehovah tsidkenu*.

V. 17. David shall never want a man to sit upon the throne, &c.] Heb. There shall not be cut off from David. 2 Chron. 6. 16. as Chap. 35. 19. Fulfilled in Christ. Luk. 1. 32, 33.

V. 18. to offer burnt-offerings] Meant especially of spirituall sacrifices, typified by those under the Law. Isa. 56. 7. 1 Pet. 2. 5, 9.

V. 20. If you can break my covenant of the day, and my covenants of the night, &c.] Isa. 54. 9. Chap. 31. 36. vers. 25.

V. 21. to reign upon his throne] Or, to reign sitting upon his throne. Isa. 9. 7. Zech. 6. 13.

the priests, my ministers] That there should not be a perpetuall succession of them also. Eph. 4. 11, 13.

V. 22. the host of heaven cannot be numbered, &c.] Gen. 13. 15. & 15. 5. & 22. 17. Chap. 31. 37.



will I multiply the seed of David] The seed of the faithfull. Pf 1.22.30. Ifai.53.8,10. Rev.7.9.  
 V. 24. *Considerest thou not*] Heb. *Seeft*. Pfal. 119. 159.  
 Chap. 2. 31.  
*what this people*] Either the unbe'ieving Jewes; or the Chaldeans and other enemies of Gods people. Chap. 50.7.  
*have spoken*] Or, *do speak*.  
*The two families*] Judah and Benjamin. verf. 13. Or, Israel, (the ten tribes) and Judah. Chap. 31.15.  
*which the Lord hath chosen*] Or, *did sometime choose*.  
*he hath even cast them off*] Or, *he hath now cast them off*.  
*thus they have despised*] Or, *do despise my people*. See Ifai. 54. 6.  
*that they should be no more a nation before them*] Or, *so that they are no more a nation in their account*. Heb. *from being*. as Pfal. 69. 23.  
 V. 25. *If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth*] Or, *If my covenant, abide not day and night* (that is, constantly and perpetually. 1 Chron. 9. 33. Pfal. 1. 2. Chap. 9. 1.) or, *concerning day and night*, (the constant intercourse of either. verf. 20) and *the ordinances concerning heaven and earth*, (for the course of the one to do service to the other. Chap. 31. 35, 36.) *which I have sealed, be not*; that is, do not continue and abide. Pfal. 119. 91. See Chap. 17. 8. Or, *If I have not sealed* (so as that it cannot be altered. Verf. 20.) *my covenant concerning day and night*; and, or, even *the ordinances of heaven and earth*: the course that I have appointed for the office of the one; Gen. 1. 14--16. and the safety and benefit of the other. Gen. 1. 9. Chap. 5. 22, 24. & 31. 35. or, those courses that I have set for such distinction of times to be continued by the motion of the heavens, for the use of the creatures below on earth. Pfal. 74. 16, 17. & 104. 19--23.  
 V. 26. *to be rulers*] Fulfilled, partly in Zerubbabel and his successors; Ezra 2. 2. Zech. 2. 4. but principally in Christ. Luk. 1. 33. Verf. 15.  
*over the seed of Abraham, &c.*] The body of the faithfull. Pfal. 105. 6. Gal. 3. 16, 29.  
*will cause their captivity*] Or, *captives to return*. Verf. 11.

## C H A P. XXXIIII.

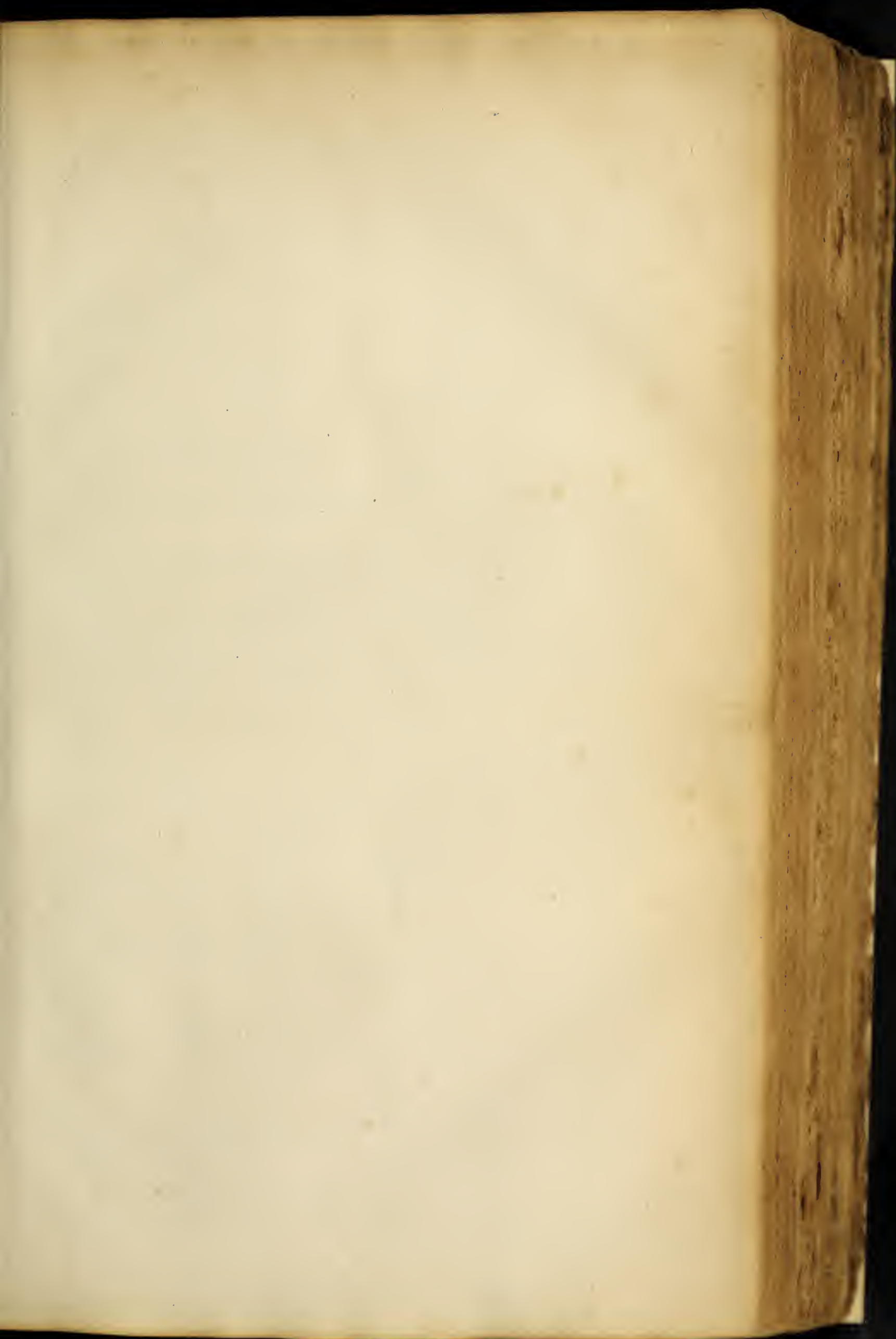
Verf. 1. **T**he word which came, &c.] See Chap. 1. 2, 4.  
*when, &c.*] 2 King. 25. 1, &c. Chap. 52. 1.  
*Nebuchadnezzar*] By Jeremiah else-where styled Nebuchadrezzar. Chap. 21. 2. & 25. 1, 9.  
*the kingdoms of the earth of his dominion*] Heb. *the dominion of his hand*.  
*against all the cities thereof*] Of Judah; Verf. 7. or, of Jerusalem; Chap. 19. 15. which was the mother-city; Chap. 15. 8. and the rest as daughters to her. Josh. 15. 32, 36, 41, 43, &c. Lam. 3. 51.  
 V. 2. *I will give this city*] Chap. 32. 3.  
*into the hand*] Or, *power*. verf. 4. 20.  
 V. 3. *thou shalt surely be taken*] Heb. *taking be taken*. Chap. 26. 15. & 32. 4.  
*he shall speak with thee mouth to mouth*] Heb. *his mouth shall speak to thy mouth*. Chap. 32. 4.  
 V. 4. *Thou shalt not die by the sword*] Of any violent death; but by Gods ordinary visitation. Chap. 32. 5.  
 V. 5. *with the burnings of thy fathers the former kings, &c.*] As their manner was to do at the solemn funerals of their Kings 2 Chron. 16. 14. & 21. 19.  
*they will lament thee*] Or, *shall lament thee*. Solemn lamentation shall be made for thee. Chap. 22. 18.  
 V. 7. *Lachish and Azekah*] Josh. 10. 10, 31.  
*defenced cities*] Heb. *cities of defence*. Chap. 4. 5. & 8. 14.  
 V. 8. *This is the word that came, &c.*] Here seemeth to begin another Sermon, or prophetic, distinct from the former, both for matter, and time of delivery: that being made, when they of Jerusalem were in some distresse by the Chaldean forces set down before the city: verf. 1. 7. this when the siege was for some space of time broken up, upon the approach of some Egyptian aids. Verf. 21. Chap. 37. 5. See verf. 1.  
*after that the king Zedekiah had made a covenant*] Heb. *had cut a covenant*. Verf. 18. for, when the enemy was at hand, and they saw themselves in danger; they made shew of remorse and repentance, renewed their covenants with God, and made some kinde of reformation. as Judges 10. 15, 16. Pfal. 78. 34, 35. Hosea 6. 1.  
*to proclaim liberty unto them*] To their servants, who had served them the full term of time limited by the Law: Exod. 21. 2. but they against law and right kept still in servitude. verf. 11.  
 V. 9. *none should serve himself of them*] Keep them in service. Chap. 27. 7. & 30. 8.  
*of a few his brother*] For strangers they might keep beyond that term of time, that they stinted unto for those of their own nation.  
 V. 10. *none should serve themselves of them*] verf. 9.  
 V. 11. *afterwards*] When by the coming of Pharaohs

forces the siege was broken up for a while; the Chaldeans in likelihood going to meet the Egyptian army, before it came at them; and they now thought themselves safe; supposing that the Chaldeans would never return to the siege. Chap. 37. 5, 11. verf. 21.  
*brought them into subjection*] Nehem. 5. 5. 2 Chron. 28. 10.  
 V. 13. *I made a covenant*] Heb. *cut*. verf. 8.  
*out of the house of bond-men*] Or, *bondage*. Exod. 20. 2. Since that I have freed you from the condition of bond-men; I will not permit you to make bond-slaves of your brethren. Deut. 15. 15. ye shall not make them slaves, whom I have set free. Levit. 25. 39, 42.  
 V. 14. *At the end of seven years*] Six years being fully complete, at the beginning of the seventh. Exod. 21. 2. Deut. 15. 12.  
*which hath been sold*] Or, *hath sold himself*. Lev. 25. 29. Deut. 15. 12.  
 V. 15. *ye were now turned*] Heb. *to day*. Pfal. 95. 7.  
*every man to his neighbour*] Or, *one to another*. Gen. 11. 3.  
*ye had made a covenant*] Heb. *cut*. verf. 8.  
*in the house which is called by my name*] Heb. *whereupon my name is called*. Chap. 32. 34. In my Temple. Chap. 7. 10.  
 V. 16. *polluted my name*] By violation of your solemn vow. Lev. 19. 12. Mal. 1. 7, 12.  
*whom he had set at liberty at their pleasure*] Or, *according to their desire*. Deut. 21. 14.  
 V. 17. *Ye have not hearkened unto me, &c.*] Because ye have undone again, what ye had done; which sheweth that ye did it not in sincerity. Pfal. 78. 36, 37. Hof. 6. 1, 4.  
*I proclaim a liberty for you to the sword, &c.*] I give the sword, famine and pestilence free liberty to destroy you. See Ifa. 66. 4. Chap. 14. 15.  
*I will make you to be removed*] Heb. *for a removing*. Chap. 15. 5. & 24. 9. & 29. 18. Deut. 28. 64.  
 V. 18. *of the covenant which they had made before me*] Heb. *cut* as verf. 8. So that by these solemn rites, God and man seal interchangeably either to other: and man covenanteth with God, as well as God with man. Exod. 24. 8. Pfal. 50. 5. Joh. 3. 33. Rom. 4. 11.  
*when they cut the calf in twain*] See here the reason and ground of the phrase, of cutting, or cutting out a covenant, so oft here and else-where used. By this solemn rite, they did in a manner devote themselves to destruction; as confessing themselves worthy, and in way of execration (Nehem. 10. 29.) wishing, to be so cut in twain, (Math. 24. 51.) if they brake the covenant; that then they made. See somewhat the like ceremonie, Gen. 15. 10, 17.  
 V. 20. *I will even give them*] Chap. 22. 25.  
*into the hand*] Or, *power*. Verf. 3. 4.  
*of them that seek their life*] Heb. *soul*. Chap. 4. 30.  
*their dead bodies shall be for meat, &c.*] Chap. 7. 33. & 16. 4.  
 V. 21. *into the hand*] Or, *power*. verf. 20.  
*that seek their life*] Heb. *soul*. verf. 20.  
*which are gone up from you*] Or, *departed from you*. Exod. 12. 38. Chap. 37. 5. Having broken up the siege upon the coming of the Egyptian forces. Chap. 37. 5, 11. but afterward returned to it again: as the prophet also foretold that they should. Chap. 37. 8. verf. 22.  
 V. 22. *I will command, and cause them to return*] By his secret providence so disposing and procuring it, as if he had given them some command so to do. So 2 Sam. 16. 10. 2 King. 24. 2. 2 Chron. 36. 17. Chap. 49. 14. & 50. 21.  
*a desolation without an inhabitant*] Chap. 26. 15.

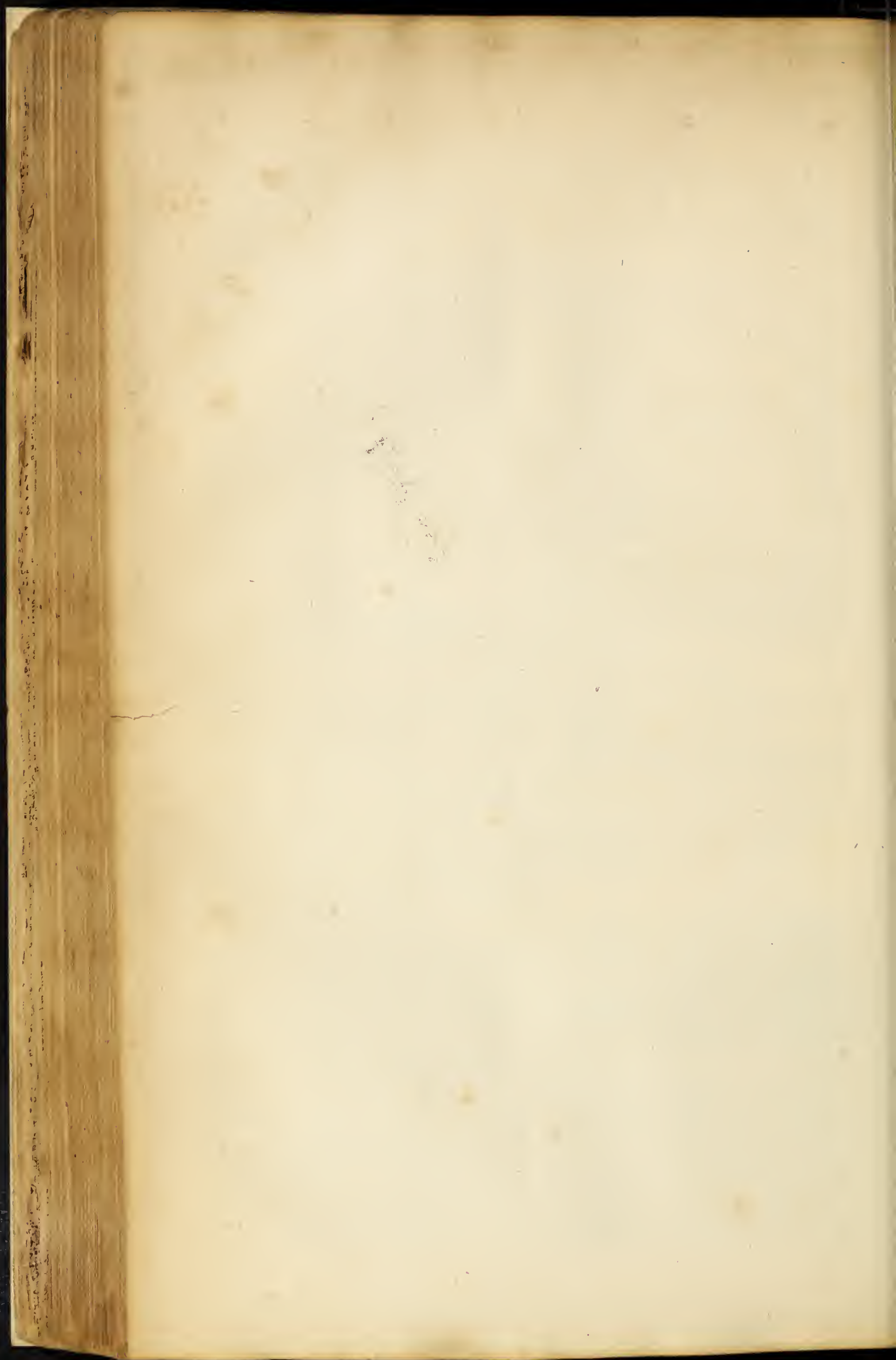
## C H A P. XXXV.

Verf. 1. **T**he word which came, &c.] Chap. 1. 2, 4.  
*in the dayes of Jehoiakim*] For the disposition and order of these Prophecies, see on Chap. 27. 1.  
 V. 2. *the Rechabites*] These were by originall Kenites, descended from Jethro or Hobab, Moses his father in law: Judg. 1. 16. & 4. 11. 1 Chron. 2. 55. who had therefore no possessions of their own among Gods people, but lived upon their employments.  
*into one of the chambers*] Which were adjoining to and about the Temple and the courts thereof, for the Priests to lodge in; and for the holy vestments, oblations and the like to be stowed in. 1 Chron. 28. 11, 12. 1 King. 6. 5, 6, 10. 2 Chron. 3. 11. Ezek. 40. 17, 44-46. & 41. 6. & 42. 13.  
 V. 4. *into the chamber of the sonnes, &c.*] Whose course, it seemeth, was to wait and serve that week. See 1 Chron. 24. 5, 6. & 25. 1, 2, &c. 2 Chron. 23. 4, 8.  
*of Hanan*] Whom some suppose to be that Hanani mentioned 2 Chron. 16. 7. but that is uncertain, and not very probable.  
*a man of God*] A prophet, or godly and faithfull teacher of Gods people. Deut. 33. 1. Pfal. 90. 1. 1 Tim. 6. 11.  
*by the chamber of the princes*] Of the chief next under the High-priest. Chap. 20. 1. or, of the chief of that course, which was then in employment. 2 Chron. 23. 4. Luk. 1. 5, 8, 23.  
*above the chamber of Maasiah*] For the chambers were built one above another. Ezek. 41. 5, 6.  
*the keeper of the door*] Heb. *threshold*. Ezek. 43. 8. or, *vestel*. Chap.











Chap. 52. 19, 24. One of the Porters. 1 Chron. 26. 1. Whereof some had the charge of the holy vessels; and sometime also of the treasure. 1 Chron. 9. 27-29. 2 King. 12. 9.

V. 5. *Drink ye wine* ] He saith not, *Thus saith the Lord, Drink wine*. For they ought then to have done it: but speaketh in this manner onely to try what they would do; and by their obedience to their ancessors charge, and constant resolution in the same; to convince and condemn the disobedience of his people. vers. 16.

V. 6. *Fonadab* ] Of whom we read in the storie of Jehu. 2 King. 10. 15.

*Ye shall drink no wine* ] He enjoined them this austere course of life; either because they were to live by their labours, having no portion of inheritance in the land; or to enure them to hardship; as fore-seeing the calamities likely to befall the State they lived in.

V. 7. *where ye be strangers* ] Or, *sojourn*. Exod. 12. 49. For they were Kenites, or Midianites; not Israelites by descent. Exod. 2. 16. & 3. 1. 1 Chron. 2. 55.

V. 9. *neither have we vineyard* ] Or, *and that we should not have*.

V. 10. *But we have dwelt in tents* ] Or, *we dwell therefore in tents*. Ordinarily: save when necessitie enforceth us to do otherwise. vers. 11.

N. *have obeyed, &c.* ] This, it seemeth, had been inviolably observed by them, well-neer the space of three hundred yeers, from Jehu to Jehoiakim.

V. 11. *let us go to Jerusalem for fear of the army* ] Heb. *from the face of*. Isa. 21. 15. & 31. 8. So in the next clause.

*of the Syrians* ] Heb. *Aramites*. Isa. 7. 1. That joyned with, or served under the Chaldeans, in their expedition against Gods people. 2 King 24. 2.

*so we dwell at Jerusalem* ] Or, *abide*. Chap. 40. 5. vers. 15. So that, it seemeth, they held not themselves so strictly tied to these observances, but that in case of necessitie they might, and did dispense with them.

V. 12. *Then came, &c.* ] as Vers. 1.

V. 13. *Will ye not receive instruction, &c.* ] Ye, whom I have chosen to be my people and children, above and before all the people in the world, who otherwise have as much interest in me, as you. Deut. 7. 6.

V. 14. *The words of Fonadab, &c.* ] When the children of one, by originall an heathen, living as strangers among you, do so punctually observe their fathers charge, and have constantly so done for so long a time together. vers. 8. 10.

*notwithstanding I have spoken unto you, &c.* ] When I have from time to time so frequently and instantly minded you of my charge, and by my prophets called upon you for obedience thereunto. Chap. 7. 13. & 11. 7. See vers. 17.

V. 15. *I have sent also unto you all my servants, &c.* ] Heb. *And have sent unto*. Or, *For I have, &c.* as Isa. 63. 5. or, *I have even sent, &c.* as Chap. 52. 13.

*Return ye, &c.* ] Chap. 18. 11. & 25. 5.

*and ye shall dwell in the land* ] Heb. *sit; or, dwell*. Psal. 37. 27.

Or, *remain; abide*. Chap. 40. 5, 10. vers. 11.

V. 17. *because, &c.* ] Prov. 1. 24. Chap. 7. 23. *I have spoken unto them* ] By my ministers and messengers the Prophets. vers. 15. It being all one in effect, when God speaketh by them, as if he spake immediately by word of mouth himself. Isa. 1. 2, 20. Chap. 15. 19. 2 Cor. 5. 20. & 13. 3. Eph. 2. 17.

*they have not heard* ] Or, *would not hear*. Psal. 81. 11.

*they have not answered* ] Or, *would not answer*. Chap. 7. 13.

V. 19. *Fonadab shall not want a man to stand before me* ] Heb. *There shall not a man be cut off from Fonadab the some of Rechab to stand before me*. as Chap. 33. 17, 18. His posteritie shall continue in my favour for ever. Or, there shall be surviving of his posteritie among my people, so long as this State standeth. as Psal. 89. 36. And it may well be, that there should some of them be employed about the sacred offices concerning the Law: (as 1 King. 10. 8 & 17. 1.) for they were Scribes, and given to the study of literature. 1 Chron. 2. 55.

*so stand before me* ] Deut. 10. 8. 1 King. 17. 1.

*for ever* ] Which phrase is sometime taken, not absolutely, but with restriction and relation to the continuance of those things, on which that dependeth, whereunto it is applied. as Gen. 17. 13. Exod. 21. 6. Numb. 18. 8. and so here. So long as that State either civil or sacred should continue.

## C H A P. XXXVI.

Vers. 1. *In the fourth year of Jehoiakim* ] In the latter end of the year; (after those two Sermons recorded, Chap. 25. & 35.) as appeareth by vers. 9. See Chap. 25. 1.

*this word came, &c.* ] Chap. 1. 2, 4.

V. 2. *a roll of a book* ] A volume: a book, not stitched up, as ours usually are; but rolled up, as our records and draughts of Deeds commonly are; yet not fastned all the sheets together, as they, at the head; but glewed together sheet after sheet, as our long Inventories are, and so rolled up from the head of the first. See Isa. 34. 4.

*from the dayes of Josiah, even unto this day* ] From the thirteenth yeer of Josiah, to this fourth of Jehoiakim, by the space of three and twentie yeers. Chap. 25. 3.

V. 3. *the evil which I purpose to do unto them* ] Unless they repent, and by timely repentance prevent and stay the execution of it. Chap. 18. 8.

V. 4. *Baruch wrote from the mouth of Jeremiah* ] As he edited. vers. 18.

V. 5. *I am shut up, I cannot go into the house of the LORD* ] Or, *I am restrained*, (1 Sam. 21. 5. 2 Chron. 20. 37.) that *I can not go, &c.* Not shut up in prison; as appeareth, vers. 19. but restrained, either by Ecclesiasticall censure; or by some speciall command from God; or by some occasion of legall pollution; or the like.

V. 6. *in the cares of the people* ] Or, *in the hearing*. Chap. 29. 29. and so afterward again in this verse, and vers. 14. 15.

*upon the fasting-day* ] Not the ordinary yeerly fast, by the Law enjoined, Lev. 23. 27. for this was two moneths after that; vers. 9. but an extraordinary one, appointed upon some speciall occasion; whether the great drought and famine, mentioned, Chap. 14. 1, 2. or the fear of some invasion, uncertain. See vers. 9.

V. 7. *It may be they will present their supplication before the LORD* ] Heb. *their supplication shall fall, &c.* Chap. 37. 20.

*and will return every one from his evil way* ] Thereby intimating, that fasting without prayer and repentance, availeth nothing; and is indeed but a bare bodily exercise. Isa. 58. 3, 5. Chap. 12. 12. 1 Tim. 4. 8.

V. 9. *And* ] Or, *For*. as Chap. 40. 2.

*in the fifth year of Jehoiakim* ] In the beginning of that yeer of his reign. vers. 1.

*in the ninth month* ] Not of that yeer of his reign; but from the ordinary beginning of the yeer then current. See vers. 22.

*they proclaimed a fast* ] At which Jeremiah willed Baruch to read the roll; being reserved till then. vers. 6.

*all the people that came from the cities of Judah* ] Either to keep the fast, enjoined upon some other occasion: or for fear of some forein forces, and for safetie against them. Chap. 4. 5, 6. See vers. 6.

V. 10. *in the chamber of Gamariah* ] Out of the window of the chamber, looking into the court, where the people were assembled. vers. 6.

*in the higher court* ] Or, *upper court*. The Priests court: 2 Chron. 4. 9. termed usually, the inner, 1 King. 6. 36. Ezek. 10. 3. & 40. 32. here, the higher or upper court; in regard of the peoples court, called also the great, 2 Chron. 4. 9. and the outer court; Ezek. 10. 5. & 40. 17. being lower by divers degrees then it. Ezek. 40. 31.

*at the entrie* ] Or, *door*. Chap. 26. 10.

*of the new gate* ] The East-gate, by Jotham reedified. 2 King. 15. 35.

*in the cares* ] Or, *hearing*. vers. 6.

V. 13. *Michaiah declared unto them all the words that he had heard* ] Either to cause the Prophet and his Scribe to be questioned: or that some course might be taken for the pacifying of Gods wrath, and the preventing of the judgement denounced.

*in the cares* ] Or, *hearing*. vers. 14.

V. 16. *they were afraid both one and other* ] Heb. *a man to, or on his neighbour*, or, *friend*. Chap. 34. 15. Both good and bad were afraid, stricken with terrour. Act. 5. 11. Or, *they were afraid*, and looked one on another: as men astonished at what they had heard. Isa. 13. 8.

V. 17. *Tell us now* ] Heb. *telling tell*. Judg. 14. 12.

*How didst thou write all these words* ] Or, *things*. as Chap. 16. 10. & 38. 14.

V. 18. *He pronounced all these words, &c.* ] vers. 4.

V. 19. *hide thee* ] Heb. *behid*. as Chap. 23. 24. & 34. 14. *thou and Jeremiah* ] For their securitie. For they foresaw that the King would be enraged against them, and give order to apprehend them; as also he did. vers. 26. Whence it appeareth that the Prophet was not then in custody. See vers. 5.

V. 21. *in the cares* ] Or, *hearing*. vers. 6. 14. so in this verse again, and vers. 21.

V. 22. *the king sat in the winter-house* ] Or, *room*. After the manner of great men, that have severall houses, or rooms, for severall seasons. Judg. 3. 20. Amos 3. 15.

*in the ninth month* ] Containing part of November and part of December. vers. 9.

V. 23. *he cut it* ] Not Jehudi, who read it; but the King, to whom it was read. vers. 29.

*with the pen-knife* ] Heb. *the scribes knife*, or, *rasor*.

V. 24. *nor rent their garments* ] In token of fear or grief: as the manner was. Isa. 36. 22. & 37. 1. The Princes feared; vers. 16. the King and his servants feared not.

V. 26. *the sonne of Hammelech* ] Or, *of the King*. Chap. 38. 6. *the LORD hid them* ] He suffered them not to be found; having before withdrawn themselves. vers. 19. Therein shewing the continuall care that he hath to preserve his. Chap. 1. 19.

V. 28. *Take thee again another roll* ] He doth with the roll, as before with the yoke, Chap. 28. 13, 14. Thus, though the book be burnt,



burnt, yet the word remaineth, (Zech. 1. 5, 6. 2 Tim. 2. 9.) with addition of curses annexed thereunto, vers. 32.

V. 29. *say to Jchoiakim*] Or, concerning him. vers. 30. *Why hast thou written therein*] Spoken as Jchoiakims words; like Zedekiahs, Chap. 32. 3.

V. 30. *He shall have none to sit upon the throne of David*] For any space of time worth speaking of. For Jechoniah, or Jehoia-  
chim, his sonne reigned but three moneths: and Zedekiah his  
uncle succeeded him. 2 King. 24. 8, 17. See Chap. 1. 2, 3. &  
22. 30.

*his dead body shall be cast out*] Chap. 22. 19.

V. 31. *I will punish him*] Heb. visit upon. Chap. 23. 34.

V. 32. *many like words*] Heb. words as they.

## C H A P. XXXVII.

Verf. 1. **A**Nd] Or, Now, as Ezr. 7. 2. Chap. 29. 1. Verf. 4.  
Zedekiah reigned.] 2 King. 24. 17. 2 Chron. 36.

10. Chap. 22. 24.  
*in stead of Coniah*] Elsewhere called Jehoia-  
chim, 2 King. 24. 8.  
and Jechoniah, 1 Chron. 3. 16. See Chap. 22. 24.

*whom Nebuchadnezzar made king*] So calling him, whereas his  
name was Mattaniah before, 2 King. 24. 17.

V. 2. *neither he, nor his servants, nor the people of the land, did  
hearken unto the words of the LORD, &c.*] 2 Chron. 36. 12.

*which he spake by the prophet Jeremiah*] Heb. by the hand of the  
prophet, &c. Isa. 20. 2. Chap. 50. 1.

V. 3. *Zedekiah the king sent to the prophet Jeremiah*] Being a-  
fraid of the Chaldeans; and doubting that they might return,  
for all they were now risen; vers. 5. he sent to Jeremiah; not as  
Hezekiah to Isaiah, Isa. 37. 2, 4. but as Pharaoh rather to Moses  
and Aaron, Exod. 8. 8, 28. & 28. Thus the wicked in their distres-  
ses seek to Gods servants for their prayers, whose advice yet  
they refuse to follow. vers. 2. Chap. 38. 15. 1 King. 13. 6. Act. 8.  
22. 24.

V. 4. *Jeremiah came in and went out*] Or, was coming and go-  
ing. Went at large: was yet at libertie.

*among the people*] Heb. in the midst of. Chap. 40. 5. 10.

*they had not put him into prison*] Heb. into the house of restraint.  
Isa. 42. 7.

V. 5. *Then*] Or, And.

*Pharaohs armie was come forth out of Egypt*] To relieve the  
Jews, and raise the siege of Jerusalem: for, though Pharaoh  
came no more in person abroad, after the great overthrow given  
him by Nebuchadnezzar, in the reign of Jehoia-  
chim, Chap. 46. 2.  
2 King. 24. 7. yet it appeareth hence, that he sent Zedekiah some  
succours; but in vain. vers. 7.

*they departed from Jerusalem*] Heb. went up. Chap. 34. 21.

V. 6. *came the word of the LORD, &c.*] See Chap. 1. 2, 4.

V. 7. *to the king of Judah, that sent you*] Verf. 3. Chap. 21. 2.  
*shall return to Egypt*] When they shall perceive that they can  
do you no good against the Chaldeans. Thus no counsell, nor  
course, can prevail against God, Psal. 33. 10, 11, 16, 17. Pro. 21.  
30. 31. Isa. 14. 27.

V. 8. *take it, and burn it*] Chap. 38. 18.

V. 9. *Deceive not your selves*] Heb. souls. as Chap. 17. 21. and  
51. 6.

*The Chaldeans shall surely depart from us*] Heb. departing depart.  
V. 10. *there remained but wounded men*] Heb. thrust through.

Chap. 51. 4.  
*yet should they rise up every man in his tent, and burn this citie*] The weakest and feeblest shall be able enough to prevail against  
those, whom God will have to be destroyed, Isa. 40. 29. Chap. 49.  
20. & 50. 45.

V. 11. *the armie of the Chaldeans was broken up*] Heb. made to af-  
cend, or, depart. Verf. 5.

V. 12. *Then*] Or, That.

*to go into the land of Benjamin*] To Anathoth, where his dwell-  
ing formerly was, Chap. 1. 1.

*to separate himself thence in the midst of the people*] Or, to slip a-  
way from thence, in the midst of, or, among the people. Verf. 4. Chap.  
39. 14. That left Jerusalem, and returned to their wonted pla-  
ces of abode: supposing they might now be there againe in safe-  
tie; the siege of the citie being broken up, and the Chaldean  
forces thence withdrawn. vers. 5. 11.

V. 13. *when he was in the gate of Benjamin*] By which men  
passed into those parts, Chap. 38. 7.

*captain of the ward*] Appointed to look to it, that none should  
passe out, to agree, or joyn with the enemie.

V. 14. *It is false*] Heb. falshood. or, a lie. Chap. 14. 14.

*he hearkened not to him*] Regarded not his words.

V. 15. *the princes were wroth with Jeremiah*] Upon the Cap-  
tains mis-information. vers. 13.

*and smote him*] Caused him to be smitten: as Chap. 39. 6. and  
52. 10. Act. 5. 40. & 16. 22, 37.

*put him in prison*] Heb. the house of the bond. Judg. 16. 21.  
Ecd. 4. 14.

*in the house of Jonathan*] Being, it seemeth, a place very in-  
convenient. vers. 20. And this might befall the Prophet, for at-

tempting to relinquish the place, where his Office, by Gods ap-  
pointment, was principally to be performed. See Chap. 26.

20. 21. *they had made that the prison*] Heb. house of restraint. Verf. 4.

V. 16. *When Jeremiah was entred into the dungeon*] Heb. house,  
or, room, of the pit, or, hole. Exod. 12. 29.

*into the cabins*] Or, cells; or, wards.

V. 17. *the king sent and took him out*] Caused him to be brought  
to him, Chap. 38. 14.

*thou shalt be delivered*] Chap. 32. 4. & 34. 3.

*into the hand*] Or, power. Chap. 24. 7.

V. 18. *ye have put me in prison*] Heb. house of restraint. Verf.

5. 15. *Where are now your prophets*] Chap. 28. 4.

V. 20. *let my supplication, I pray thee, be accepted before thee*] Heb. let  
my supplication fall before thee. Chap. 36. 7. & 42. 2. Give me leave,  
humbly to present my supplication in thy presence, Psal. 119. 170.

V. 21. *that they should commit Jeremiah into the court of the pri-  
son*] Heb. custodie. Chap. 32. 2. & 28. 6, 13. Taking him out of the  
hole, and the wards, where before he lay. vers. 16.

*untill all the bread in the citie were spent*] So long as there was  
any bread left in the citie. Thus God made the Prophets ene-  
mies instruments to provide for him.

*remained in the court of the prison*] Heb. sat, &c. as Chapter  
38. 28.

## C H A P. XXXVIII.

Verf. 1. **T**Hen] Or, Now when. as Chap. 37. 1.

*Jeremiah had spoken unto all the people*] That re-  
sorted to him being now in prison: by whom also they had been  
divulged.

V. 2. *He that remaineth in this citie shall die, &c.*] Chap. 21. 9.

*he shall have his life for a prey*] Chap. 39. 18. & 45. 5.

V. 3. *This citie shall surely be given*] Heb. being given be given.

Chap. 32. 4.

*into the hand*] Or, power. Chap. 34. 20, 21.

V. 4. *Therefore the princes said*] Or, Then said these princes.

*thus he weakeneth the hands of the men of warre, &c.*] Thus out of

policie they impugne pietie: as Joh. 11. 48.

*this man seeketh not the welfare of this people*] Heb. peace. Chap.

29. 7.

V. 5. *he is in your hand*] Job 2. 6. Chap. 26. 14.

*the king is not he that can do any thing against you*] That can

deny you any thing: too large a condescension, without regard of

right or wrong: and tending to an unjust and unmercifull usage

of Gods prophet.

V. 6. *Then took they Jeremiah, and cast him into the dungeon of*

*Malchiah the son of Hammelech that was in the court of the prison*] Or,

*They took Jeremiah, who was yet in the court of the prison, (Chap.*

*37. 21.) and cast him into the dungeon: that was, not in the prison*

*court, but in some part of, or place belonging to the house of*

*Malchiah; that so he might be privily made away; and no man*

*know what was become of him.*

*the dungeon*] Heb. pit. or, hole. Gen. 37. 22. Chap. 41. 7.

*of Hammelech*] Or, of the king. Chap. 36. 26.

*the prison*] Heb. custodie. Chap. 32. 2.

*they let down Jeremiah with cords*] There being, it seemeth, no

stairs, or ordinarie passage down into it. vers. 12, 13.

*in the dungeon there was no water, but mire*] And consequently,

a very loathsome and noisome place, Zech. 9. 11.

V. 7. *Ebed-melech*] Chap. 39. 16.

*the Ethiopian*] Heb. Cushite. Num. 12. 1. Chap. 13. 23.

*one of the eunuchs which was in the kings house*] Isa. 39. 7.

*heard that they had put Jeremiah in the dungeon*] The businessse

yet was not so closely kept, or covertly carried, but that by Gods

good providence it came unto this godly courtiers care.

*king then sitting in the gate of Benjamin*] To receive petitions,

hear causes, and passe censures: the gate being the ordinary place

of audience and judicature. Deut. 17. 2, 8. 2 Sam. 19. 8. Lam. 5.

13. See Chap. 37. 13.

V. 9. *these men have done evill, &c.*] Thus the Prophet found

more favour at the hands of a stranger, then at the hands of his

own country-men: as God more obedience, Chap. 35. 14, 15.

more repentance, Jon. 3. 10. and Christ more faith, Matth. 8. 10.

in such, then in Gods own professed people; to their greater con-

demnation, Matth. 12. 41, 42.

*and he is like to die for hunger in the place where he is*] Or, who

*would have died* (Heb. and he will die) *with hunger, in the place*

*where he was before.* Heb. in his place. Job 7. 10. Psal. 109. 16.

to wit, in the prison, Chap. 37. 21. the bread failing; (2 King.

25. 3.) out of which some allowance was assigned him: and it

was the more malice and cruelty therefore in them, by so vile a

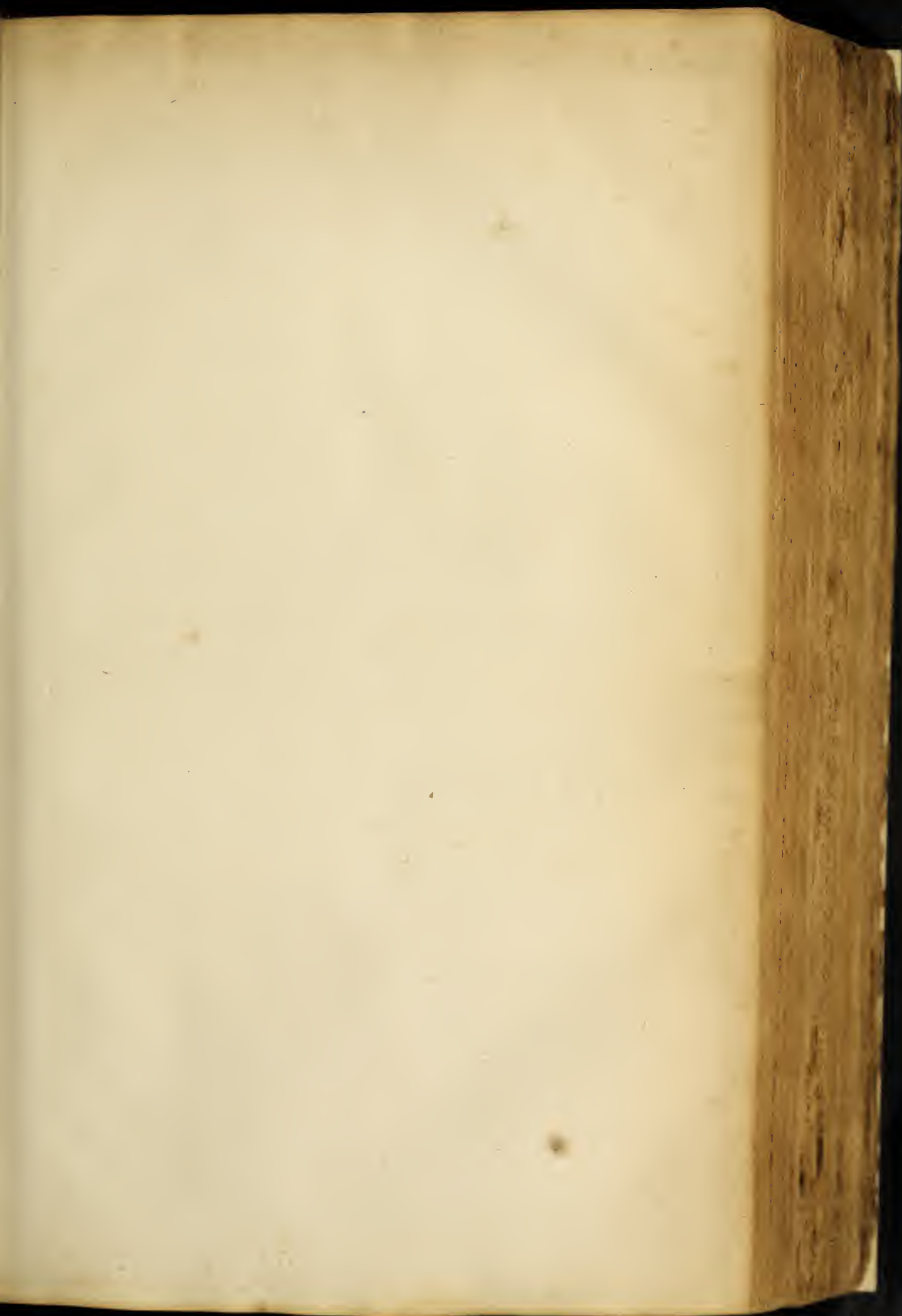
course to seek to hasten his end, who otherwise could not have

long continued, had the siege been prolonged.

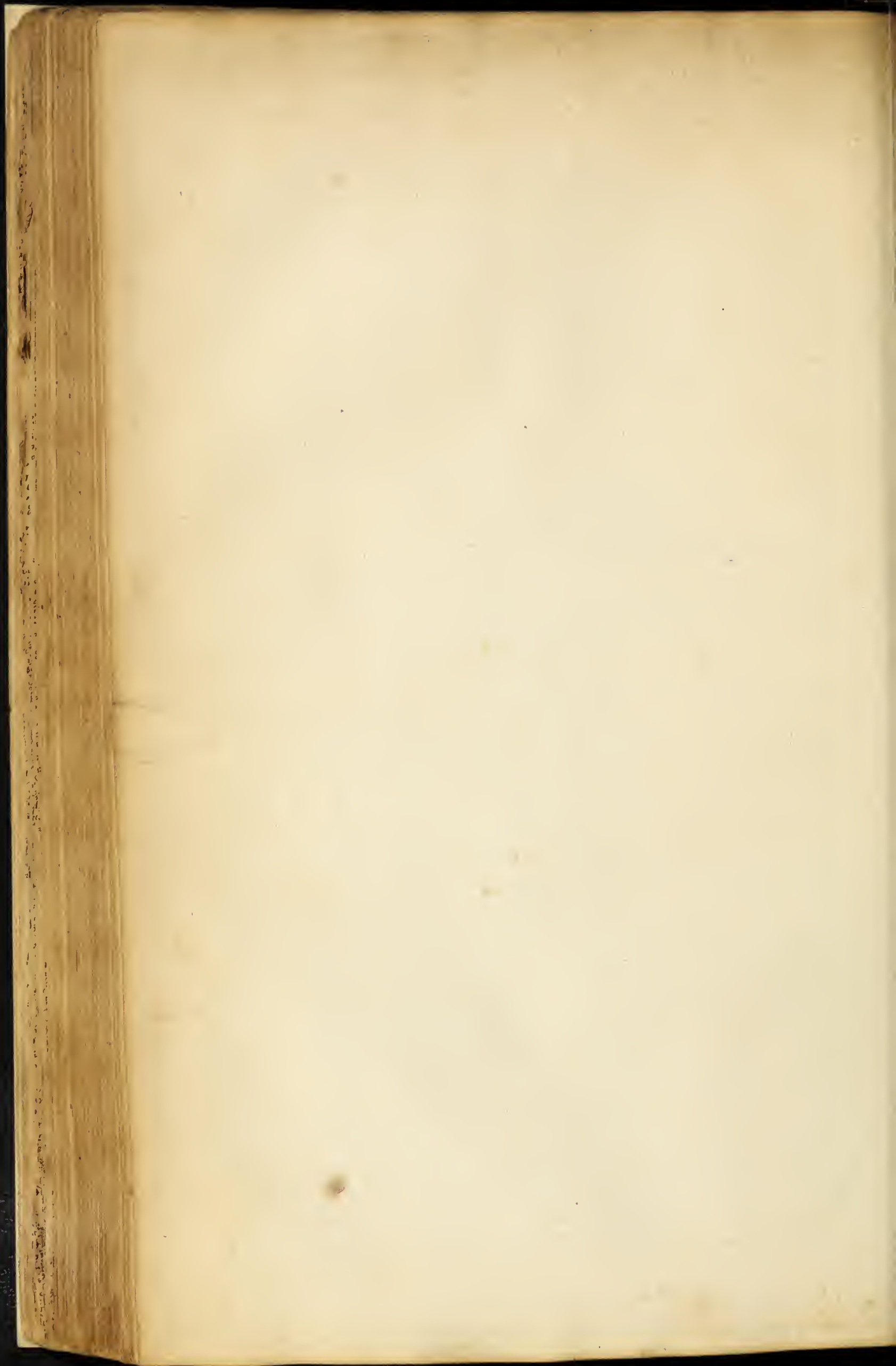
V. 10. *Take from hence thirtie men with thee*] Heb. in thine hand,

Chap. 41. 9.











## C H A P. XXXIX.

V. 11. *went into the house of the king under the treasure*] That room of the house, or cellar, into which cast cloths, and such trumperie, were usually thrown.

V. 12. *Put now these old cast cloths*] Heb. *old*, or, worn cloths of cast, or, torn things. Deut. 9. 5. Chap. 15. 3.

*rotten rags*] Heb. *offalts*, that is, rotted, as with salt: or, wasted with wearing, as salt, when it melteth. See Isa. 51. 6. and 64. 6.

*under thine arm-holes,*] Heb. *under the arm-holes of thine hands.* as Ezek. 13. 18. or, *under thine arm-holes with thine hands.* as Psal. 17. 13, 14.

*under the cords*] Betwixt them and the cords, to keep his body from being fretted and galled therewith.

V. 13. *Jeremiah remained*] Heb. *sat*. Chap. 40. 5, 6.

*in the court of the prison*] Where the King had before placed him, to be at the more liberty, Chap. 37. 21. Heb. *custodie*. vers. 6.

V. 14. *the king sent, and took Jeremiah the prophet unto him*] Chap. 37. 17.

*into the third entrie that is in the house of the LORD*] Or, *into the chief, or, principall entrie*. Which was to the South: by which the King entred, coming from his Palace, 2 King. 16. 18.

*I will ask thee a thing*] Heb. *a word*. 1 Sam. 14. 12.

*hide nothing from me*] Heb. *not a word*. Chap. 26. 2. & 42. 4.

V. 15. *wilt thou not surely put me to death*] Heb. *slaying slay me*. Chap. 26. 19.

*if I give thee counsel, wilt thou not hearken unto me*] Or, *thou wilt not hearken to me*. It is in vain for me to advise thee: for thou wilt not follow mine advice.

V. 16. *neither will I give thee into the hand of these men*] Or, *power*. vers. 3, 18.

*that seek thy life.*] Heb. *soul*. Chap. 30. 20, 21.

V. 17. *If thou wilt assuredly go forth*] Heb. *going forth go forth*. 2 King. 4. 11.

*unto the king of Babylon's princes*] And yeeld thy self unto them: as Jechoniah did, 2 King. 24. 12. unto them; for the King himself was not then present in person at the siege, Chap. 39. 3, 4, 5.

*then thy soul shall live*] Or, *thou shalt live*. as in the words next ensuing. So Gen. 19. 20. Psal. 119. 175.

*and thine house*] Thy family, wives, children, and servants. vers. 23.

V. 18. *into the hand*] Or, *power*. vers. 16.

V. 19. *I am afraid of the Jews that are fallen to the Chaldeans*] He feared more mans mocking, then Gods threatening, 1 Sam. 31. 4. 1 Chron. 10. 4. Judg. 9. 54.

V. 20. *thy soul shall live*] Or, *thou shalt live*. vers. 17.

V. 22. *the women that are left in the king of Judahs house*] When Jechoniah, and his mother, and others, were carried away captive, 2 King. 24. 12. Or, after that Zedekiah was fled out of the citie, Chap. 39. 4.

*Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back*] Heb. *Men of thy peace*. Obad. 7. Chap. 20. 10. Thy false-prophets, and confederates, that incited thee to rebell and stand out against the King of Babylon, Chap. 27. 3. & 37. 19. have deluded thee, and left thee sticking fast in the mire; which they have brought thee into: that is, in deep danger and shrewd distresse: as Psal. 69. 2. Alluding withall, as some suppose, to some quagmire, wherein the enemy should overtake and surprise him, Chap. 39. 5. Thus that which he feared, vers. 19. befell him, not from men, but from women.

V. 23. *they shall bring out all thy wives and thy children*] Heb. *sonnes*. which were taken and carried away by the Chaldeans, Chap. 39. 6. for his daughters, it seemeth, were left behind, Chap. 41. 10. & 43. 6.

*thou shalt not escape*] Though thou attempt so to do, 2 King. 25. 4-6.

*but shalt be taken*] Vers. 17, 18. Chap. 21. 10.

*by the hand of the king of Babylon*] Or, *power*. vers. 18. See vers. 17.

*thou shalt cause this citie to be burnt*] Heb. *thou shalt burn*. as Num. 4. 18.

V. 24. *Let no man know of these words*] Or, *things*. vers. 14. Chap. 36. 16.

*and thou shalt not die*] Or, *that thou must not die*. as Josh. 24. 9. Mal. 1. 9. Left the Princes put thee to death: as it is likely they will, if they come to know, what thou hast said to me; but will not, if they understand not, what hath in private past between us.

V. 25. *if the princes beare*] Who over-awed him, and whom he was afraid to displease. vers. 5.

V. 26. *I presented my supplication, &c.*] Heb. *made to fall*. Chap. 36. 7. And he had so done indeed, Chap. 37. 20.

V. 27. *they left off speaking with him*] Heb. *they were silent from him*. as Job 13. 13.

*the matter*] Heb. *word*. vers. 14. Chap. 52. 34.

*was not perceived*] Heb. *heard*. as Chap. 5. 15.

V. 28. *Jeremiah abode in the court of the prison*] Heb. *sat in the court of custodie*. vers. 13.

Vers. 1. *In the ninth year of Zedekiah*] 2 King. 25. 1. Chap. 52. 4.

V. 2. *the citie was broken up*] The first gate being broken open, and one part of the citie surprised. vers. 3.

V. 3. *and sat in*] Or, *sat down at*.

*the middle gate*] Called the second gate, Zeph. 1. 10. in the mid-wall, that divided the one part of the Citie from the other.

*Sangar-nebo*] Or, *the treasurer of Nebo*, or, *of that idols Temples*. See Isa. 46. 1.

*Rab-saris*] Or, *the Captain of the guard*.

*Rab-mag*] Or, *the Camp-master*. vers. 13.

V. 4. *the king of Judah saw them*] That they had pierced so farre into the Citie.

*they fled*] As despairing to hold out any longer.

*by the gate betwixt the two walls*] A postern gate, to the South of the Citie, 2 King. 25. 4. Chap. 52. 7.

*went out the way of the plain*] Intending, it may be, for Egypt.

V. 5. *they brought him up to Nebuchadnezzar*] Or, *brought him unto*. See Chap. 16. 14.

*to Riblah*] Antiochia in Syria.

*the land of Hamath*] Isa. 37. 13.

*he gave judgement upon him*] Heb. *spake with him judgements*. Chap. 4. 12. & 12. 1. & 52. 9.

V. 6. *the king of Babylon slew*] Caused them to be slain: as Chap. 37. 15. & 52. 10. 1 Sam. 15. 33.

*the sonnes of Zedekiah*] Being brought thither to him: as was foretold, Chap. 38. 23.

*all the nobles of Judah*] Heb. *white ones*. Chap. 27. 20.

V. 7. *he put out Zedekiahs eyes*] Heb. *blinded*. Deut. 16. 19.

*bound him with chains*] Heb. *with two brazen chains*, or, *fetters*. Judg. 16. 21.

*to carry him to Babylon*] Whither also he did carry him, Chap. 52. 11. So 2 Chron. 36. 6.

V. 8. *burnt the kings house, &c.*] Chap. 21. 10. & 38. 23.

V. 9. *the captain of the guard*] Or, *chief marshal*. Heb. *chief of the executioners*, or, *slaughter-men*. and so vers. 10, 11, &c. Gen. 39. 1.

V. 10. *left of the poore of the people*] Thus the rich and mighty, that trusted most to their shifts and means, were by Gods just judgement most rigorously handled: the meaner sort escaping and faring better, then those, who had formerly oppressed them, Isa. 28. 15, 18. Ezek. 34. 17-22.

*at the same time*] Heb. *in that day*. Isa. 26. 1. vers. 17.

V. 11. *to Nebuzar-adan*] Or, *by him*. Heb. *by the hand of Nebuzar-adan*. Chap. 37. 2.

V. 12. *look well to him*] Heb. *set thine eyes upon him*. Psal. 34. 15. Chap. 40. 4.

*even as he shall say unto thee*] As he himself shall require. Thus God preserved the Prophet by him, whom he made a scourge to punish his adversaries.

V. 13. *Rab-saris, and Nergal-sharezzer, Rab-mag*] Of these see vers. 3. where this office is ascribed unto another; unlesse the same man had divers names.

*the king of Babylon's princes*] Heb. *great ones*. Chap. 41. 1. and 52. 13.

V. 14. *they sent*] Or, gave order to have him taken out of prison, (where he then was, Chap. 38. 28.) set at libertie, and commended to Gedaliah: which yet, it seemeth, was not so carefully put in execution till afterward, Chap. 40. 1, 4.

*and took Jeremiah out of the court of the prison, and committed him*] Or, *to take, &c. and to commit him*. as Josh. 24. 9. Mal. 1. 9.

*unto Gedaliah*] Whom the King of Babylon had made governour of the people left in the land, 2 King. 25. 22. Chap. 40. 5.

*the sonne of Ahikam*] Who before delivered Jeremiah out of the hands of those that sought his life, Chap. 26. 24.

*that he should carry him home*] To Anathoth, whence he was, Chap. 1. 1.

*so he dwelt among the people*] Or, *yet he abode still*, or, *stayed* (as Deut. 9. 9. Chap. 38. 13. 28.) among the rest of the people: with whom, through the negligence of those, to whom the charge concerning him was committed, though let out of prison with such others as were found there, yet not loosed from his bands, he was carried in chains to Ramath, Chap. 40. 1.

V. 16. *Ebed-melech*] Chap. 38. 7.

*the Ethiopian*] Heb. *Cushite*. Chap. 13. 23.

*for evil*] Chap. 21. 16. & 44. 27.

*before thee*] Thou surviving to see it. Chap. 16. 9. & 20. 4.

V. 17. *I will deliver thee*] This reward had he for his zeal and kindnesse shewed to Gods prophet, Chap. 38. 9, 13.

*in that day*] Or, *at that time*. vers. 10.

*into the hand*] Or, *power*. Chap. 20. 4, 5.

V. 18. *I will surely deliver thee*] Heb. *delivering deliver*.

*thy life*] Heb. *soul*. Chap. 34. 20.

*for a prey unto thee*] Chap. 21. 9. & 45. 5.

*because thou hast put thy trust in me*] Psal. 37. 40



## CHAP. XL

Verf. 1. **T**He word which came to *Jeremiah*] These words are as a title, or inscription, to that which is recorded in Chap. 42. & 43. See Chap. 42. 7. See also Chap. 1. 2, 4. when, &c.] Or, For, &c. as Chap. 36. 9. From these words beginneth a relation, inserted as by way of parenthesis, between the Preface of the Prophecies and the Prophecies it self, or the substance of it: wherein the occasion thereof is from the first beginning related in this Chapter and the next.

be had taken him being bound] Which by oversight had been committed; contrarie to the Kings expresse charge; and the order of his commanders. See Chap. 39. 11, 14.

in chains] Or, manacles. verf. 4.

among all that were carried away captive] Heb. in the midst of (as Chap. 39. 14) all the captivitie, as Chap. 29. 1. Being no notice taken of him, untill he came with them to Ramath, Chap. 39. 14.

V. 2. And the captain of the guard] Or, even the Captain. as Chap. 35. 15. & 52. 13.

The LORD thy God hath pronounced this evil upon this place] Thus was an infidel moved to utter that, which the Jews themselves, out of obstinacie, would not see and acknowledge, Chap. 50. 7.

V. 4. the chains which were upon thine hand] Act. 12. 7.

if it seem good unto thee] Heb. be good in thine eyes. Gen. 20. 15.

I will look well unto thee] Heb. I will set mine eye upon thee. Chap. 39. 12.

if it seem ill unto thee] Heb. be ill in thine eyes. Josh. 24. 15.

whither it seemeth good and convenient for thee to go] Heb. unto good and unto right in thine eyes to go. Chap. 26. 14.

V. 5. Now while he was not yet gone back, he said, Go back also to Gedaliah] Or, (For he was not yet gone back) or go to Gedaliah, &c. Take thy choice, to go with me, or to seat thy self where thou pleatest, or to repair to Gedaliah, that he may provide for thee. Or, And since that he (to wit, Gedaliah) is not yet gone back; (to Jerusalem, but stayeth at Mizpah) go back, &c. repair to him, if thou list not to go with me.

dwell with him] Or, abide. Heb. sit. Gen. 24. 55. 2 Sam. 7. 18.

Chap. 39. 14.

among the people] Heb. in the midst of. Chap. 39. 14.

V. 6. to Mizpah] In the land of Benjamin, Josh. 18. 26. 1 King. 15. 22.

dwelt with him] Or, abode. verf. 5.

among the people] Heb. in the midst of. verf. 5.

V. 7. When all the captains, &c.] 2 King. 25. 23.

of the forces which were in the fields] Being scattered abroad for fear of the Chaldeans.

V. 8. Ishmael] One of the blood roiall, Chap. 41. 1.

Johanan] Or, John. as Luk. 1. 13. so verf. 13, 15, &c.

Ephai the Netopharhite] The name of a family in the tribe of Judah, so called from the citie or place of their abode, 1 Chron. 2. 54. & 9. 16. & 27. 15.

the sonne of a Maachathite] Another family, so called from some principall man or woman of speciall note in it. See 1 Chron. 2. 48. & 8. 29. & 9. 35. & 27. 16.

their men] Their followers, or complices, Gen. 24. 59. 1 Sam. 23. 8.

V. 9. I sware unto them, &c.] 2 King. 25. 24.

dwell in the land] Or, stay, abide. verf. 5.

V. 10. I will dwell at Mizpah] Or, abide. verf. 9.

to serve the Chaldeans] Heb. stand before them. Chap. 35. 19.

gather ye wine, and summer-fruits, and oyl] For their harvest was in before. See Deut. 16. 1, 9. & Chap. 39. 2.

dwell in your cities] Or, abide.

that ye have taken] Seised upon, or seated your selves in, (as Chap. 51. 32.) being left and abandoned, Chap. 51. 29.

V. 11. the Jews that were in Moab, &c.] That had fled into forain parts for succour and safetie, upon the Chaldean invasion, Isa. 16. 4.

V. 13. Johanan] Or, John. verf. 8.

V. 14. Dost thou certainly know] Heb. knowing know. Chap. 13. 12.

the king of the Ammonites hath sent Ishmael] Under colour of entertaining Ishmael, seeking to make them instruments of destroying one another.

to slay thee] Heb. to strike thee in soul. Or, strike thy soul. Num. 35. 11.

V. 15. Johanan] Or, John. verf. 8.

I will slay Ishmael] Heb. smite. 2 King. 6. 21.

wherefore should he slay thee] Heb. strike thee in soul. Or, strike thy soul. verf. 14. See the like emphaticall form by way of interrogation, or expostulation, Chap. 27. 13, 17.

V. 16. Johanan] Or, John. verf. 8.

thou speakest falsely of Ishmael] Heb. falsehood, or, a lie. Chap. 29. 9. & 43. 2. Thus the well-minded, intending no evil to others, are soonest deceived, measuring others by themselves; and want not such as conspire their destruction. Chap. 11. 18, 19.

## CHAP. XLI.

Verf. 1. **I**N the seventh month] Containing part of September and part of October: whence was occasioned the fast of the seventh month for the murder of Gedaliah, Zech. 7. 5. and 8. 19.

of the seed royall] Heb. of the kingdome. Ezek. 17. 13. One who might the rather in that regard pretend to have more right to the rulership of the land then Gedaliah.

princes of the king] Heb. great ones. Chap. 39. 13. Zedekiahs princes; such of them as had escaped.

ten men with him] Ten of the princes; besides their retinue: else so small a number could not have effected what they did. verf. 3.

they did eat bread together] Being entertained by him, and admitted to his board, as familiar friends, Psal. 41. 9. Luk. 14. 1.

V. 3. the Chaldeans that were found there] Or, were there. as Esch. 1. 5. Chap. 52. 25.

V. 5. there came certain from Sechem, &c.] Whose way to Jerusalem lay by Mizpah.

having their beards shaven, and their clothes rent, and having cut themselves] In manner and habite of mourners; but heathenish, and forbidden in the law, Levit. 19. 27. Deut. 14. 1. 1 King. 18. 28. Chap. 16. 6. & 47. 5.

to the house of the LORD] To the place where it lately stood.

V. 6. weeping all along as he went] Heb. in going and weeping. Chap. 50. 4. Making shew of the like sorrow with them, that they might not mistrust him.

V. 7. slew them, and cast them into the midst of the pit] Heb. slew them into the midst of the pit. (Or, into the pit. as Isa. 5. 8.) See the like defective speeches, Psal. 89. 39. 44. Isa. 39. 14, 17, 21.

V. 8. ten men were found among them] Or, were among them. as verf. 3.

slew them not among] Or, with. Heb. in the midst of. Chap. 39. 14. Verf. 3.

their brethren] Or, countrymen. as Deut. 17. 15.

V. 9. all the dead bodies] As well of those whom he slew before, verf. 3. as of these fourscore. verf. 5.

because of Gedaliah] To conceal the murder of him. Or, near; or, with, or, about Gedaliah. Chap. 38. 10. that were present with him, or belonging to him. Heb. by the hand; or, by the side of Gedaliah. 1 Sam. 19. 3. 1 Chron. 18. 17.

which Asa the king had made] When he fortified that citie with the stones and timber which he fetched from Ramah: 1 King. 15. 22. and withall digged pits and trenches for warlike occasions: as this might be for receipt of water, to serve in a siege. Isa. 22. 9, 11.

for fear of Baasha] Heb. from the face of. Or, from before. or, in regard. or, because of. Chap. 4. 4. Verf. 18.

V. 10. the kings daughters] Whom the Chaldeans had left behind; not so much regarding them; when they took away his sonnes; or being by some means concealed, and so escaping in the surprisall of the citie. See Chap. 38. 23. & 39. 6.

the captain of the guard] Chap. 39. 9.

to go over to the Ammonites] Heb. sonnes of Ammon. Chap. 49. 1. Being set on work by their King to do, what he had done, Chap. 40. 14.

V. 11. Johanan] Or, John. Chap. 40. 8. So verf. 14, 16, &c.

all the captains] That had served under Zedekiah. See Chap. 40. 8.

V. 12. by the great waters that are in Gibeon] The great pool; of which, 2 Sam. 2. 13.

V. 13. Johanan] Or, John. verf. 13. and so after.

V. 15. escaped from Johanan] Heb. from the face of him. verf. 9.

went to the Ammonites] Heb. sonnes of Ammon. verf. 10. Whose King was the chief plotter of this murder and mischief, Chap. 40. 14.

V. 17. in the habitation of Chimham] Which David, in likelihood, out of his own patrimonie had conferred upon Chimham the sonne of Barzillai, 2 Sam. 19. 38. and though returning to the crown at the yeer of release, Ezek. 46. 17. yet might still bear his name, who by such gift had sometime held and enjoyed it. Psal. 49. 11.

V. 18. Because of the Chaldeans] Heb. from the face of. as verf. 9.

## CHAP. XLII.

Verf. 1. **J**ohanan] Or, John. Chap. 40. 13. & 41. 11.

from the least even unto the greatest] Chap. 31. 34.

V. 2. Let our supplication be accepted before thee] Or, Let our supplication fall before thee. Chap. 37. 20. Verf. 9.

a few of many] Lev. 26. 22. Deut. 28. 62.

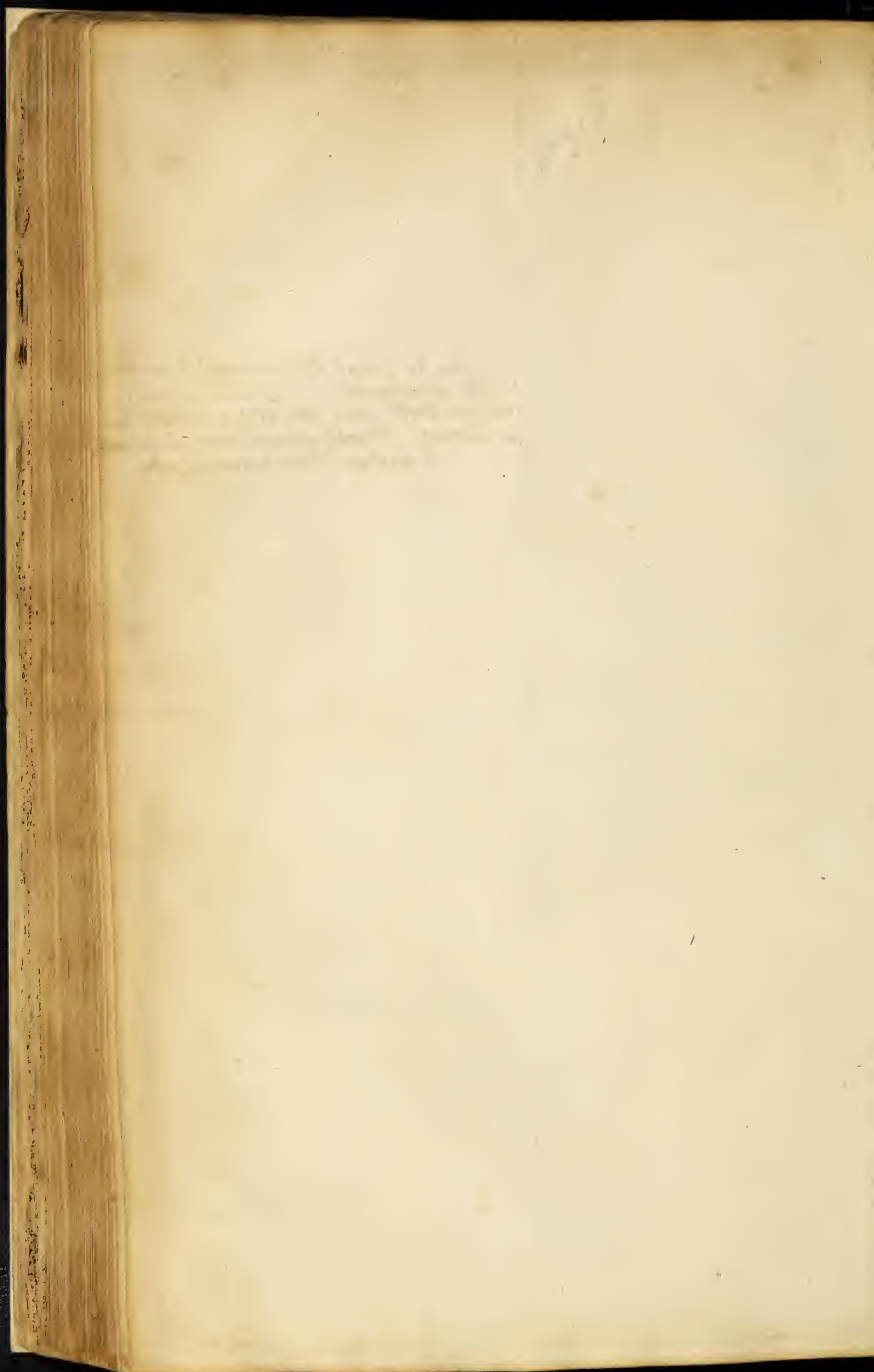
V. 3. God may shew us the way wherein we may walk] Psal. 25. 12. and 143. 8.

the thing that we may do] They would have the Prophet tell them



Cap. 41. 8. Extat historia pulcherrima  
in 41. Hieremia. — Habemus mel,  
oleum, triticum: illa tibi, ubi sint, in-  
dicabimus, si velis vitam nobis condonare.  
P. Martyr, 2 Sam. 3. 12-15. 197. b.







them from God, what they should do; when as they were resolved, what they would do, already, Chap. 41. 17.

V. 4. *whatsoever thing*] Heb. *word*. Chap. 38. 14.

*I will keep nothing back*] Heb. *not a word*. Chap. 26. 2. and 38. 14.

V. 5. *The LORD be a true and faithful witness between us*] Rev. 3. 14. Heb. *witness of truth*. Pro. 14. 5, 25. Thus abuse they Gods name, and take it in vain, to cover and colour their own falsehood; intending nothing lesse, then what they pretended. ver. 20.

*according to all things*] Heb. *every word*. ver. 4. Luk. 1. 37.

V. 6. *whether it be evil*] Seem it never so disadvantageous, or dangerous unto us, 1 King. 22. 8, 18.

*we will obey the voice of the LORD*] Deut. 5. 27, 29.

*that it may be well with us*] Deut. 6. 3.

V. 7. *the word of the LORD came unto Jeremiah*] Here cometh to be related that word of God, whereof mention was made before, Chap. 40. 1.

V. 8. *Johanan*] Or, *John*. ver. 1.

*from the least even to the greatest*] Ver. 1.

V. 9. *to present your supplication*] Heb. *make to fall*; or, *lay down*. ver. 2.

V. 10. *ye will still abide in this land*] Heb. *sitting sit*. or, *staying stay*. 1 Sam. 20. 5. Ver. 13.

*then will I build you*] I will settle and prosper you, Psal. 28. 5. Chap. 24. 6.

*I repent me of the evil that I have done unto you*] I will no longer do with you, as I have already done. Of this repentance, see Chap. 18. 8. Psal. 106. 45.

V. 11. *be not afraid of him*] Isa. 43. 5.

*I am with you to save you, &c.*] Chap. 1. 19. & 15. 20.

V. 12. *I will shew mercies unto you*] Heb. *I will give you mercies*, or, *tender compassions*. Gen. 43. 14. Deut. 13. 17. I will cause you to finde favour in the sight of Nebuchadnezzar, Gen. 43. 14. Psal. 106. 46.

*that he may have mercy upon you*] The hearts of all Kings being in his hand, to wind and turn which way he please; Pro. 21. 1. they needed not to fear man, if they obeyed him.

*cause you to return to your own land*] To the severall places of your former abode; from which ye had fled, or been forced, upon the Chaldean invasion, Chap. 40. 11, 12.

V. 13. *We will not dwell in this land*] Or, *stay*. or, *abide*. ver. 10.

V. 14. *where we shall see no warre*] Chap. 14. 13.

*nor heare the sound of the trumpet*] Either of the enemie joyning battel, or of their own summoning to prepare thereunto, Chap. 4. 19, 21.

V. 15. *If ye wholly set your faces*] Or, *Obstinately*. Heb. *setting set*. To set the face towards a place, is to bend, or resolve and prepare for a journey that way. Dan. 11. 17, 18. Luk. 9. 51.

*to enter into Egypt*] Forbidden before. Deut. 17. 15. See Isa. 30. 1.

V. 16. *the sword which ye feared, shall overtake you there*] They made full account, that they should be safe in Egypt, were they but once there: and thither God sent after them the Chaldean sword, that destroyed both the Egyptians and them: thus that which the wicked fear, and seek to shun, befalleth them by that means, whereby they seek to avoyd it. Chap. 38. 19, 22. & 43. 11. & 44. 27. & 46. 13, 25. Isa. 56. 4. Ezek. 11. 8.

*shall follow close after you*] Heb. *shall cleave after you*. Psal. 63. 8.

V. 17. *So shall it be with all the men*] Heb. *so shall all the men be*.

*that set their faces, &c.*] Ver. 15. Chap. 44. 12.

*they shall die by the sword, &c.*] Chap. 21. 7. & 24. 10. & 28. 8.

*none of them shall remain*] See Chap. 44. 14.

V. 18. *mine anger and my furie hath been poured forth, &c.*] Chap. 44. 6.

*ye shall be an execration, &c.*] Chap. 26. 6. & 44. 12.

V. 19. *know certainly*] Heb. *knowing know*. Gen. 15. 13.

*I have admonished you*] Heb. *testified*, or, *do testifie*, against you. Deut. 4. 26.

V. 20. *For ye dissembled in your hearts*] Or, *Thou* (as Chap. 4. 18 *ye dissembled*. Heb. *ye have used deceit against your souls*. as Num. 16. 8.) For ye were fully minded to go into Egypt; whatsoever God should say to the contrary.

*Pray for us, &c.*] Ver. 2.

*we will do it*] Ver. 6.

V. 22. *know certainly*] Ver. 19.

*die by the sword, &c.*] Ver. 17. Ezek. 6. 11.

*in the place whither ye desire to go*] To wit, in Egypt; where ye least expect it. ver. 16.

*and to sojourn*] Or, *to go to sojourn*. ver. 17. Gen. 12. 10.

## CHAP. XLIII.

Ver. 2. *Azariah*] The same, as some think, with Jeraiiah, mentioned, Chap. 42. 1. but it may be an other, and his brother.

*Johanan*] Or, *John*. as Chap. 40. 15. & 41. 1.

*all the proud men*] Pride being the ordinarie and most common cause of rebellion against God, and contempt of his messengers and their message, Exod. 5. 2.

*Thou speakest falsely*] Heb. *falsehood*; or, *alie*. Chap. 14. 14. and 40. 16.

*God hath not sent thee*] Thus hypocrisie discovered breaketh forth into furie and outrage.

V. 3. *Baruch the sonne of Neriah setteth thee on against us*] Traducing, and slandering not the Prophet alone, but Baruch also for him.

*to deliver us into the hand*] Or, *power*. Chap. 34. 20.

*that they might put us to death and carry us away captives*] To slay some of us, and transport the rest. ver. 12. Isa. 10. 4.

V. 4. *Johanan*] Or, *John*. ver. 2.

*to dwell in the land*] Or, *to abide*. Chap. 41. 10, 13.

V. 5. *we were returned from all nations*] Those before-mentioned, Chap. 40. 11.

V. 6. *the kings daughters*] Chap. 41. 10.

*every person*] Heb. *soul*. Chap. 52. 30.

*and Jeremiah the prophet, and Baruch, &c.*] Whom they led away by force.

V. 7. *to Tahpanhes*] A citie of Egypt, so called, as some think, of Tahpanes sometime Queen of Egypt, 1 King 11. 19.

V. 9. *hide them in the clay in the brick-kiln, which is at the entry of Pharaohs house*] Or, *doore*. Chap. 36. 10. Signifying thereby, that Nebuchadnezzar should come even to Pharaohs court-gate; where his brick-kilns were for buildings. ver. 10.

V. 10. *my servant*] Chap. 25. 9.

V. 11. *deliver such as are for death, to death, &c.*] That they might perish all by such means as God hath appointed, Chap. 15. 2. & 42. 17. Zech. 11. 9.

V. 12. *I will kindle a fire*] Chap. 17. 27.

*in the houses of the gods of Egypt*] Exod. 12. 12. Isa. 19. 1. Chap. 46. 25. Ezek. 30. 23.

*he shall burn them, and carry them away captives*] Some of their idols that are of wood, or the like combustible matter, he shall burn; others of them being of richer and more sumptuous materials, he shall carry away as captive, among other spoils, in token of conquest, Isa. 46. 2. Chap. 48. 7. See ver. 3.

*as a shepherd putteth on his garment*] As speedily and as easily, as a shepherd casteth on his coat, to lead out his sheep.

*he shall go forth from thence in peace*] Or, *depart*. (as Chap. 29. 2.) In safetie, without hurt, or losse, 2 Sam. 3. 22, 23. Or, quietly: the Egyptians not being able to stirre against him, or to pursue and impeach him in his passage, Exod. 11. 7. Psal. 78. 53.

V. 13. *the images*] Heb. *statues*; or, standing images. Mic. 5. 13.

*of Bethshemesh*] Or, *the house of the Sunne*. Chap. 7. 18. & 44. 17. A citie famous for idolatrie in the worship of the Sunne: called also On, Gen. 41. 45.

*that is in the land of Egypt*] This is added, to distinguish it from another citie of the same name in the land of Judah, Josh. 15. 10. 1 Sam. 6. 12.

*the houses, &c.*] Ver. 12.

## CHAP. XLIII.

Ver. 1. *The word that came, &c.*] See Chap. 1. 2, 4. *which dwell at Migdol*] A strong Citie, or Fort, in the territory of Bethshemesh. Exod. 14. 2. so were the rest here mentioned: but no hold so strong, that can secure against Gods hand.

*at Tahpanhes*] Of this see Chap. 43. 7.

*at Noph*] Of this Isa. 19. 13. Ezek. 30. 13.

*in the Countrey of Pathros*] Another region of Egypt, that had its name from one of Mizraims posteritie. Gen. 10. 14. of which Isa. 11. 11. Ezek. 29. 14. & 30. 14.

V. 2. *they are a desolation*] Or, *desolate*. Chap. 27. 17.

*no man dwelleth therein*] Chap. 4. 7, 29.

V. 3. *to provoke me to anger*] Chap. 7. 18.

*they went to burn incense, &c.*] Chap. 19. 4.

V. 4. *rising early and sending*] Went from me, and left me, to go after strange gods, and serve them. Chap. 7. 25. & 25. 3. & 26. 5. & 29. 19. & 32. 33.

V. 6. *my fury and mine anger was poured forth*] He mindeth them of Gods judgements on Judah and Jerusalem for their idolatry, Chap. 42. 18. to make them by their example the more wary. So Nehem. 13. 18. Chap. 7. 12. Dan. 5. 22, 23. Zech. 1. 5, 6.

*as at this day*] Or, *at this day appeareth*. Chap. 25. 18.

V. 7. *commit ye this great evil against your souls*] Num. 16. 38. Chap. 7. 19.

*out of Judah*] Heb. *out of the midst of*. Chap. 5. 16.

V. 8. *with the works of your hands*] With your idols. Chap. 25. 6, 7.

*be a curse*] Chap. 42. 18.

V. 9. *Have ye forgotten the wickednesse*] Heb. *wickednesses* or, *punishments*: as Gen. 4. 13.

*of the kings of Judah, &c.*] He mentioneth the rather their Kings



Kings and Queens; to shew, that, considering how the greatest had imitated, the meaner sort had no reason to look to escape, if they committed the like wickedness. So Nehem. 13. 26, 27.

V. 10. *They are not humbled* ] Heb. *contrite*. Isai. 57. 15.

V. 11. *I will set my face against you for evil* ] God would set his face against them, purposely to destroy them: Chap. 21. 10. Amos 9. 4. as they had set their faces, to go into Egypt purposely against his expresse command to the contrary. Chap. 42. 15. vers. 12. See Levit. 20. 5. Psal. 34. 16.

V. 12. *the remnant of Judah* ] Those all that are in Egypt; Vers. 12. some few onely excepted. Vers. 14. 28.

*have set their faces to go into the land of Egypt* ] That have fixed their resolutions to go into Egypt; or, are of set purpose already gone thither. Chap. 42. 15. so excepting those, that were carryed thither against their wils, as Jeremiah, Baruch, and some others. Chap. 43. 6.

*and full* ] Or, *die*. Psal. 63. 10.

*consumed by the sword, &c.* ] Chap. 42. 17.

*from the least even unto the greatest* ] Chap. 42. 1, 8.

*they shall be an execration* ] Vers. 8.

V. 13. *I will punish* ] Heb. *visit*. Chap. 11. 22. & 12. 21.

*them that dwell in the land of Egypt* ] Those Jewes. Vers. 1.

*punished Jerusalem* ] Heb. *visited*. Vers. 6.

V. 14. *to the which they have a desire to return* ] Or, *set their mind on*. Heb. *lift up their soul*. Chap. 22. 27. Hof. 4. 8.

*but such as shall escape* ] Or, *save some, that shall escape*. which shall be a very few. Vers. 28.

V. 15. *answered Jeremiah, saying* ] By some of their women. See vers. 19.

V. 16. *we will not hearken unto thee* ] Chap. 6. 16, 17.

V. 17. *we will certainly do* ] Heb. *doing do*. Chap. 22. 4.

*whatsoever thing goeth forth out of our own mouth* ] Whatsoever we have resolved upon, and by solemn vow bound our selves to. Vers. 25. Jud. 11. 36.

*unto the Queen of heaven* ] Or, *frame of heaven*. See Chap. 7. 18. Not unlike the popish Idolatry in the worship of the Virgin Mary, whom they call the *Queen of heaven*.

*for then had we plenty of victuals* ] Heb. *bread*. 1 King. 4. 22. Nehem. 5. 18. Ezek. 16. 49. The usuall argument of Idolaters and superstitious persons; esteeming religion by their belly; and ascribing Gods works of dearth and plenty, sicknesse and health unto their idols, and their service or neglect of them. Isa. 48. 5.

*and saw no evil* ] Or, *felt*. or, *indured*. as Chap. 5. 12. & 42. 14.

V. 19. *when we burnt incense, &c.* ] Chap. 7. 18.

*to worship her* ] Heb. *to make her an idol*.

*without our men* ] Or, *husbands*. as Gen. 3. 16. They deemed their husbands approbation of what they did, to be warrant sufficient for them to do it.

V. 21. *did not the LORD remember them* ] He remembred them, after they were past and gone; 2 King. 23. 26. when yee thought he had forgotten them. Hof. 7. 2.

*came it not into his mind* ] Heb. *ascended upon his heart*. Chap. 19. 5.

V. 22. *the LORD could no longer bear* ] 2 Chron. 36. 16.

*your land a desolation* ] Vers. 2.

*and a curse* ] Chap. 26. 6.

*as at this day* ] Vers. 6.

V. 23. *you have burnt incense* ] To idols. vers. 19.

*as at this day* ] Vers. 22.

V. 25. *have both spoken with your mouths, and fulfilled with your hand* ] Committed a double evill; in making wicked vowes, and in making them good. vers. 17.

*We will surely perform our vowes* ] *doing do*. vers. 12.

*ye will surely accomplish* ] Heb. *establishing* *establish*.

*surely perform* ] Heb. *doing do*.

V. 26. *that dwell* ] Or, *abide*. Chap. 42. 10.

*my name shall no more be named in the mouth of any, &c.* ] I will destroy them all; that my name may not be mentioned by those who have so horribly profaned it. God choosing rather not to have his name mentioned at all, nor to have any service at all done him, then to have either done by such. Psal. 50. 16. Ezek. 20. 39. Mal. 1. 9, 10. Luk. 6. 46. See Chap. 3. 2. & 5. 2.

V. 27. *I will watch over them for evil* ] As one that lyeth in wait, to do a man a shrewd turn. Psal. 56. 6. Chap. 1. 12. & 20. 10. & 21. 10. & 31. 28. & 39. 16.

V. 28. *a small number that escape the sword* ] Heb. *men of number*; such as may soon be numbred; as Deut. 4. 27. Isai. 10. 19. Thus God hath yet a perpetuall care of his, though never so few, wheresoever scattered: Ezek. 11. 16. and in his due time will bring them back. Isai. 27. 13.

*all the remnant* ] Vers. 14.

*whose words shall stand* ] Shall be fulfilled and made good. Vers. 29. Psal. 33. 11.

*mine or theirs* ] Heb. *from me, or from them*.

V. 29. *I will punish* ] Or, *visit*. vers. 13.

*my words shall surely stand* ] Heb. *standing stand*. vers. 28.

V. 30. *I will give Pharaoh-hophra* ] He pointeth to the means whereby this judgement should be effected: at least, foretelleth,

what should fore-go it, and make way for it, to give the more assurance of it.

*into the hand* ] Or, *power*. Chap. 34. 20, 21.

*of his enemies* ] Of Amasis, and those that conspired with him against Hophra, or Apries; as some out of Herodotus, lib. 2. Or, of Nebuchadnezzar, and his forces; who having subdued the Moabites and Ammonites, invaded Egypt, slew their king, spoiled the country, and carried those Jewes away to Babylon; as others from Josephus Antiq. lib. 7. cap. 11. Chap. 46. 13, 26. Ezek. 28. 19. & 30. 10, 11.

*into the hand* ] Or, *power*. as before.

*that seek his life* ] Heb. *soul*. Chap. 34. 20.

*I gave Zedekiah* ] Chap. 39. 5.

*that sought his life* ] Heb. *soul*. as before.

## C H A P. XLV.

Vers. 1. **B**aruch ] The Prophets Scribe. Chap. 36. 4, 26.

*when he had written these words* ] Not those next before mentioned; but those formerly by God appointed to be gathered together and written in one volume. Chap. 36. 4, 18.

V. 3. *The LORD hath added griefe to my sorrow* ] Exercised me with grief upon grief. Psal. 69. 27. Spoken by him in likelihood, in regard of further trouble, which he feared would befall him by occasion of that employment. See Chap. 36. 19, 26.

*I fainted in my sighing* ] Psal. 6. 6.

*I find no rest* ] Lam. 1. 3.

V. 4. *that which I have built will I break down, &c.* ] God is minded, not to spare his own peculiar plantations; such as were Jerusalem and the Jewish State. Psal. 80. 8-15. Isai. 5. 6-8. & 37. 26.

*this whole land* ] Whereof thou art but one, and one of the smallest and meanest, limme.

V. 5. *seekest thou great things* ] Honour and credit; or a prosperous and peaceable estate; dost thou desire and require to stand and live quietly at thine ease, when all is going to wrack and ruine?

*I will bring evill upon all flesh* ] Upon this whole Nation. vers. 4. Chap. 12. 12. Or, upon all the nations in the world. Chap. 25. 15, 31. See Chap. 32. 27.

*thy life will I give unto thee for a prey* ] Suffice thee it well may, that thou escapest with thy life. Heb. *soul*. See Chap. 21. 9. & 39. 18.

*in all places whither thou goest* ] I will secure thee, whatsoever shall become of thee, and whithersoever thou shalt be hurried. Ezek. 11. 16.

## C H A P. XLVI.

Vers. 1. **T**he word of the LORD which came, &c. ] See Chap. 1. 2, 4.

*against the Gentiles* ] Divers nations; mentioned in the four Chapters next ensuing.

V. 2. *against Egypt, against the army of Pharaoh-necho, &c.* ] Or, *Concerning Egypt, and concerning the army, &c.* as Esther 3. 2. Psal. 91. 11.

*which was by the river Euphrates* ] 2 King. 23. 29. 2 Chron. 35. 20.

*king of Babylon smote* ] 2 King. 24. 7.

V. 3. *Order ye* ] Or, *Make ready*: or, *Weld*. 1 Chron. 12. 8.

*the buckler and shield* ] Make warlike preparations against the Chaldeans, that come to invade you. Psal. 35. 23. Isai. 22. 6.

V. 4. *Harnesse the horses* ] Heb. *Bind*. 1 King. 18. 44. gird and saddle them.

V. 5. *Wherefore have I seen* ] This he speaketh, as beholding in a vision their affrightment, flight and shamefull discomfiture. Chap. 30. 6. Or, *do I see*.

*their mighty ones are beaten down* ] Heb. *broken in pieces*. Mic. 1. 7.

*are fled apace* ] Heb. *fled a flight*.

*fear was round about* ] Chap. 6. 25. & 20. 3.

V. 6. *Let not the swift flee away* ] Or, *The swift shall not flee away*: shall not escape by flight. Chap. 25. 35. Amos 2. 14.

*nor the mighty man escape* ] Or, *nor shall the mighty man escape*: save himself by his might. Psal. 33. 16, 17.

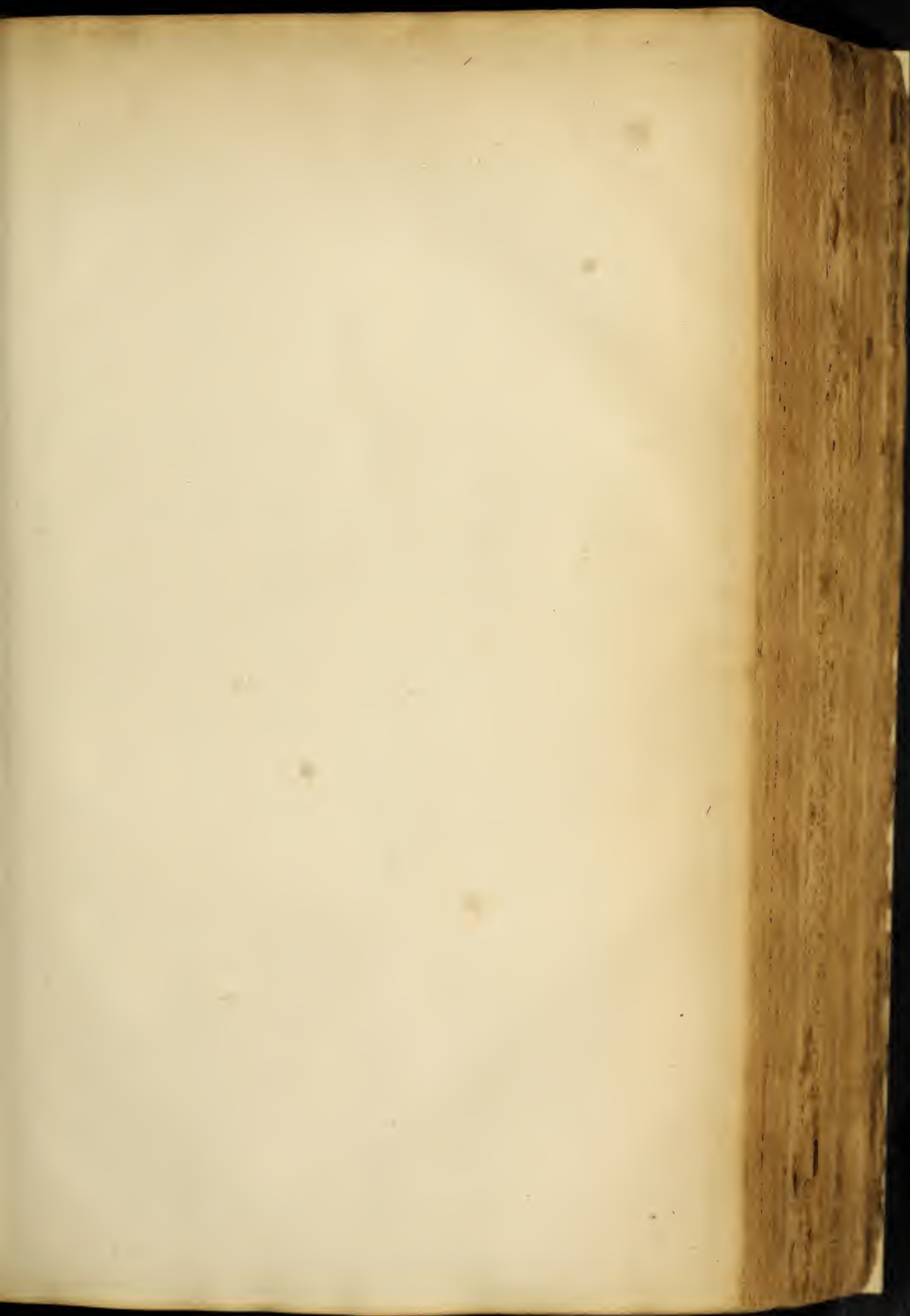
*fall toward the north* ] Being overthrown by the Chaldeans. Vers. 10. out of their own country, in a land more northward.

Vers. 2. *by the river Euphrates* ] Heb. *hand* (that is, side, or bank; Josh. 15. 46.) *of the river*.

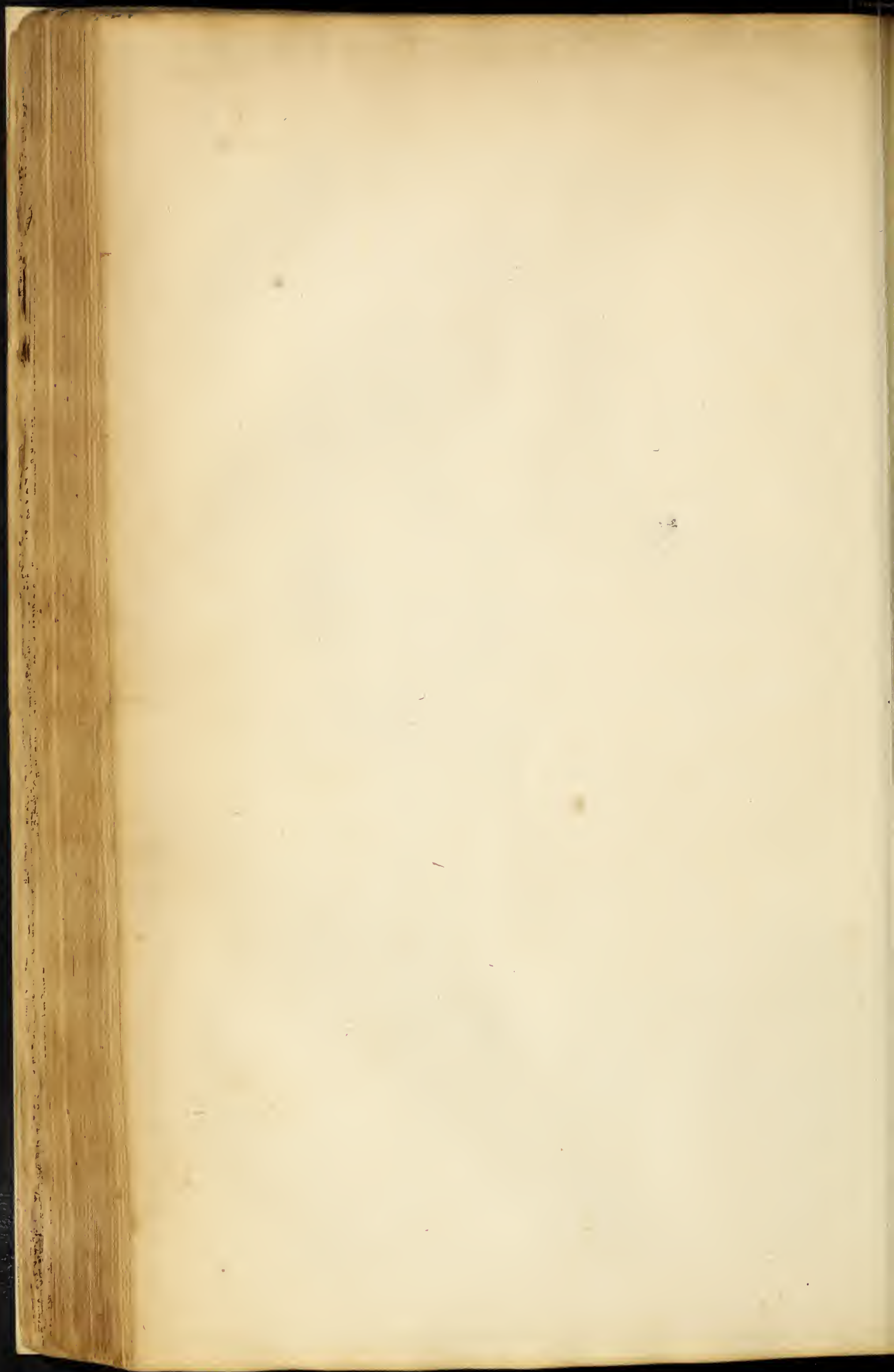
V. 7. *Who is this that cometh up as a flood* ] He derideth the Egyptians vaunting and vain confidence; that thought to overflow all countries far and neer, as the river Nilus swelling up used to do theirs. Is. 8. 7. & 59. 19. Chap. 49. 19.

V. 8. *I will destroy the citie* ] The Citie Charchemish. Vers. 2.











V. 9. *the Ethiopians*] Heb. *Cush*. Isa. 18. 1. People of Africa, that served under Pharaoh; of whose original, see Gen. 10. 6.

*the Libyans*] Heb. *Put*. 1 Chron. 1. 6.

*the Lydians*] Isa. 66. 19.

*bend the bow*] Heb. *trac'd*. Chap. 50. 14, 29.

V. 10. *a day of vengeance*] Isa. 61. 2. & 63. 4. Chap. 51. 6.

*the sword shall devour, &c.*] Isa. 34. 6.

*hath a sacrifice*] A great solemn slaughter of the Egyptians and their assistants: the slaughter of Gods obstinate enemies being as pleasing to him as any sacrifice. Isa. 34. 6.

*in the north-country*] Ver. 6.

*by the river Euphrates*] At Carchemish; which the Egyptian King went to take. 2 King. 23. 29. ver. 1. 8.

V. 11. *Go up into Gilead*] Or, *unto Gilead*. where the most sovereign balm for wounds was. Chap. 8. 22. & 51. 8.

*O virgin, the daughter of Egypt*] A Virgin, as yet unconquered: or, as the name is usually given to other great States; thou that art fair and beautiful, and primest thy self, as a young maiden, in the goodness of thine estate. Isa. 47. 1. ver. 20.

*in vain shalt thou use many medicines*] Heb. *multiply medicines*. as Chap. 2. 22. No medicine shall avail thee against the stroke of Gods hand. Chap. 51. 8, 9. Ezek. 30. 21.

*thou shalt not be cured*] Heb. *no cure shall be unto thee*. Chap. 30. 13.

*the mighty man hath stumbled against the mighty*] One against another: as is usual in confusion and flight. Chap. 13. 14. Ver. 16. Or, one upon another; their carcasses lying on heaps in the field, as is usual after a great slaughter. Judg. 15. 16. Ver. 10.

V. 13. *how Nebuchadnezzar, &c.*] Isa. 19. Ezek. 29. & 30. 32. Chap. 44. 30.

V. 14. *publish in Migdol, &c.*] In all parts of it. Chap. 44. 1. in Migdol, to the east; Tahpanhes, to the North; Noph, to the South: for as for the Western part, that lay out of the Chaldeans way.

*the sword shall devour round about thee*] All thy neighbouring Nations; and so cleared the passage to thee. 2 King. 24. 7.

V. 15. *thy valiant men sweep away*] Put to flight and cut off: A metaphor taken from a violent showre, that beateh down; or a strong stream, that beareth down, and carryeth all away without resistance before it. Jud. 5. 21. Prov. 28. 3.

*they stood not*] Or, *could not stand*. Josh. 21. 44.

*because the LORD did drive them*] And who is able to stand before him? Exod. 14. 25. Psal. 76. 7.

V. 16. *He made many to fall*, Heb. *multiplied the faller*: as ver. 11.

*one fell upon another*] Heb. *a man on his fellow*. Levit. 26. 37. Chap. 19. 9. & 36. 16. See ver. 12.

*they said, Arise, and let us go again to our own people, &c.*] They of other Nations, that assisted the Egyptians: repenting of their undertakings, when they perceived the issue of them: as Chap. 51. 9.

*from the oppressing sword*] Of the Chaldean king, that destroyeth all before it. See Chap. 25. 38. & 50. 16.

V. 17. *They did cry there*] At Carchemish. ver. 2.

*Pharaoh king of Egypt is but a noise*] Or, *vanity*. Chap. 48. 45. He is a man of words; one that promiseth, or threatneth much, but performeth nothing: Or, he is wasted, and utterly ruined.

*he hath passed the time appointed*] Let slip his opportunities; or the fit season for warre.

V. 18. *whose name is the LORD of hosts*] Isa. 47. 4. & 48. 2. Chap. 48. 15.

*as Tabor is among the mountains, and as Carmel by the sea, so shall he come*] Or, *it come*. As sure as these two mountains stand and keep their severall stations; so sure shall what I threaten, come to passe. Or, Nebuchadnezzar shall come to subdue and bring under all before him, as Tabor doth advance it self above, and overlook, the lesser hills and lower grounds; and Carmel the sea neer unto it. Jud. 4. 6, 14. 1 King. 18. 42, 43.

V. 19. *dwelling in Egypt*] That seemest there to have a sure seat of abode. as Chap. 10. 17. & 21. 13.

*furnish thy self to go into captivity*] Heb. *make thee instruments of captivity*: or, *captivity furnishure*. Ezek. 12. 3.

*Noph shall be waste*] Or, *Memphis*. Chap. 44. 1.

*desolate without an inhabitant*] Chap. 9. 10.

V. 20. *Egypt is like a very fair heifer*] A goodly State, not enured to the yoke of subjection. Hos. 10. 11.

*out of the north*] From Chaldea. Chap. 1. 14. & 4. 6. & 6. 1.

V. 21. *in the midst of her*] Or, *within her*. Isa. 5. 18.

*like fatted bullocks*] Heb. *bullocks of the stall*. Mal. 4. 2. Mighty and lully; likely to perform what they undertake.

*for*] Or, *but*. Psal. 118. 17. Psal. 22. 12.

*they did not stand*] Or, *could not*. Ver. 15.

*the day of their calamity was come*] Chap. 50. 27.

V. 22. *The voice thereof shall go like a serpent*] Or, *Her voice*. To wit, of Egypt: she shall then speak lowly and submissely; or, shall be scarce able to speak for fear; Isa. 29. 4. not bellow aloud,

like an heifer; Isa. 51. 5. or like a bull; Chap. 50. 11. as formerly she had wont to do.

*for*] Or, *when*. as Gen. 4. 12.

*they shall march with an army*] Her enemies the Chaldeans. Ver. 13.

*come against her with axes, &c.*] See Chap. 22. 7.

V. 23. *They shall cut down her forest*] The multitude of her men of warre and mighty ones. Isa. 10. 18.

*it cannot be searched*] 2 Chron. 4. 18.

*because they are, &c.*] Or, *though they be*. as Josh. 17. 18.

*are invulnerable*] Heb. *there is no number of them*.

V. 24. *into the hand*] Or, *power*. ver. 26.

*the people of the north*] Ver. 20.

V. 25. *I will punish*] Heb. *visit*. Chap. 36. 61.

*the multitude of No*] Or, *nourisher*. Heb. *Amon*. of No, of Alexandria; that populous Citie. Nahum 3. 8. so is the word *Amon* used. Chap. 52. 15.

*with their gods*] Exod. 12. 12. Chap. 43. 12.

*and their kings*] Princes and rulers. Chap. 50. 41. & 51. 28.

*all them that trust in him*] Among the rest; those Jewes that

seek to him, and rely on him, for succour. Isa. 30. 1, 2. & 31. 1.

Chap. 44. 12-14.

V. 26. *I will deliver them*] Chap. 44. 30.

*into the hand*] Or, *power*. Chap. 34. 20.

*that seek their lives*] Heb. *soul*. Chap. 34. 20, 21. so again and again afterward.

*afterwards it shall be inhabited*] Heb. *dwell*: or, *inhabit*. Chap. 50. 39. After the space of fortie years shall Egypt be restored.

Isa. 19. 22. Ezek. 29. 13.

*as in the days of old*] Heb. *antiquity*. Lam. 1. 7.

V. 27. *feare not thou, &c.*] Isa. 41. 13. & 43. 5. & 44. 2. Chap.

30. 10. Thus God still comforteth those of his, that were abroad in captivitee, and those few of them that remained in Egypt; for he never forsaketh his. Psal. 9. 10. & 94. 14.

*I will save thee from afarre off*] Or, *save and bring thee from a farre country*. as Isa. 38. 17. Or, *bring thee safe from afarre*. as

Act. 23. 24.

*I will not make a full end of thee*] Chap. 30. 11.

*but correct thee in measure*] Heb. *judgement*. Chap. 10. 24.

*yet will I not, &c.*] Or, *not utterly cut thee off*.

*leave thee wholly unpunished*] Heb. *acquitting acquite*. Chap. 30. 11.

## CHAP. XLVII.

Ver. 1. *The word, &c.*] See Chap. 1. 2, 4.

*against the Philistines*] Isa. 14. 29. Chap. 25. 20.

Ezek. 25. 15. Amos 1. 6. Zeph. 2. 4, 5.

*before that*] So that the ruine of that State was foretold by the Prophet, while it was yet in a prosperous, and flourishing condition, before it was impaired by any notable losse.

*Pharaoh*] Nechoh in likelihood; in his expedition against the Assyrians, 2 King. 23. 29.

*smote Gaza*] Heb. *Azzah*. a strong citie of the Philistines; Jud. 16. 1.

V. 2. *waters rise up out of the north*] The Chaldeans break in as a land-flood, surrounding all; Isa. 8. 7. & 59. 19. from their own country, lying north of Palestine: Isa. 14. 21. Chap. 46. 20.

*all that is therein*] Heb. *the fulnesse thereof*. Psal. 24. 1.

V. 3. *of his strong horses*] Chap. 8. 16. & 50. 11.

*at the rustling of his chariots*] Or, *rustling*. Isa. 17. 12. Or, *rattling*. Nahum 3. 2.

*the fathers shall not look back to their children*] Extreamitie of fear shall overwhelm affection: their hearts shall so fail them, that every one shall be glad to shift for himself: as Chap. 16. 6, 7. and 49. 5.

V. 4. *to cut off from Tyrus and Zidon*] Which being of the posteritie of Canaan the sonne of Cham, and bordering on the Philistines, Josh. 19. 29. were on all occasions ready to assist them.

*the remnant of the country*] Heb. *the isle*. Isa. 20. 6. & 42. 15. Chap. 2. 10.

*of Caphtor*] Which coming also of the same race with the Philistines, dwelt neer unto them; possessing sometime the country thereabout even unto Gaza; Deut. 2. 23. and, as may seem, having sometime subdued the Philistines, Amos 9. 7. but were now in confederacie with them; and like to fare as they did. Some suppose them to be put here for the Philistines, called the remnant of them, because descended from them, or left by them, when they over-ranne their country, and carried many of them away captive: but they seem rather distinct, as the other places here mentioned: and that they are called the remnant of that land,

either because the Egyptians had made spoil of them before-time, when they invaded the Philistines country; ver. 1. or because the Chaldeans had begun with them, ere they fell upon the Philistines country. See the like Chap. 25. 20.

V. 5. *Baldnesse is come upon, &c.*] Signs of sorrow and mourning: of which see Chap. 16. 6, 7. & 41. 5. & 48. 37. Ezek. 3. 18.

*Gaza*] Ver. 1.

*Ashkelon*] A chief citie of the Philistines, 1 Sam. 6. 17. 2 Sam. 1. 20.



*how long wilt thou cut thy self*] Levit. 19. 28. Chap. 16. 6.  
 V. 6. *O thou sword of the LORD, &c.*] The Prophets lamentation, bemoaning the havock of men made by the sword, ranging to and fro so long together: and supplication for a stay.  
*put up thy self into thy scabbard*] Heb. *gather thy self*. or, *betake thy self* (as Exod. 9. 19. Num. 11. 30.) *unto thy scabbard*.  
*and be still*] Heb. *be silent*. Psal. 4. 4. Isa. 23. 2.  
 V. 7. *How can it be quiet, &c.*] Heb. *how canst thou*. as Ezek. 31. 10. An answer to the Prophets suit. Or his own replie, as recalling himself. It cannot stay, till Gods work be done, and his will and word fulfilled.  
*against Ashkelon*] Ver. 5.  
*against the sea-shore*] The Philistines: whose countrey coasted on the midland sea. Josh. 15. 46, 47.

## C H A P. XLVIII

Ver. 1. **A** *Gainst Moab*] Isa. 15. & 16. Ezek. 25. 9. Amos 2. 1. *Woe unto Nebo*] A citie of Moab. Isa. 15. 2.  
*Kiriathaim*] Another, sometime belonging to the Reubenites, Josh. 13. 19.  
*Misgab*] Or, *the high-place*. Or, the citie of *the high-place*. as ver. 8. Otherwise called Bamoth, Num. 21. 20. and Sela, Isa. 16. 1.  
 V. 2. *There shall be no more praise of Moab, &c.*] Or, *There shall be no more vaunting of Moab in Heshbon*. Or, *Moab shall vaunt no more of Heshbon*. Or, *as for Heshbon, they have devised evil against it*. An allusion to the name of Heshbon in the originall: like some other, Isa. 15. 9. Mic. 1. 10. See Isa. 15. 4.  
*come, &c.*] The words of the Chaldeans encouraging one another: as Chap. 6. 4, 5.  
*let us cut it off from being a nation*] Psal. 83. 4. Ver. 42.  
*thou shalt be cut down*] Or, *be brought to silence*. Psal. 31. 17, 18.  
*O Madmen*] Isa. 25. 10.  
*the sword shall pursue thee*] Heb. *go after thee*. Chap. 42. 16. and 49. 37.  
 V. 3. *from Horonaim*] A citie of Moab; whence Sanballat was, or whereof he was sometime governour, Nehem. 2. 10.  
*great destruction*] Chap. 50. 22. & 51. 54.  
 V. 4. *Moab is destroyed*] Heb. *broken*. Chap. 22. 20.  
 V. 5. *in the going up of Luhith*] Up and down, all along the way, that the Moabites flie from the Chaldeans, shall be nothing but weeping, Isa. 15. 5.  
*continually weeping shall go up*] Heb. *weeping with weeping*. Isa. 16. 9.  
*in the going down of Horonaim*] Ver. 3.  
 V. 6. *save your lives*] Heb. *soul*. Chap. 51. 6.  
*be like the heath in the wilderness*] Or, *a naked tree in the wilderness*. Betake your selves to the wilderness, Psal. 55. 7. Or, be as bare and as vile as the heath that groweth there: or, like a naked tree, that standeth alone there without shelter, stript of all gracefull furniture, and exposed to all winds and weathers. See Chap. 17. 6.  
 V. 7. *thou hast trusted in thy works*] Thine idols, Psal. 115. 3. Chap. 32. 30. or, thy possessions, 1 Sam. 25. 2. or, thy fortifications. ver. 18. 41.  
*Chemosh*] Thy chief idoll, and his maintainers: whom in vain therefore he should seek to, Isa. 15. 2. Ver. 13. 46. Num. 21. 29. 1 King. 11. 7, 33.  
*shall go forth into captivity*] Or, *go into captivity*. as Chap. 15. 1, 2. Isa. 46. 2. Chap. 43. 12.  
*with his priests and his princes*] Chap. 49. 3.  
 V. 8. *the spoiler*] The King of Babylon, Chap. 6. 26.  
*the valley also shall perish, &c.*] The cities situate in the vale and in the plain, as well as on hills and higher grounds. ver. 1.  
 V. 9. *Give wings unto Moab*] Psal. 55. 6.  
*shall be desolate*] Heb. *desolation*. Chap. 44. 2, 22.  
 V. 10. *Cursed be he that doth the work of the LORD*] In destroying the Moabites, and doing execution upon them: which God had given in charge, as that on Amalek to Saul, 1 Sam. 15. and would have done to the purpose. See Chap. 50. 25.  
*deceitfully*] Or, *negligently*; or, *slackly*. Pro. 10. 4. & 12. 24.  
 V. 11. *he hath settled on his lees, and hath not been emptied from vessel to vessel*] He hath not been stirred or removed, as Israel hath been: but hath lived long at ease, as wine settled on its lees.  
*his taste remained in him*] Heb. *stood*. Eccl. 1. 4. He retaineth still his state, his dignitie, his strength, his wealth; and withall his pride, his presumption, his securitie, his impietie, his impurity. Psal. 55. 19. Zeph. 1. 12. Ver. 26. 29.  
 V. 12. *I will send unto him wanderers that shall cause him to wander*] The Chaldeans; that shall come from farre, and drive him out of his countrey.  
*shall empty his vessels, and break their bottles*] Depopulate his cities, Chap. 51. 34. and break them like earthen bottles, Isa. 30. 14. Psal. 2. 9. Chap. 19. 10, 11.  
 V. 13. *Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el*] Because he shall be no more able to de-

liver him; then the golden calf at Bethel, 1 King. 12. 39. was able to deliver Israel. ver. 7. Isa. 15. 2. & 16. 12.

V. 15. *gone up out of her cities*] Or, *is departed from them*. as Chap. 37. 5. hath left them, Chap. 4. 29. Ver. 28.  
*his chosen young men*] Heb. *the choyce of his young men*. as Exod.

15. 4.  
*gone down to the slaughter*] Isa. 34. 7.  
*whose name is the LORD of hosts*] Chap. 46. 18. & 51. 57.

V. 16. *The calamitie of Moab is neare*] Isa. 13. 22.  
*his affliction hasteth*] Mal. 3. 5. 2 Pet. 2. 1, 3.

V. 17. *How is the strong staff broken, and the beautifull rod*] Heb. *staff of strength, and rod of beautie*. See Ezek. 19. 12, 14. How are they destroyed, for all their strength, and their state, that they gloried in, and trusted so much to? Ezek. 19. 11.

V. 18. *Thou daughter that dost inhabite Dibon*] Thou goodly citie, like a beautifull damsell. See Chap. 46. 11. and of Dibon, Num. 21. 30.

*come down*] Isa. 47. 1. Chap. 13. 18.  
*sit in thirst*] Not in thy fat soil, and well-watered plains, as formerly, Num. 21. 13, 14, 20. & 22. 1. See Chap. 2. 25.  
*the spoiler of Moab*] Ver. 8.

V. 19. *O inhabitant*] Heb. *inhabiteesse*. Chap. 10. 17. and 22. 23. & 51. 35.

*of Aroer*] Of this citie, see Deut. 2. 36. & 3. 12.  
*aske him that fleeth, &c.*] Enquire of every passenger, man or woman; as persons full of fear use to do. 1 Sam. 4. 13, 14.

*What is done*] What is the matter, that ye flie thus? Or, *How do things go abroad?*

V. 20. *Moab is confounded, &c.*] Their answer, that flie, or passe by.

*it is broken down*] Ver. 4.

*howl and crie*] Isa. 16. 7.

*tell ye it in Arnon*] Num. 21. 13.

V. 21. *upon Holon, &c.*] Cities of Moab, ver. 24.

*upon Fazarah*] Josh. 13. 18.

*upon Mephaath*] Josh. 21. 37.

V. 22. *upon Dibon*] Isa. 15. 2.

*upon Nebo*] Ver. 1.

*upon Beth-diblahaim*] Num. 33. 47.

V. 23. *upon Kiriathaim*] Ver. 1.

*upon Beth-meon*] Isa. 15. 2.

V. 24. *upon Kirioth*] Amos 2. 2.

*upon Bozrah*] Not that of Edom, Isa. 63. but another of the same name in the land of Moab; called also Bezer, Josh. 21. 36. The word signifieth a strong fort, or hold, Isaiah 25. 2. and 27. 10.

V. 25. *The horn of Moab is cut off, and his arm is broken*] His might and majestie: set forth by two expressions; the one taken from those beasts, whose force and grace is in their horns; Psal. 75. 4, 5, 10. & 89. 17. & 148. 14. Lam. 2. 3. the other from man, whose strength is in his arms, Job 22. 9. Psal. 10. 15. & 18. 34. & 37. 17. & 89. 13, 21. Ezek. 30. 21, 22.

V. 26. *Make ye him drunken*] Lay afflictions on him to the full; till he even stagger, and fall, and lye along, exposed to contempt and derision; as men in drink are wont to do. Psal. 107. 27. Chap. 25. 17, 21, 27. Gen. 9. 21.

*he magnified himself against the LORD*] Lam. 1. 9. Zeph. 2. 10.  
*shall wallow in his vomit*] Isa. 19. 14.

V. 27. *was not Israel a derision unto thee?*] Didst not thou deride him in his miserie, and rejoyce at his fall? Job 31. 29. and is it not just then, that the like now befall thee? Judg. 1. 7. Pro. 24. 17, 18.

*was he found among thieves*] Or, *as one found*. as Psal. 111. 1. Isa. 21. 8. Or, *not as one found among thieves*. the negative is wanting, but may be supplied, from the fore-going member; as Psal. 9. 18. Isa. 28. 28. Didst thou not insult over him, shout at him, and make a laughing stock of him, as if he had beene a thief taken in the manner? Chap. 2. 26.

*for since thou spakest of him*] Or, *that when*. as Chap. 42. 20.

*thou skippedst for joy*] Or, *movedst thy self*. that is, thou shookst thy head at him, in way of derision and insultation, Psal. 22. 7. Lam. 1. 8.

V. 28. *leave the cities*] Ver. 15.

*dwell in the rock*] Or, *abide*. Chap. 42. 10. Betake your selves to the ragged rocks, for shelter, and secrecie, for suretie and safeguard, Judg. 20. 45. 21. 13. Isa. 2. 19, 21.

*be like the dove that maketh her nest in the sides of the holes mouth*] Cant. 2. 14. Chap. 49. 16.

V. 29. *We have heard*] A great part of that which followeth, is found almost the same in the Prophecies of Isaiah; as the notes of direction shew.

*We have heard the pride of Moab*] Isa. 16. 6.

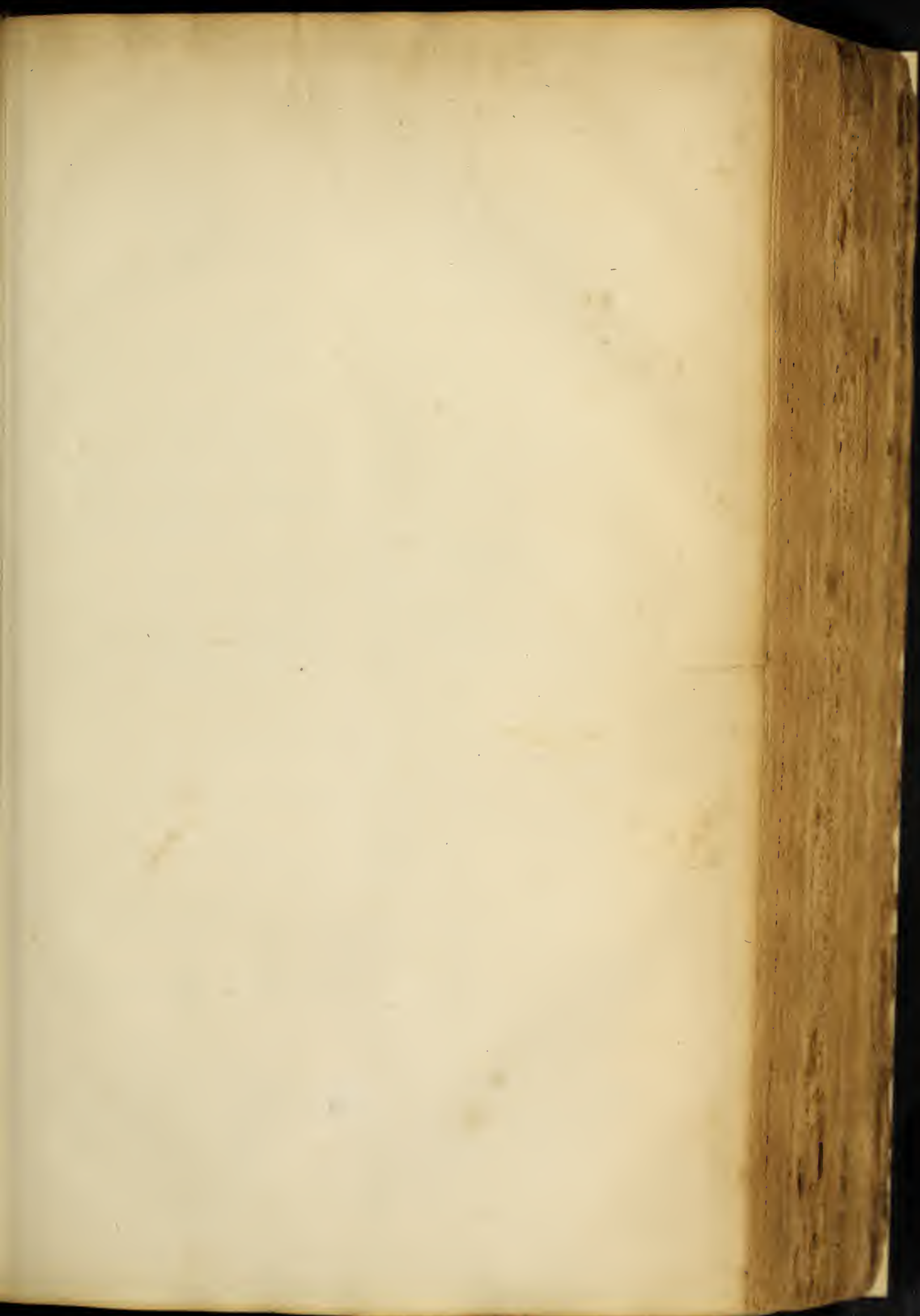
V. 30. *it shall not be so*] His vain, vauntings and menaces against me and my people, ver. 26. Zeph. 2. 8, 10. shall not take effect, Psal. 1. 4. and 33. 10, 11.

*his lies shall not so effect it*] Or, *those on whom he stayeth* (Heb. *his barres*) do not right. Chap. 50. 36.

V. 31. *Therefore will I howl for Moab*] Isa. 16. 7.

*cry out for all Moab*] Isa. 15. 5.











V. 32. *O vine of Sion*] Isa. 16.8.9.  
*I will weep for thee, with the weeping of Jazer*] Or, above, or, more than thee. as Psal. 130.6. Chap. 49.19. I will bewail thee more lamentably, then Isaiah bewailed Jazer; whose words of lamentation he here enlargeth: the rather, for that this devastation of Moab by the Chaldeans was to be much more grievous then that, which Isaiah foretold, by the Assyrians, Isa. 16.14.  
*the spoiler*] Ver. 8.18.  
V. 33. *joy and gladnesse is taken, &c.*] Isa. 16.10.  
*their shouting shall be no shouting*] The shout of the enemy breaking in upon them, Chap. 25.30. Or, the shout, that they shall make, when the enemy breaketh in upon them, shall be an other manner of cry, then that which they were wont to use in the vintage time: an out-cry, not of joy and mirth, but of terror and dread. ver. 34. Chap. 51.14. See Exod. 32.18.  
V. 34. *From the cry of Heshbon, &c.*] Isa. 15.4.  
*from Zoar, &c.*] Isa. 15.5,6.  
*unto Horonaim*] Ver. 3.  
*as an heifer of three years old*] That beginneth to low after the Bull. Isa. 15.5.  
*shall be desolate*] Heb. desolations. Chap. 51.62.  
V. 35. *I will cause to cease, &c.*] Isa. 15.2. & 16.12.  
V. 36. *mine heart shall sound, &c.*] Isa. 15.5. & 16.11.  
*like pipes*] Alluding to their custome of playing, on flutes and pipes, certain heavie and sad tunes, at funeralls, and in times of mourning, Matth. 9.23.  
*the riches that he hath gotten is perished*] Isa. 15.7.  
V. 37. *every head shall be bald*] Isa. 15.2,3. Chap. 47.5.  
*every beard clipp'd*] Heb. diminished. Ezek. 5.1,11.  
V. 38. *I have broken Moab like a vessel, wherein is no pleasure*] Chap. 22.28.  
V. 39. *turned the back*] Heb. neck. Josh. 7.8,12.  
V. 40. *he shall sue as an eagle, and shall spread his wings over Moab*] Nebuchadnezzar shall come swiftly, like an eagle flying at, and spreading his wings over, his prey, Deut. 28.49. Chap. 4.13. & 49.22. Dan. 7.4. Hof. 8.1. Hab. 1.8.  
V. 41. *Kerioth is taken*] Or, *The cities are taken*. Ver. 14. See ver. 24.  
*as the heart of a woman in her pangs*] Isa. 21.3. Chap. 49.22.24. Mic. 4.9,10.  
V. 42. *Moab shall be destroyed from being a people*] Ver. 2. Isa. 7.8.  
*because he hath magnified himself against the LORD*] Ver. 26.  
V. 43. *Fear, and the pit, and the snare, &c.*] Isa. 24.17,18.  
V. 44. *He that sleeth from the fear, shall fall into the pit, &c.*] He that escapeth one danger, shall be surpris'd with an other, 1 King. 19.17. & 20.30. Amos 5.19.  
*the year of their visitation*] Chap. 11.23. & 29.12.  
V. 45. *They that fled*] Out of the villages; or from the enemy pursuing them.  
*stood under the shadow of Heshbon*] Being a strong citie; hoping to find succour and shelter there, as in the shade against heat, or under the covert of a great tree against a storm. Eccl. 7.12. Isa. 32.2. Dan. 4.12.  
*a fire shall come forth*] Num. 21.28.  
*out of Heshbon*] That shall be surpris'd by the Chaldeans; as it was sometime by the Amorites; Num. 21.26. who shall thence surround the rest of the country. ver. 2.  
*a flame from the midst of Sihon*] Or, *from out of Sihon*. Num. 24.17.  
*shall devour the corner of Moab*] Or, *side*. Num. 34.3.  
*the crown of the head*] The King and his Peers, Num. 21.28. Isa. 1.5,6.  
*of the tumultuous ones*] The rude multitude. Isa. 16.14. & 17.12. & 22.3. Heb. children of noise. Chap. 46.17.  
V. 46. *Wo be unto thee, O Moab*] Num. 21.29.  
*the people of Chemosh*] So called of their chief idol. ver. 7.13.  
*thy sonnes are taken captives, &c.*] Heb. in captivity. ver. 7.  
V. 47. *will I bring again the captivity*] Or, *captives*. Psal. 126.1. Chap. 30.3.  
*in the latter dayes*] Heb. posteritie of dayes. Chap. 23.20. and 30.24. After a long time of desolation; principally by a spirituall restitution under the Messias. Isa. 49.6. Chap. 49.6.

## C H A P. XLIX.

Ver. 1. **C**oncerning] Or, Against, &c.  
*the Ammonites*] Heb. Sons of Ammon. Chap. 41.10.  
Who bordered upon the Moabites; and both banded with the Chaldeans against Gods people, 2 King 24.2. and are therefore joyned together, Zeph. 2.8. See more of Gods denunciation against this people, Ezek. 21.28. & 25.2. Amos 1.13.  
*Hath Israel no sonnes? hath he no heir?*] Why should the Ammonites or their King seise on the land, that I have given to my people, as if for want of heirs it were escheated unto them? Judg. 11.23,24.  
*why then doth their king, &c.*] Or, *Melchom*. The King of the Ammonites: or their idols; whom they set up in place of the

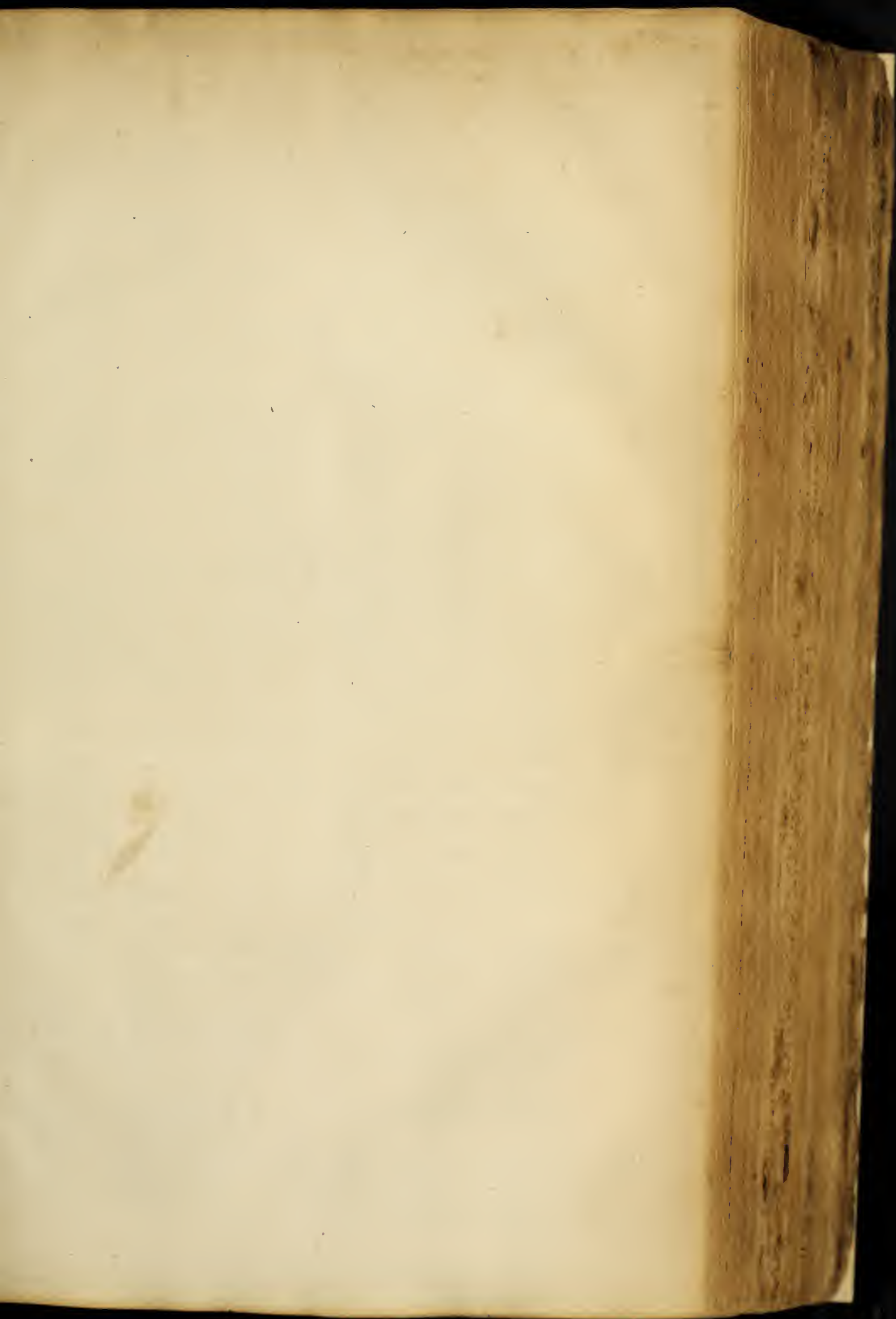
true God, in the cities of Israel, which they seise on, 1 King. 11.5. See ver. 3.  
*inherit Gad, and his people dwell in his cities*] In the land of Gilead, Amos 1.13. that lay neer unto them, Josh. 13.24,25.  
V. 2. *an alarm of warre*] Chap. 4.19. & 20.16.  
*to be heard in Rabbah*] Their chief citie, 2 Sam. 11.1. & 12.26. Amos 1.14.  
*of the Ammonites*] Heb. sonnes of Ammon. ver. 1.  
*it shall be a desolate heap*] Deut. 13.16.  
*her daughters*] The towns and villages belonging to her, Num. 21.26,33. Lam. 3.51.  
*then shall Israel be heir unto them that were his heirs*] That had seised, as lawfull heir, upon his inheritance, ver. 1.  
V. 3. *O Heshbon*] A citie belonging to Gad: but seised upon by the Moabites and Ammonites, Josh. 13.8,10. & 21.38,39.  
*At*] A citie neer to Heshbon.  
*cry ye daughters of Rabbah*] Ye women of Rabbah: as 2 Sam. 1.24. Luk. 23.28.  
*gird ye with sackcloth*] Heb. sacks. Chap. 4.8.  
*rumme to and fro by the hedges*] To hide your selves behind them; for fear.  
*their king*] Or *Melchom*. ver. 1.  
*shall go into captivity*] Or, *among the captives*. Chap. 29.1. and 30.3.  
*his priests and his princes*] Chap. 48.7.  
V. 4. *gloriest thou in the valleys*] Thy rich and fertile soil: the wealth whereof shal not avail thee in the day of Gods vengeance, Prov. 11.4. Ezek. 7.19.  
*thy flowing valley*] Or, *thy valley floweth away*. Lam. 4.9. The inhabitants of thy valleys; and all their wealth with them, shall be washed away, as with a flood, or land water; shall be walked and consumed, Chap. 48.8.  
*O backsliding daughter*] Or, *that turnest away from God*, Isa. 57.17. Chap. 31.22.  
*that trusted in her treasures*] Psal. 49.6. & 52.7. Mark. 10.24. 1 Tim. 6.17.  
*Who shall come unto me*] Chap. 21.13.  
V. 5. *from all those that be about thee*] Ver. 32.  
*ye shall be driven out every man right forth*] Not daring to stay, or look back, Gen. 19.17. Matth. 24.16,--18. Luk. 7.31,32. and 21.21.  
*none shall gather him up that wandereth*] None shall entertain them, Psal. 27.10. Mic. 4.6. Or, none shall bring them together again, to make head against the enemy, Judg. 3.13. Or, none shall look after any other to succour them, or to take them along with them in their flight; but each one seek to shift for himself, Chap. 47.3.  
V. 6. *I will bring again*] A promise of restitution; as Chap. 48.47.  
*the captivity*] Or, *captives*. Chap. 31.23.  
V. 7. *Concerning Edom*] See Isa. 21.11. Ezek. 25.12. Amos 1.11. Obad.1.  
*Is wisdom no more*] Obad.8.  
*in Teman*] A citie of Edom; so called from one of Esau posteritie, Gen. 36.15.  
V. 8. *Flee ye*] Ver. 30.  
*turn back*] Or, *they are turned back*.  
*dwell deep*] Heb. *make deep to dwell*. as Hof. 9.9. Get as deep as ye can into caves and vaults: where ye may lye hid, and be most out of sight. Judg. 6.2. 1 Sam 13.6. & 14.11.  
*inhabitants of Delan*] A citie of Arabia, neer to Idumea, Gen. 25.3. Chap. 25.23.  
*the calamitie of Esau*] Or, *Edom*. ver. 7.10. Esau and Edom; Gen. 36.8,9. as Jacob and Israel, the same, Gen. 32.28.  
V. 9. *If grape-gatherers come to thee, &c.*] Obad.5.  
*would they not leave some gleanings*] Implying that God would make an utter riddance of them.  
*they will destroy*] Or, *would have destroyed*.  
*till they have enough*] Heb. *for their sufficiency*. till they had so much as would serve their turn; but would not have taken all.  
V. 10. *I have made Esau bare*] Or, *stript Esau*. Joel 1.7. that is, the Edomites; that came of Esau, Gen. 36.1. as ver. 8. I have caused them to be clean stript of all.  
*I have uncovered his secret places*] His places of covert: his forts and strong holds, Isa. 4.6. and his hiding holes. ver. 8. Or, the secret places of his hidden treasures, Isa. 45.3. or both.  
*his seed is spoiled*] His children, Chap. 36.31.  
*his brethren*] The Moabites, Gen. 19.37,38.  
*his neighbours*] The Amalekites and the Philistines, Psal. 83.7.  
*he is not*] Edom is no more a Kingdome or a State, Psal. 37.36.  
Or, *there is not any*, to say, *Leave*, commit thine orphans and widows to me, and I will take charge of them. Though some take that ver. 11. as spoken by God, intimating, that there was none besides himself, to undertake the charge of them, Psal. 27.10.  
V. 11. *Leave thy fatherlesse children*] See the note on ver. 10.  
*I will preserve them alive*] Heb. *quicken*. Num. 31.15,18.  
*trust in me*] Or, *trust to me*. Relie upon me, as undertaking the charge of them.  
V. 12. *they whose judgement was not to drink, &c.*] I have not spared



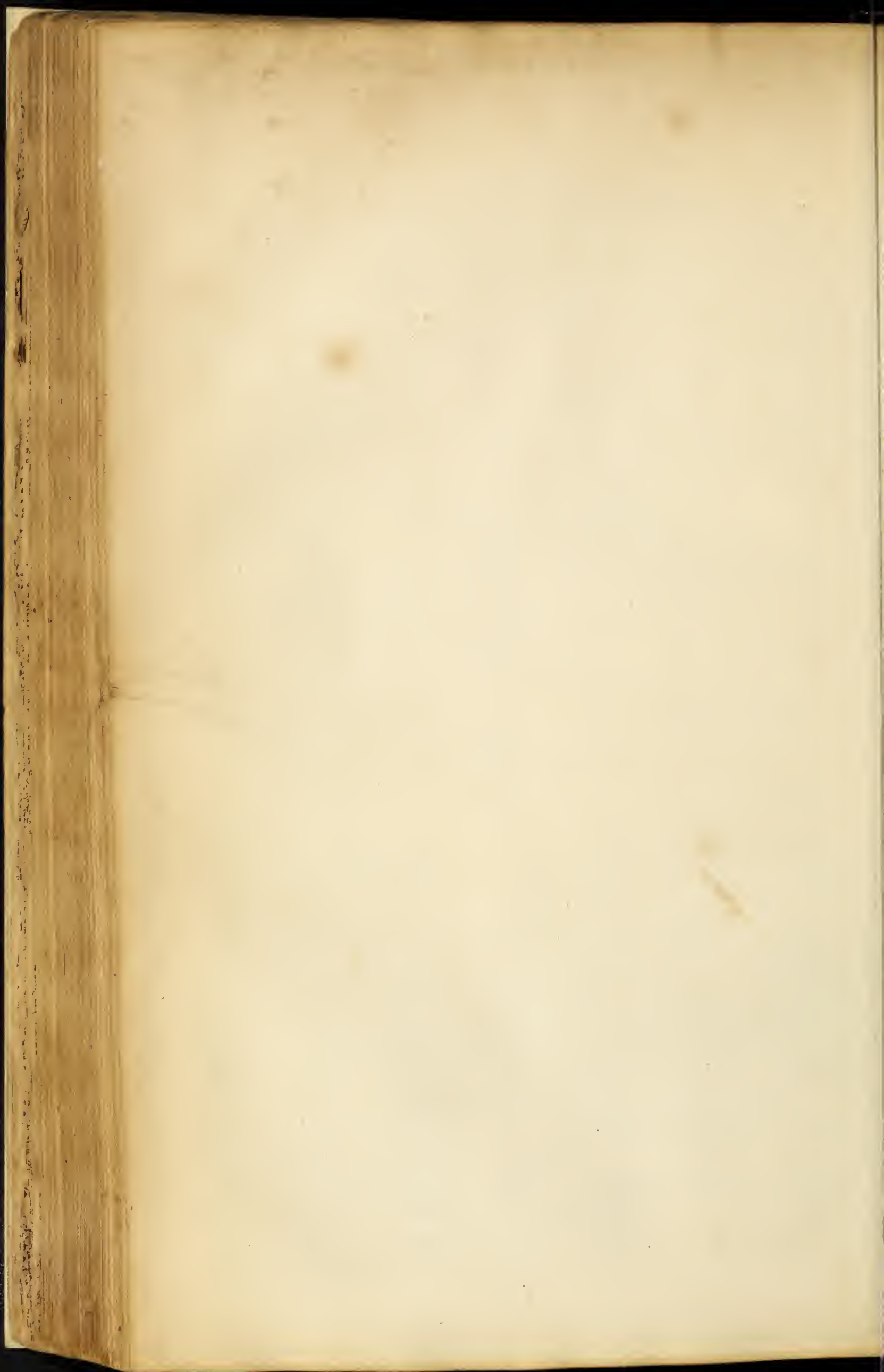
spared mine own, that have not deserved so much as you: and should I spare you? Chap. 25. 29. Obad. 16.  
*have assuredly drunken*] Heb. *drinking drunken*. Chap. 25. 28.  
*that shalt altogether go unpunished*] Heb. *acquitting be acquitted*. Chap. 46. 28.  
*thou shalt surely drinke of it*] Heb. *drinking drink*.  
 V. 13. *I have sworn by my self*] Chap. 22. 5.  
*Bozrah*] A citie of Edom, Isa. 63. 1.  
*shall become a desolation, &c.*] Chap. 42. 18. Vers. 17.  
*perpetuall wastes*] Heb. *wasts of perpetuitie*. Isa. 61. 4.  
 V. 14. *I have heard a rumour, &c.*] In a spirituall rapture, or propheticall vision. See Obad. 1.  
*an ambassadour is sent unto the heathen*] Either from God to the Chaldeans, by a secret instinct inciting them to warre upon Edom: (as Chap. 34. 22.) Or, from the Chaldeans, calling upon their confederates to assist them in that expedition. vers. 28.  
*come against her*] Against Edom.  
 V. 16. *the pride of thine heart, &c.*] Obad. 3.  
*that dwellest in the clefts of the rock*] In the tops of the high rocks and mountains, that seem inaccessible and impregnable, Gen. 36. 8, 9. Chap. 48. 28.  
*though thou shouldest make thy nest, &c.*] Obad. 4.  
*as high as the eagle*] Job 39. 27, 28.  
 V. 17. *Edom shall be a desolation*] Or, utterly desolate. vers. 13.  
*every one that goeth by it, &c.*] Chap. 50. 13.  
 V. 18. *As in the overthrow of Sodome and Gomorrah*] Or, *According to the overthrow* (Amos 4. 11.) of Sodome and Gomorrah. Gen. 19. 25. Chap. 50. 40.  
*the neighbour cities*] Adma and Zeboim, Deut. 29. 23. Hof. 11. 8.  
 V. 19. *he shall come up like a lion, &c.*] The Edomites shall come in fiercely upon my people, like the swellings of Jordan; Josh. 3. 15. 1 Chron. 12. 15. but they shall be driven back again, Isa. 59. 19. Or, Nebuchadnezzar, like a lion, Chap. 4. 7. from the fertile soil that Jordan watereth, Zech. 11. 3. having first subdued those parts; or, more violently then the risings of Jordan; Chap. 12. 5. & 51. 42. Or, like a lion, or the lions, that make up to the higher grounds from the plain, upon Jordans overflowing; Zech. 11. 3. Jer. 25. 38. shall break in upon the strong places of Edom: for I will cause him suddenly to overrunne her; Or, the Edomites to flie hastily out of their own countrey. Compare Chap. 50. 44.  
*from the swelling of Jordan*] Or, more violently then the swelling, as Isa. 2. 6. Or, *from the rich soil* (Heb. excellencie. Isa. 2. 10. Or, *pride*. Zeph. 2. 10.) of Jordan.  
*against the habitation of the strong*] Or, *habitation of strength*. Gen. 49. 24. Psal. 74. 15. Or, *strong habitation*.  
*but*] Or, *for*. Psal. 116. 13.  
*I will suddenly make him run away from her*] Or, *overrunne her*. or, *runne upon her*. as Isa. 23. 7.  
*who is a chosen man that I may appoint over her*] Or, *what choice souldiers are there* (as Rev. 17. 14.) that *I may muster against her*? Or, *one that is a choice man*, or, *whom I have made choise of*, (to wit, Nebuchadnezzar) *will I appoint* (and set on work, to fight) *against her*.  
*who will appoint me the time*] Or, *convent me in judgement*. or, *challenge me*. Job 41. 10.  
*who is that shepherd*] Prince, or Potentate. Chap. 6. 3. & 12. 10.  
 Isa. 31. 4. but alluding to a shepherd, whose flock the lion hath made some spoile of, Isa. 3. 14. Joel 2. 11. Mic. 5. 8.  
*that will stand before me*] Or, *can stand before me*. Psal. 75. 7. Nahum 1. 7. So Pro. 27. 4.  
 V. 20. *the inhabitants of Teman*] Vers. 7.  
*the least of the flock shall drive them out*] They shall not be able to resist his petty Captains; or to make head against the meaneft of his souldiers, Isa. 36. 9.  
*he shall make their habitations desolate*] The enemy; and God by him. Or, their habitation shall be made desolate: as Chap. 51. 30.  
 V. 21. *The earth is moved at the noise of their fall*] Ezek. 32. 10. Chap. 50. 46.  
*the noise thereof was heard in the Red sea*] Or, *unto* (Isa. 8. 8.) the Red sea. So called at first in likelihood from the land of Edom, which bordereth upon it, as the Idumean sea, because Edom signifieth red, Gen. 25. 30. but by the Hebrews tearmed the *reitie*, or *weedie sea*, Exod. 13. 18. in regard of the plenty of reits, or sea-weeds growing in it, being but shoalie, and especially about its banks. Implying, that the out-cry should passe through the whole countrey, even to the sea-side.  
 V. 22. *flie as the eagle, &c.*] Chap. 48. 40.  
*as the heart of a woman in her pangs*] Chap. 48. 41.  
 V. 23. *Concerning Damascus*] The head citie of Syria, Isa. 7. 8. put here for the whole countrey, Isa. 17. 1. Amos 1. 3.  
*Hamath is confounded, and Arpad*] Hamath, Num. 13. 21. and Arpad; Isa. 37. 13. two other cities, giving denomination to two other parts of the countrey.  
*they have heard evil tidings*] Of the coming of the Chaldeans.  
*they are faint-hearted*] Heb. *melted*. Isa. 14. 31. Ezek. 21. 15.  
*sorrow on the sea*] Or, *as on the sea*. Psal. 107. 25. -- 27. Or, on

those that dwell upon the sea-coast, Isa. 23. 4. yet alluding withall to the quietnesse and restlesse of the neighbouring sea, Isa. 57. 20.  
*anguish and sorrows have taken her as a woman in travail*] Psal. 48. 6. Chap. 31. 21.  
 V. 25. *How is the citie of praise*] Or, *the most renowned citie*. Chap. 51. 41.  
*not left*] But destroyed. The speech of the King or people of Syria; wondering to see so strong and so fair cities so ruined.  
*the city of my joy*] That I so much rejoiced in.  
 V. 26. *Therefore*] Or, *For*. or, *Because*. Isa. 26. 14. or, *Surely*, Jer. 5. 2.  
*her young men shall fall in her streets*] Chap. 50. 30.  
 V. 27. *I will kindle a fire in the wall of Damascus*] Amos 1. 4.  
*it shall consume the palaces*] Chap. 17. 27.  
*of Benhadad*] The King of Syria, of whom 1 King. 20. 1. by whom at first built. Or, of the King simply: their Kings being commonly called by that name: as those of Egypt by the name of Pharaoh.  
 V. 28. *Concerning Kedar*] People of Arabia; that lived most in tents, Gen. 25. 13. Psal. 120. 5. See Isa. 21. 13.  
*of Hazor*] Of which, Josh. 11. 10, 11. Judg. 4. 2.  
*Arise ye*] Vers. 14.  
*spoil the men of the east*] Isa. 11. 14. Heb. *sonnes of the East*. Job 1. 3.  
 V. 29. *their curtains*] Such as they used about their tents; or, whereof they consisted. Isa. 54. 2. Chap. 10. 20.  
*their camels*] Job 1. 3. Isa. 60. 6.  
*Fear is on every side*] Chap. 6. 25. & 46. 5.  
 V. 30. *Flee*] Vers. 8.  
*get you farre off*] Heb. *flie greatly*.  
*dwell deep*] See vers. 8.  
 V. 31. *Arise*] Vers. 28.  
*get you up unto the wealthy nation*] Or, *that is at ease*; or, *rest*. Chap. 22. 21.  
*that dwelleth without care*] Or, *securely, confidently*. Isa. 47. 8.  
*have neither gates nor barres*] But live scattered in tents, Cant. 1. 5.  
*dwell alone*] In the wildernesse: or, apart from other, by themselves, Mic. 7. 14.  
 V. 32. *their camels*] Vers. 29.  
*the multitude of their cattel*] For they lived upon feeding of cattel, Isa. 60. 7.  
*I will scatter into all winds*] Into all parts of the wide world, vers. 36. Ezek. 5. 10.  
*that are in the utmost corners*] Heb. *cut off into corners*. or, *that have the corners of their hair polled*. Chap. 9. 26. & 25. 23.  
*bring their calamitie from all sides*] Vers. 5.  
 V. 33. *Hazor shall be a dwelling for dragons, &c.*] Chap. 9. 11. & 10. 22. & 51. 37.  
 V. 34. *The word of the LORD that came, &c.*] See Chap. 1. 2. & 4.  
*against Elam*] Or, *touching*, (as Jer. 22. 11.) or, *concerning* (as Jer. 22. 18.) Elam, that is, the Persians; so called of Elam, the sonne of Shem, Gen. 10. 22. See Chap. 25. 25.  
*in the beginning of the reigne of Zedekiah*] About the time that the Prophet was by God commanded, to make those yokes, and send them to the neighbouring Kings, implying their subjection to the King of Babylon, Chap. 27. 13. and when the false Prophet Hananiah had broken the yoke, that the Prophet himself by Gods appointment wore; withall promising a dissolution of the Babylonian dominion, and a return of the Jews abiding in captivitie at Babylon; Chap. 28. 1, 3.  
 V. 35. *I will break the bow of Elam*] In stead of that yoke, which Hananiah brake, implying a dissolution of the Chaldean power, Chap. 28. 2. God threatneth to break the bow, that is, the main might, Psal. 37. 15. Hof. 1. 5. of Elam, by that Chaldean power; that so Zedekiah, by ruine of that people thus foretold, might conceive small hope of having that made good, which that false Prophet endeavoured to make him beleieve, Chap. 29. 3, 4.  
*the bow*] Which they trusted most unto; as being expert archers, Psal. 18. 34. & 46. 9. Chap. 51. 56. See Isa. 22. 6.  
 V. 36. *upon Elam will I bring the foure winds from the foure quarters of heaven*] People from all parts of the world: (as Dan. 7. 2.) either serving under Nebuchadnezzar; vers. 38. or, at least, that shall joyn together in a warre against them.  
*will scatter them towards all those winds*] Vers. 32.  
 V. 37. *that seek their life*] Heb. *soul*. Chap. 46. 26.  
*my fierce anger*] Heb. *the fervour of my nose*; or, *wrath*. Chap. 25. 37, 38.  
*I will send the sword after them*] Chap. 48. 2.  
 V. 38. *I will set my throne in Elam*] I will place Nebuchadnezzar there: as Chap. 43. 10. Or, I will execute judgement upon them; as having erected a tribunall, or seat of judicature, among them: as Dan. 7. 9. -- 11. Or, as other; I will afterward settle the throne of Cyrus there, Isa. 45. 1.  
 V. 39. *in the latter dayes*] Heb. *in posteritie of dayes*. Chap. 48. 47. Either when the train of the Chaldean Monarchie shall











shall be near an end: or principally under the kingdom of Christ.

*I will bring again the captivity of Elam*] As ver. 6.

CHAP. I.

Verf. 1. **A**gainst] Or, concerning. as Chap. 49. 34. Babylon] Isa. 13. & 14. & 21. & 46. & 47.

against] Or, concerning. as before.

by Jeremiah] Heb. by the hand of Jeremiah. Chap. 37. 2. Mal. 1. 1.

V. 2. set up] Heb. lift up.

a standard] As the manner is; either to gather companies together; or to give notice of some weighty occurrence, Chap. 4. 6, 21. & 51. 12, 27.

Bel is confounded, Merodach is broken in pieces] Bel and Merodach, two of their chief idols. Of Bel, see Isa. 46. 1. From Merodach had some of their Kings their names, Isa. 39. 1.

her idols are confounded] Isa. 21. 9. & 46. 1.

V. 3. out of the north] From Media, lying north of Chaldea, from whence Cyrus set forth; and from Assyria, through which he marched to Babylon, ver. 9. 21, 41.

cometh up a nation] Or, cometh (as Exod. 16. 13.) a nation. The Medes and Persians; being as one nation, because belonging to one crown. See Isa. 13. 17.

both man and beast] Heb. from man to beast. as Chap. 9. 10. Isa. 10. 18. See Chap. 33. 10, 12. & 51. 62.

V. 4. in that time] When Cyrus shall have taken Babylon.

going and weeping] Or, weeping as they go. Chap. 41. 6. See Chap. 31. 9. Ezr. 3. 12, 13.

they shall go, and seek the LORD] Or, go to seek the Lord. as Josh. 24. 9. See Isa. 55. 6. Zeph. 2. 3.

V. 5. They shall ask the way to Zion] To Jerusalem. Ezr. 8. 21, 23, 31. Chap. 31. 21.

in a perpetual covenant] Heb. a covenant of perpetuity. Ezek. 39. 29.

that shall not be forgotten] That we will never again start from, Psal. 80. 18. Chap. 32. 40.

V. 6. My people hath been lost sheep] Straying from God, Isa. 53. 6. 1 Pet. 2. 25. and chased into forain parts, Psal. 119. 176. Ver. 17. Ezek. 34. 6. Heb. perishing. or, perished. ready to perish. Psal. 119. 176. Isa. 27. 13.

their shepherds] Pastors and Princes; Ministers and Magistrates, Isa. 3. 12. & 9. 16. Chap. 23. 1. & 25. 34. Nahum 3. 18.

caused them to go astray] They have caused them to runne from idol to idol; relinquishing their true rest, Chap. 2. 31, 33. Or, caused them to be chased from place to place; by leading them away from God, Lam. 2. 14. See Ezek. 34. 3, 4. Matth. 18. 12.

they have forgotten their resting-place] Heb. place to lie down in. Pro. 24. 15.

V. 7. We offend not, because they have sinned] We deal but justly with them; as for their sinnes they have deserved, Chap. 40. 5. Zech. 11. 2. and are therefore faultlesse. But see the contrary, Chap. 2. 3.

the habitation of justice] Or, in the habitation (as Job 1. 13.) of just ones. Chap. 31. 23. In the land of Judah and Jerusalem; where righteousness should have dwelt, Isa. 1. 21. Or, against the Lord, their securitie and safeguard, Psal. 90. 1. & 91. 1.

the hope of their fathers] Chap. 17. 13.

V. 8. Remove out of the midst of Babylon] Or, out of her. as Isa. 5. 8. & 7. 22. See Isa. 48. 20. Chap. 51. 6. Rev. 18. 4.

as the he-goats before the flocks] Strive to out-go one another. See Isa. 14. 9.

V. 9. from the north] Ver. 3.

their arrows shall be as of a mighty expert man] Or, destroyer. Hof. 9. 14.

none shall return in vain] But shall hit and speed, 2 Sam. 1. 12. shall effect, what it was shot and sent for, Isa. 55. 11.

V. 10. all that spoil her shall be satisfied] They shall find wealth enough in her to satisfy them.

V. 11. O ye destroyers of mine heritage] My people: Chap. 12. 7, 9. and my land, Chap. 2. 7. & 16. 18. as dear to me, as any mans inheritance is to him, 1 King. 21. 3.

ye are grown fat] Heb. big. or, corpulent. Mal. 4. 2. Ye are grown lascivious, and outrageous, Chap. 5. 8. Hof. 10. 11.

as the heifer at grass] Or, fed with tender grass. Deut. 32. 2. 1 Sam. 23. 4. Job 6. 5. Psal. 23. 2.

bellow as bulls] Or, neigh, as strong horses. Chap. 8. 16. and 47. 3.

V. 12. Your mother shall be sore confounded, &c.] Your mother-city, Babylon: or, your country, Chaldea: as Chap. 15. 8, 9. shall be ashamed of you, that could no better defend her.

the hindmost of the nations shall be a wilderness, &c.] Or, she is, or shall, become the hindmost of the nations, a wilderness, &c. She that was sometime the foremost of the nations, is now the hindmost: She that formerly was rich and stately, is now become a wild wast, Lam. 1. 1. See Isa. 13. 20. Jer. 17. 6.

V. 13. and hisse at all her plagues] In disdain and contempt of her, Chap. 49. 17.

V. 14. Put your selves in array] Ye Medes and Persians, with your assistants, ver. 29. Chap. 51. 11.

all ye that bend the bow] Heb. tread it. ver. 29.

for she hath sinned against the LORD] Though they were used as instruments by God for the chastising of his people; yet did they for sinister ends all that they did, and their hearts were lifted up against God himself also, Isa. 10. 7. 12, 13. Dan. 1. 2. and 5. 20, 23.

V. 15. she hath given her hand] Yeeled her self, as utterly vanquished, and not able longer to hold out, 1 Chron. 29. 24. 2 Chron. 30. 8.

her walls are thrown down] Chap. 51. 58.

as she hath done, do unto her] Ver. 29. Psal. 137. 8. Rev. 18. 6.

V. 16. Cut off the sower from Babylon, &c.] Destroy her so, that none be left, to till the ground, or to take the crop of it: 2 King. 25. 12. her own people being destroyed; and her forain aids all dispersed, Chap. 51. 9.

that handleth the sickle] Or, sibe.

for fear of the oppressing sword, &c.] Chap. 46. 16.

V. 17. Israel is a scattered sheep] Ver. 6.

the king of Assyria] Tiglath-Pileser; and Shalman-asser; who who carried away the ten tribes, 2 King. 15. 19, 20, 29. & 16. 7. and 17. 3, 4, &c.

hath broken his bones] Heb. boned him. (as necked, Isa. 66. 3.) Utterly ruined him; carrying away Judah and Benjamin, 2 King. 24. 14, 16. and 25. 7, 11, 19, 20.

V. 18. I will punish] Heb. visit upon.

I have punished] Heb. visited upon. Isa. 10. 12.

V. 19. he shall feed on Carmel and Bashan] Which were of the richest and fertilest parts of that countrey, Isa. 30. 2. Psal. 18. 12. Num. 32. 4.

his soul shall be satisfied] Or, he shall. as Isa. 58. 10.

V. 20. there shall be none] Or, it shall not be. Psal. 39. 13. It shall no more be, then as if it had never been, Psal. 7. 9. & 10. 15. & 37. 36. God forgiving and forgetting it. Jer. 31. 34.

I will pardon them whom I reserve] Chap. 31. 34.

V. 21. Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod] Or, Go (as 1 King. 22. 6.) against the land of rebels, even against it; and against the inhabitants of visitation: that is, against the rebellious people of Chaldea, and against the inhabitants of Babylon, which is now to be visited, ver. 18. 24. 27. 31. Or, Go against this land (to wit, of Chaldea) by, or, from Merathaim, even against it; and by (as Gen. 49. 29. Job 29. 19.) the inhabitants of Pekod. Which are supposed to have been two cities of Chaldea; or, as some, of Assyria: the latter whereof is mentioned, Ezek. 23. 23. that Cyrus took in his way, before he came to sit down against Babylon. But howsoever, the words intimate a commission and charge given from God for Cyrus and his companies to go against Chaldea, Isa. 45. 3, 4.

utterly destroy after them] After thou hast destroyed these cities or countreys, set upon Chaldea, march on to Babylon. Or, destroy utterly the posteritie, or, race, of them. Dan. 11. 4.

and doe according to all that I have commanded thee] By a secret instinct, 2 Sam. 16. 12. 2 King. 18. 25. 2 Chron. 36. 23. Isa. 44. 8. & 48. 14. Chap. 34. 22.

V. 22. of great destruction] Heb. breaking. Chap. 4. 6, 20. and 51. 54.

V. 23. the hammer of the whole earth] Babylon, that had beaten down all the Princes and people of the world, Chap. 23. 29. and 51. 20.

V. 24. I have laid a snare for thee] I have caused thee to be taken unawares, as a fowl in a snare, Isa. 47. 11. Chap. 51. 39. Eccl. 9. 12. Luk. 21. 35.

V. 25. The LORD hath opened his armourie] Contrary to the opening of his treasure; though the word the same of either, Deut. 28. 12.

the work of the LORD] Chap. 48. 10.

V. 26. Come against her from the utmost border] Heb. from the end. ver. 41. From a farre countrey: as Matth. 12. 42. See, Isa. 13. 5. & 41. 5, 9. No remoteness of place shall hinder their access, to doe Gods work, Isa. 7. 18.

cast her up] Heb. tread her. Chap. 51. 33.

as heaps] Or, sheaves.

V. 27. Slay all her bullocks] Her Princes and mighty men, Isa. 34. 7. Ver. 11.

let them go down to the slaughter] Chap. 48. 15.

their day is come] Ver. 31. Chap. 27. 7. & 46. 21.

V. 28. to declare in Zion the vengeance of the LORD] Chap. 51. 10.

V. 29. Call together the archers] Ver. 14.

that bend the bow] Heb. tread. Chap. 46. 9. & 51. 3.

recompence her according to her work] Ver. 15. Chap. 51. 24. Lam. 3. 64.

she hath been proud against the LORD] The main cause of Babels fall; their pride and insolencie against God; ver. 31. Dan. 5. 20, 23. Chap. 51. 1. Isa. 14. 13, 14. as of Ashurs, Isa. 10. 11, 15. & 37. 23, 29. and of Moabs, Chap. 48. 26, 29, 42.

V. 30. shall her young men fall in the streets] Chap. 49. 26.

V. 31. Behold, I am against thee] Chap. 51. 25.

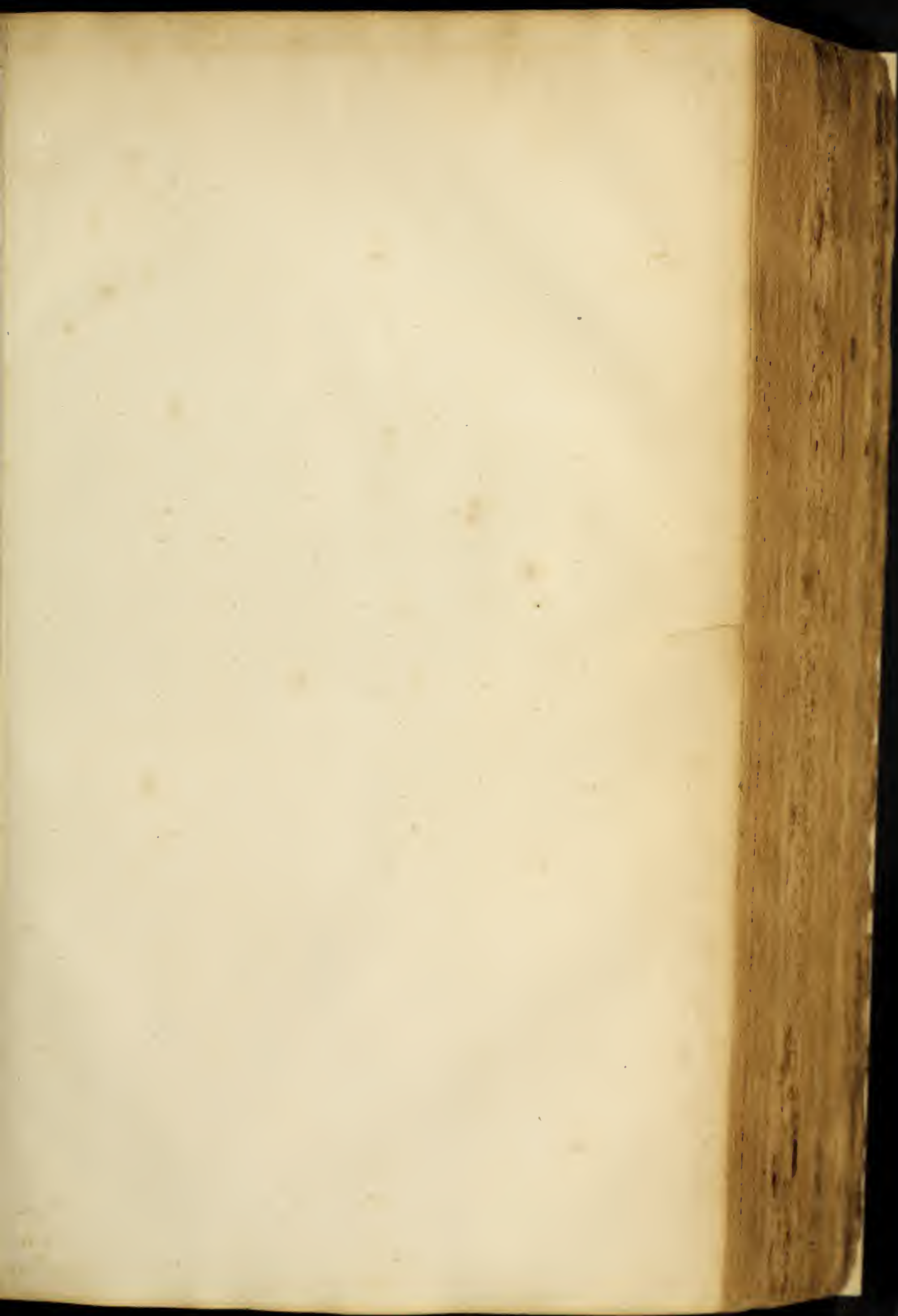


O thou most proud] Heb. pride. as Psal. 36. 11.  
thy day is come] Ver. 27.  
the time that I will visit thee] Or, punish. ver. 18.  
V. 32. the most proud] Heb. pride. ver. 31.  
stumble and fall] Psal. 27. 3. & 107. 12. Chap. 46. 6.  
none shall raise him up] Eccles. 4. 10.  
I will kindle a fire in his cities] Chap. 21. 14.  
V. 33. The children of Israel and the children of Judah were oppressed together] Or, alike. as Deut. 12. 22. though at severall times, and by severall adversaries, 2 King. 17. 6. & 24. 2, 12.  
they refused to let them go] Isa. 14. 17.  
V. 34. Their redeemer is strong, the LORD of hosts is his name] Or, Their strong redeemer, (Or, avenger. Num. 35. 19, 27. Pro. 23. 11. See Chap. 51. 35.) whose name is, &c. Chap. 32. 18. and 48. 15.  
he shall throughly plead their cause] Heb. pleading plead. Isa. 51. 22. See Psal. 35. 1. Pro. 22. 23.  
that he may give rest to the land, &c.] Rest to his people, that had been disquieted; Isa. 14. 3. and vexation to them, by whom they had been disquieted, 2 Thes. 1. 6, 7.  
V. 36. A sword is upon the liers] Soothsayers and wizards. Isa. 47. 12, 13. Or, chief stayes. Heb. barres. Isa. 44. 25. Chap. 48. 30.  
they shall be dismayed] Or, broken in pieces. Chap. 1. 17.  
V. 37. upon all the mingled people] Chap. 25. 24.  
that are in the midst of her] Or, in her. as Chap. 46. 21. and 51. 6.  
they shall become as women] Isa. 19. 16. Chap. 51. 30.  
V. 38. A drought is upon her waters, and they shall be dried up] For Cyrus cut out the stream of the river Euphrates into many chanel, and so made it passable for his people: by means whereof he more suddenly surpris'd the citie, Chap. 51. 32, 36.  
it is the land of graven images] Isa. 2. 8.  
they are mad upon their idols] Heb. terrours. Job 20. 25. Idols are here so tearmed, because they are so to their followers and worshippers; as scar-crows are to birds and beasts, though being things contemptible and unable to do ought, Chap. 10. 5. Baruch 6. 70. Or, giants. Deut. 2. 10. In allusion to whom some suppose their idols here so stiled, from the vast bulk and giant-like bignesse of some of them. Dan. 3. 1.  
V. 39. the wild beasts of the desert, with the wild beasts of the islands shall dwell there] Isa. 13. 21, 22. and 34. 14. Chap. 51. 37. Rev. 18. 2.  
the owls shall dwell therein] Heb. owls daughters. Job 30. 29.  
it shall be no more inhabited for ever: neither shall it be dwelt in] Heb. inhabite. and, dwell. Chap. 46. 26. Ver. 13.  
V. 40. As God overthrew Sodom and Gomorrah, &c.] Gen. 19. 25. Isa. 13. 19. Chap. 49. 18.  
V. 41. a people shall come from the north] Chap. 6. 22. Ver. 3. 9.  
many kings] Princes and Potentates, associates and assistants to Cyrus; or subjects and serving under him, Chap. 25. 14. and 51. 27, 28.  
from the coasts of the earth] Or, utmost coasts. ver. 26. Heb. sides. Chap. 25. 32. & 31. 8.  
V. 42. They shall hold the bow and the lance] Chap. 6. 23.  
they are cruel and will not shew mercy] They shall be to the Babylonians, as the Babylonians were to the Jews, Isa. 13. 17, 18. Chap. 6. 23.  
their voyce shall rore like the sea] Chap. 51. 55.  
V. 43. hath heard the report of them] Of the surprisall of his citie by night, Chap. 51. 31.  
his hands waxed feeble] Isa. 13. 7. Chap. 6. 24.  
anguish took hold of him, and pangs as of a woman in travail] Chap. 49. 24.  
V. 44. he shall come up like a lion] Cyrus, with his forces. ver. 21. Chap. 51. 11. See the like of Nebuchadnezzar, Chap. 49. 19.  
from the swelling of Jordan] Or, more violently then the swelling of Jordan. More like the breaking in of the main sea, then the surrounding of any river, Chap. 51. 42.  
unto the habitation of the strong] Or, strong habitation. A periphrasis of Babylon.  
but] Or, for. as Psal. 108. 12.  
I will make them suddenly runne away] Or, I will make them suddenly to over-runne her. I will make those that be in Babylon, to flie hastily out of her. Or, the enimie and his forces suddenly to assault and surprise her, Chap. 51. 8.  
and who is a chosen man that I may appoint over her] Or, one that is a choice man will I appoint against her. Cyrus against Babylon; as Nebuchadnezzar against Edom, Chap. 51. 11. See Chap. 49. 19.  
who will appoint me the time] Job 41. 10. Or, convent me to plead. or, challenge me.  
V. 45. heare ye the counsel of the LORD, &c.] Isa. 14. 24, 26.  
the least of the flock shall draw them out] Chap. 49. 20.  
V. 46. At the noise of the taking of Babylon, &c.] Chap. 49. 21.

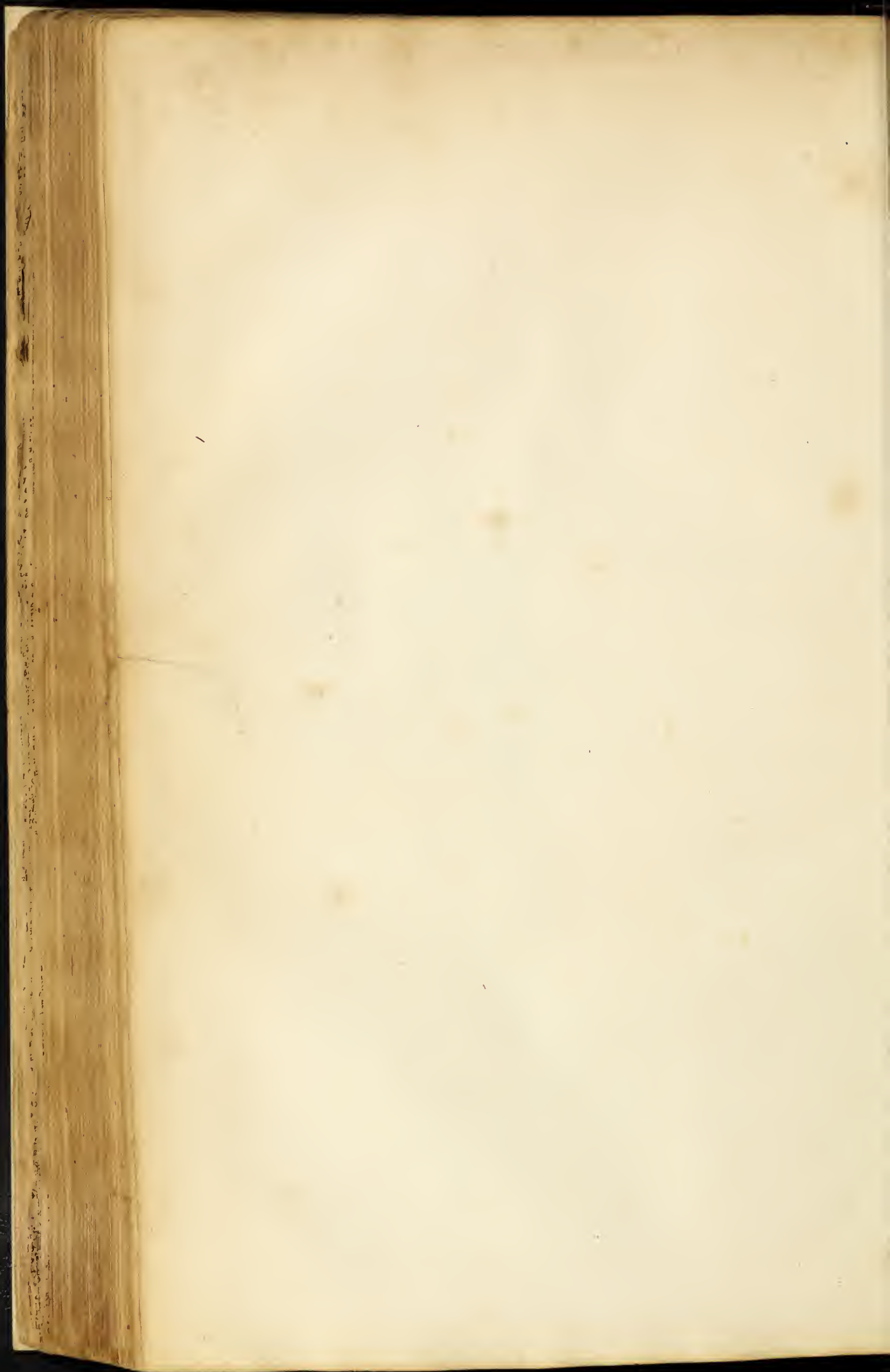
## CHAP. LI.

Ver. 1. Against them that dwell in the midst of them] Heb. in the heart of them. as Psal. 46. 3.  
that rise up against me] Chap. 50. 29.  
a destroying wind] The Medes and Persians, who like a whirlwind, shall sweep away the Chaldeans; as the Chaldeans did the Jews, Chap. 4. 11, 12.  
V. 2. fanners, that shall fanne her] As I fanned my people by her, Chap. 15. 7.  
shall empty her land] As she emptied their land, ver. 34. See Chap. 48. 12.  
against her round about] Chap. 46. 5. & 49. 5, 29.  
V. 3. Against him that bendeth] Heb. treadeth. Chap. 50. 14.  
let the archer bend his bow] Heb. let the treader tread his bow to bend it.  
V. 4. the slain shall fall, &c.] Or, the wounded. Chap. 37. 10. Isa. 13. 15.  
V. 5. Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts, &c.] Or, Israel is not a widow, nor Judah severed from his God, from the Lord of hosts. Though for her sinne she was left a while, yet is she not utterly forsaken, as a widow, whose husband is deceased; or wholly cast off, as one divorced. Isa. 50. 1. & 54. 5, 6. Jer. 3. 1. Lam. 1. 1.  
though their land was filled with sinne against the holy One of Israel] Or, with desolation from the holy One of Israel. Though they have deserved to be irrecoverably destroyed for their sinnes, wherewith they defiled and filled the whole land, Chap. 16. 18. Or, though by the just judgement of God their land hath been laid wast and desolate, Chap. 4. 20, 27.  
V. 6. Flee out of the midst of Babylon] Or, out of Babylon. as Chap. 44. 7. & 50. 37.  
and deliver every man his soul] Or, himself. Matth. 16. 25, 26. Implying, that there should be no safety to any that should stay there, Isa. 13. 15. Chap. 50. 8. Ver. 45. Rev. 18. 4.  
be not cut off] Or, lest ye be cut off in her punishment. as Gen. 4. 12. & 19. 15.  
the time of the LORDS vengeance] Ver. 11. Isa. 59. 17, 18.  
V. 7. Babylon hath been a golden cup in the LORDS hand] By whom he poured forth his wrath, on whom he pleased, Psal. 75. 8. Rev. 17. 4.  
that made all the earth drunken] The wine of Gods wrath did so, poured out by her hand, Chap. 25. 15. Rev. 14. 10.  
the nations are mad] By reason of the affliction, that from her they have sustained, Chap. 25. 16.  
V. 8. Babylon is suddenly fallen] Isa. 21. 9. Rev. 4. 18. & 18. 2.  
and destroyed] Heb. broken. Chap. 50. 22.  
howl for her] Rev. 18. 9, -- 19.  
take balm for her pain] Or, grief. Use all the means ye can to help her: all shall be to no purpose. Chap. 8. 22. & 46. 11.  
V. 9. We would have healed Babylon] The speech of those that had assisted her, and served under her.  
but she is not healed] Or, could not be healed, as Chap. 2. 23. and 9. 10. We have done our best; but all in vain: our onely way now is to shift for our selves, Isa. 13. 14. Chap. 46. 16.  
her judgement reacheth unto heaven, &c.] Her punishment and calamitie is exceeding great, Psal. 36. 5. proportionable to her sinne, Revel. 18. 5. Ezra 9. 6. too great to be holpen by any humane helps.  
V. 10. The LORD hath brought forth our righteousness, &c.] The speech of Gods people, acknowledging Gods goodness in righting them against her, Psal. 37. 6. Mic. 7. 9. and enticing to praise him for it, Chap. 50. 28. Revel. 15. 3, 4. and 16. 5, -- 7. and 19. 1, 2, 5.  
V. 11. Make bright the arrows] Heb. make pure. Chap. 4. 11. Spoken to Babylon, in derision. So ver. 12.  
gather the shields] Heb. fill them. Chap. 4. 5.  
the LORD hath raised up the spirit, &c.] Ezra 1. 1.  
of the kings of the Medes] Ver. 28.  
his device is against Babylon] Ver. 29.  
the vengeance of the LORD] Ver. 6. Chap. 50. 28.  
the vengeance of his temple] For the wrong done him, as in his people, so especially in his Temple, in the profaning and destroying of it. Chap. 52. 13, 17. Dan. 1. 2. & 5. 23.  
V. 12. Set up the standard] Chap. 50. 2.  
make the watch strong] Use all the means ye can to prevent danger; to escape destruction: but they shall not avail, Ver. 9. 11.  
prepare the ambushes] Heb. lyes in wait.  
V. 13. that dwellest upon many waters] That art situate upon the great river Euphrates: (which ranne about it and through it) and rulest over many mightie people, Rev. 17. 1, 15.  
the measure of thy covetousnesse] Heb. cubite. the most usuall measure among those people, Gen. 6. 15. Exod. 25. 10. The stint that God hath precisely limited out thereunto: and which therefore thou shalt not exceed, Gen. 15. 16. Matth. 23. 32. 1 Thes. 2. 16.  
V. 14. The LORD of hosts] Amos 6. 8.











hath sworn by himself] Heb. by his soul, as vers. 6.  
I will fill thee with men, as with caterpillers] Or, locusts. or, rough flies. With multitudes of thine enemies and their forces. vers. 27.

they shall lift up a shout] Heb. utter. vers. 55. a shout, Or, an alarm. Chap. 25.30. & 48.33.

V. 15. He hath made the earth, &c.] Or, Even he that made, &c. to wit, hath sworn, vers. 14. See Chap. 10.12, &c.

V. 16. there is a multitude] Or, noise. Isai. 63.15.

he causeth the vapours to ascend, &c.] Psal. 135.7.

V. 17. Every man is brutish by his knowledge, &c.] Or, is more brutish then to know. See Chap. 10.14.

V. 18. in the time of their visitation] When God shall come to execute judgement both on them and their worshippers, Chap. 48.7. & 49.3. & 50.2.

V. 19. The portion of Jacob, &c.] Chap. 10.16.  
is not like them] The true God, the God of Israel, is not like those idols: for he can save his, and help, when all things seeme desperate: and he is able to effect, whatsoever he saith; to do whatsoever he will have done, Psal. 115.3. & 135.6.

V. 20. Thou art my battel-ax] Or, hast been. Thou Babylon, hast been thus: as Chap. 50.23. or, Thou Cyrus, with thine armies, shalt so be. So Isai. 10.5,55.

with thee] Or, in thee. or, by thee.

will I break] Or, have I broken.

will I destroy] Or, have I destroyed.

V. 21. will I break] Or, have I broken. so after here; and vers. 22.23.

V. 22. old and young] 2 Chron. 36.17.

V. 23. the shepherd and his flock, &c.] Men of all sorts and ranks, great and small, Chap. 50.16.

V. 24. And] Or, But. as vers. 9. Isai. 29.13.

all their evill that they have done in Zion] Chap. 50.15.29.  
in your sight] Psal. 79.10.

V. 25. Behold, I am against thee] Chap. 50.31.

O destroying] Isai. 14.6.

mountain] Not that Babylon stood on an hill: but so tearmed for her high stately buildings, and her strong fortifications: in regard whereof she seemed as impregnable, as if she had been so situate, Zec. 4.7.

I will stretch out mine hand upon thee] Chap. 6.12. & 15.6.

roll thee down from the rocks] Thy strong holds and fortresses, and thy lofty towers, that threaten heaven, Gen. 11.4 Dan. 4.11, 30. Vers. 53.

will make thee a burnt mountain] Or, burning mountain. Heb. mountain of burning. Deut. 29.23. Alluding to those mountains of sulphuric matter, that burn continually, and with the ashes and cinders issuing from them waite and spoil all the countrey round about them: or, to the heapes of ashes and cinders; that cities so burnt and ruined leave behind them, Chap. 50.26.

V. 26. they shall not take of thee a stone for a corner, nor a stone for foundations] Nothing shall be left whole in thee, whereon to raise thee up to a new estate again: thou shalt never be reedified, vers. 64.

thou shalt be desolate for ever] Heb. everlasting desolations. Chap. 25.12. Ezek. 35.9.

V. 27. Set ye up a standard] To assemble those people, that are to serve against Babylon: as Isai. 5.26. Chap. 50.2.

prepare the nations] Heb. sanctifie them. Isai. 13.3. Chap. 6.4.

the kingdoms of Ararat, Minni, and Ashchenaz] Armenia, the higher, and the lower; and Scythia, or Asia the lesse, Gen. 8. 4. & 10. 3. for of divers nations did Cyrus his army consist.

cause the horses to come up] Or, raise, or, advance.

as the rough caterpillers] Or, locusts. or, great flies. Either for number or multitude, as caterpillers and locusts, vers. 14. Judg. 6. 5. Nahum 3. 15. or, leaping and prancing, as locusts and grasshoppers use to leap and skip, Joel 2. 5. Nahum 2.16.

V. 28. Prepare against her] Heb. sanctifie. vers. 27.

the nations with the kings of the Medes, &c.] Darius and Cyrus: or, Kings for Princes, as Chap. 46.25. & 50. 41. Vers. 11. with those sundry nations, that served under them, vers. 27.

V. 29. the land shall tremble and sorrow] The people of Chaldeea, shall quake for fear, and be in pain as a woman in travell, Isai. 13.8. Chap. 50.43.

every purpose of the LORD shall be performed] Isai. 14. 27. Vers. 11.

V. 30. they have remained in their holds] They dare not stirre out, 1 Sam. 14.11.

they became as women] Isai. 19. 16. Nahum 3.13. Heb. shall be unto women. or, shall become women. Shall be so affected, so timorous and heartlesse, as if they were turned into women, or were women indeed, and not men: the phrase is the same with that Exod. 4.3,4. So Chap. 50.37.

they have burnt her dwelling places] Or, her dwelling places are burnt. as Chap. 49.20.

her barres are broken] The barres of her gates, as well of her forts and palaces, as of her citie, Psal. 107. 16. & 147. 13. Pro. 18. 19. Isai. 45. 2.

V. 31. One post shall run to meet another, &c.] So spacious was

the citie, and so suddenly surpris'd at a festivall, that the surprisall was not soon generally known; it was three dayes, say some authors, ere the report of the taking of it on the one side, came to those on the other side; some good space of time, ere to those in the midst of the citie. Herodot. lib. 1. Aristot. politic. l. 3. c. 2.

to shew the king of Babylon that his citie is taken] Chap. 50.43.  
at one end] On the one side: where Cyrus, by diverting the course of the river, had made way for surprisall of it.

V. 32. the passages] Judg. 12.5.

are stopped] Or, seized. Chap. 40.10. & 50.46.

the reeds they have burnt with fire] Or, meers. or pools. Psal. 114.8. Isai. 14.23. The meers, or places where the water before stood, are as drie, as if they were burnt up with fire. Chap. 50.38.

the men of warre are affrighted] Vers. 30.

V. 33. The daughter of Babylon] Isai. 47.1.

is like a threshing-floor] The citie and state of Babylon is to be thrown down, and levelled; made even and plain, vers. 15. as a threshing-floor is against harvest time; that her Princes and people may be threshed in her, Isai. 21.10. Joel 3. 14. Chap. 50.26.

it is time to thresh her] Or, in the time that he thresheth her. Heb. to tread: or, he treadeth her. Judg. 20.43.

the time of her harvest shall come] Her sinne is come to the height, vers. 13. Gen. 15.16. she is ripe for judgement: ready to be reaped and threshed, Joel 3.13. Rev. 14.15.

V. 34. Nebuchadrezzar the king of Babylon hath devoured me, &c.] Gods people complain of Babylons crueltie towards them, Chap. 50.17.

he hath made me an emptie vessel] Chap. 48.12. Vers. 2.

he hath swallowed me up like a dragon] Or, whale. Isai. 27.1. As a great whale swalloweth down the lesser fish and drie, Hab. 1. 13, 14.

he hath filled his belly with my delicacies] Job 15.20,23.

V. 35. The violence done to me] Heb. my violence. Gen. 16. 5. So Judg. 9.24. Joel 3.19.

and to my flesh] Or, remainder.

shall the inhabitant of Zion say] Heb. inhabitresse. Chap. 10.17. and 48.19.

my blood upon the inhabitants of Chaldea] Vengeance befall her; or, is now by God mine avenger (Chap. 50.34.) his just judgement come upon her; for the wrong and crueltie that she hath done unto me, Psal. 137.8,9. See the like phrase, Gen 16. 5. Matth. 27.25.

V. 36. I will plead thy cause] Not by words, but by deeds, Chap. 50.34. I will right the wrongs done thee; and execute judgement upon her for thee, vers. 10. Psal. 35.1. & 43.1. Mic. 7.9. Lam. 3.58.

take vengeance for thee] Heb. avenge thy vengeance. that is, the violence and crueltie done unto thee, Lam. 3.60.

I will dry up her sea] Her great stream of the river Euphrates, vers. 32. Sea for river, or lake, Matth. 4.13,18. & 8.24. & 17.24. Joh. 2.11. as river for sea, Joh. 2.4. See Isai. 44.27.

V. 37. Babylon shall become heaps, &c.] Isai. 13.22. & 34. 13. Chap. 49.33. & 50.9. an astonishment] Vers. 41.

V. 38. They shall rore together like lions] The Babylonians at their drunken feast. Or, the cnemie at the surprisall of them, vers. 14. Chap. 48.33.

they shall yell] Or, shake. or, rouse themselves. Isai. 33.9.

V. 39. In their heat I will make their feasts] Or, when they are hot, I will dispose their drinkings. When they are heated with wine, Isai. 5. 11. I will temper and tender them such a potion, as shall make them so drunk, that they shall sleep with it their last sleep. Alluding to Belshazzars banquet, at which the citie was taken, and the King with his guests slain, Dan. 5.1,2,30. Isai. 21.5. See Herodotus lib. 1. and Xenophon lib. 7.

that they may rejoyce] Or, make merry. or, revell it. Isai. 22.2.

and sleep a perpetuall sleep] Heb. a sleep of perpetuallie. vers. 57.

V. 40. I will bring them down like lambs to the slaughter] Chap. 50.27. Chap. 12.3.

with he-goats] Or, and he-goats. Psal. 68.30. Isai. 34.7.

V. 41. How, &c.] Spoken by way of wonderment: as Chap. 50.23.

is Shebath taken] Babylon, Chap. 25.26. so called of an idoll there worshipped: whose feast they were then celebrating, when the citie was surpris'd. Of this feast see Berosus in Athenæus lib. 14. & Dion Chrysost. orat. 4.

the praise of the whole earth] The citie so famous over the whole world, Chap. 49.25. Lam. 2.15.

an astonishment among the nations] Vers. 37.

V. 42. The sea is come up upon Babylon] An answer to the former question: that it is not to be marvelled, if she be thus surpris'd and spoiled, when a whole sea of enemies, to wit, Cyrus his vast armie, is broken in upon her. So Isai. 8.8. & 59.19. Chap. 50.44. Vers. 55. Lam. 2.13.

V. 43. a drie land and a wilderness, &c.] Chap. 2.6. & 9.12.

V. 44. I will punish] Heb. visit upon. vers. 47.

Bel in Babylon] Babylons chief idoll, Isai. 46.1. Chap. 50.2.



I will bring forth out of his mouth that which he hath swallowed up] The spoils of the Babylonians, which they had fleeced other people of: ascribed to Bel, either because they attributed their victories and conquests to him: as Judg. 11. 24. and 16. 23. Or, because of their booties and spoils taken in warre, rich presents were usually offered unto that idoll: yea the vessels of Gods house were carried into his temple, 2 Chron. 36. 7. Dan. 1. 2. from whence afterward they were restored, Ezra 1. 7. & 5. 14.

the nations shall not flow together any more unto him] Chap. 31. 12. They shall not flock to Babylon, as they had wont to do, when she was in the height of her imperiall state; nor resort to Bel her idol, and his temple, as then they did.

the wall of Babylon shall fall] Ver. 58. Chap. 50. 15.

V. 45. My people, go ye out of the midst of her, &c.] Chap. 50. 8. Rev. 18. 4.

deliver ye every man his soul] Or, himself. ver. 6.

from the fierce anger of the LORD] Chap. 4. 8.

V. 46. lest your heart faint] Or, see that your hearts faint not. or, let not your hearts faint. as Gen. 3. 22. be not faint-hearted. Heb. be soft; or, tender. Isa. 7. 4. 2 King. 22. 19. Job 23. 16.

a rumour shall both come one yeer] Or, For (as Isa. 53. 2.) a rumour shall come one yeer. For the first yeer came tidings of Cyrus his setting forth for Babylon: but he stayed by the way, by the difficultie of passage through Assyria, in regard of great rivers. Herodot. lib. 1.

and after that in another yeer shall come a rumour, and violence in the land] The next yeer: when he pierced into Chaldea; sat down before Babylon; and took it by force.

ruler against ruler] Cyrus against Belshazzar.

V. 47. I will do judgement] Heb. visit. ver. 44.

all her slain shall fall in the midst of her] Or, lie in the midst of her. as 1 Sam. 31. 8. Lam. 2. 21.

V. 48. Then the heaven and the earth, and all that is therein, shall sing, &c.] All the creatures in heaven and earth shall seem to rejoyce at the ruine of Babylon; as sealed of the heave pressures, that the whole world sustained by her oppressions: or, as applauding Gods just judgement in avenging of the wrongs done to his people by her, Psal. 96. 11, 13. and 98. 7, 9. Isa. 44. 23. & 49. 13. Chap. 40. 23. Ver. 20, 23, 25.

from the north] Chap. 50. 3.

V. 49. As Babylon hath caused the slain of Israel to fall: so at Babylon shall fall the slain of all the earth] Or, Both Babylon, or, Babylon also, is to fall, O yee slain of Israel, and with Babylon shall fall the slain of the country. Not of the citie alone, but of the whole State: as it was with Gods people, Chap. 4. 27, 29.

V. 50. Ye that have escaped the sword] Either of the Chaldeans, when they destroyed Jerusalem: or of the Medes and Persians, when they surprised Babylon, being there in captivity, Chap. 44. 8. Ezek. 6. 5.

stand not still] Or, stay not. Heb. stand not. Gen. 45. 1. Chap. 4. 6. Est. 4. 14.

remember the LORD afarre off] In Babylon: farre off from his seat at Jerusalem, Isa. 39. 3. Ps. 22. 27. Zach. 2. 6, 7.

let Jerusalem come into your mind] Heb. up upon your heart. Chap. 3. 16. Psal. 137. 1, 5. 1 Sam. 4. 18. 2 Sam. 11. 11.

V. 51. We are confounded, &c.] The lament of Gods people, at the very mention and remembrance of Jerusalem, and her present condition, Psal. 44. 15, 16. & 137. 1, 6.

we have heard reproch] Psal. 31. 11, 13. and 89. 50, 51. and 123. 3, 4.

shame hath covered our faces] Psal. 69. 7.

strangers are come into the sanctuaries] Num. 1. 51. Lam. 2. 10.

V. 52. I will do judgement] Heb. visit. Ver. 44. 47.

V. 53. Though Babylon should mount up to heaven, &c.] Obad. 4. Though her walls were as high as heaven, Gen. 11. 4. Deut. 1. 28. and they are reported by some to have been two hundred foot, by others, two hundred cubits high. See Herodot. lib. 1. & Plin. lib. 6. cap. 26. See also Chap. 50. 15. Ver. 25. 44. 58.

V. 54. and great destruction] Or, and of great destruction. Heb. breach. or, breaking. Chap. 50. 22.

V. 55. the great voyce] Which multitudes of people had wont to make in her, Chap. 48. 45. Ver. 44.

when her waves do rore like great waters] Heb. and their waves do. or, shall rore, &c. The waves of that sea, which shall break in upon her, ver. 42. whose shour shall succeed in the stead of the fore-mentioned noise, ver. 4. Chap. 50. 42.

a noise] Or, a tumultuous noise. ver. 24.

V. 56. Because] Or, For. or, when.

the spoiler is come upon her] Ver. 53. Chap. 48. 8.

every one of their bows is broken] Chap. 49. 35.

the LORD God of recompenses] Ver. 6.

shall surely requite] Heb. requiring requite. Exod. 31. 36.

V. 57. I will make drunk her princes, &c.] I will make them drunk with the cup of my wrath: Chap. 25. 26. yet withall alluding to that drunken feast, at which they were surprised and slain. ver. 39.

they shall sleep a perpetuall sleep] Heb. a sleep of perpetuities. Chap. 48. 15. Ver. 39.

V. 58. The broad walls of Babylon] Or, the walls of broad Ba-

bylon. The walls are reported by some to have been fifty foot, by others, fiftie cubits thick: the citie being built square, a hundred and twenty furlongs wide. See on ver. 53.

shall be utterly broken] Or, made naked. Heb. breaking down broken down. or, stripping stript. Made bare of defendants. Or, laid level with the ground, Chap. 50. 15. Ver. 44.

the people shall labour in vain, and the folk in the fire, and they shall be wearie] The people shall labour for vanitie (so the Hebrew) and the folk, untill they tire themselves, for the fire. as some are said to breed children for the sword, Job 27. 14. and Ephraim for the murderer, Hos. 9. 13. See Isa. 66. 23. Hab. 2. 13. Thus all the pains, that people have taken, wearying and wearing out themselves about the building of Babylon, shall be in vain, and produce nothing but fewel for the fire, ver. 25.

V. 59. when he went with Zedekiah] Or, on the behalf of, or, from Zedekiah: as Gen. 4. 1. & 44. 4. & 49. 25. Exod. 9. 29. Being sent by him in ambassage to the King of Babylon, to treat with him about some affairs of State; some seven years before the generall captivity. See Chap. 29. 3.

this Seraiah was a quiet prince] Heb. a prince of rest. One that laboured, in likelihood, to make peace and work some reconciliation between Zedekiah and Nebuchadnezzar: as 1 Chron. 22. 9. a man of rest; for one that liveth peaceably and quietly. Or, prince of Menucha, a place in Judah, 1 Chron. 2. 52. Or, chief Chamberlain. one that hath charge of the Kings rest, or chamber, wherein he resteth. See Isa. 57. 2.

V. 60. Jeremiah wrote in a book] Heb. one book. as Exod. 16. 33.

V. 61. When thou comest to Babylon, and shalt see, and shalt read all these words] Or, and shalt have beheld the citie, then shalt thou reade all these words. Or, thou shalt then look upon this book, or, roll; and shalt read all these words.

V. 62. Then shalt] Or, And shalt say.

neither man nor beast] Heb. from man to beast. Chap. 50. 3.

it shall be desolate for ever] Heb. desolations. Ver. 26. Chap. 48. 34.

V. 63. cast it into the midst of Euphrates] Or, into Euphrates. as ver. 6. This is alluded by the millstone said to be cast by the Angel into the sea, Rev. 18. 11.

V. 64. and they shall be weary] Or, though they weary themselves. ver. 56. Chap. 9. 5. Although they tire themselves out never so much in contending to restore her: as Mal. 1. 4.

Thus farre are the words of Jeremiah] To wit, written by the Prophet himself. So that the Chapter following seemeth after to have been added unto this book of his Prophecies, by some other holy man of God, (as the last Chapter of Deuteronomie to the writings of Moses) for the further illustration and fuller confirmation of the complement of some things therein contained.

## CHAP. LII.

Ver. 1. Zedekiah was one and twentie year old, &c.] 1 King. 24. 18. 2 Chron. 36. 11.

when he began to reign] Heb. reigned. as 2 King. 21. 1. and 22. 1.

V. 3. through the anger of the LORD it came to passe, &c.] Thus God punished sinne by sinne; giving him up to his rebellious heart, to be led and swayed by it, untill he brought the enemy in upon him, who led both him and his people away captive. ver. 9. 15. Ezek. 17. 15, 16.

V. 4. in the ninth yeer of his reign] 2 King. 25. 1. Chap. 39. 1. in the tenth moneth] Hence arose the fast of the tenth moneth, observed during the time of the captivity; Zech. 8. 19. because in that moneth began the siege of the citie.

V. 6. in the fourth moneth] This occasioned the fourth moneths fast; Zech. 8. 19. because in that moneth the citie was surprised and sacked.

so that there was no bread] Chap. 38. 9.

V. 7. the citie was broken up] The gates being broken open; and the wals battered or scaled. Chap. 39. 2, 3.

the gate between the two walls] Of this gate, see Chap. 39. 4. which was by the kings garden] Or, were: to wit, walls.

V. 9. carried him up unto the king of Babylon] Or, brought him unto him. Chap. 39. 5.

where he gave judgement upon him] Heb. spake with him judgments. Chap. 4. 12. & 39. 5.

V. 10. the king of Babylon slew the sonnes of Zedekiah] Caused them to be slain. as 1 King. 19. 17. Chap. 39. 6. so after here, and ver. 11.

V. 11. he put out the eyes of Zedekiah] Heb. blinded. Chap. 39. 7.

bound him in chains] Or, fetters of brasse. Lam. 3. 7.

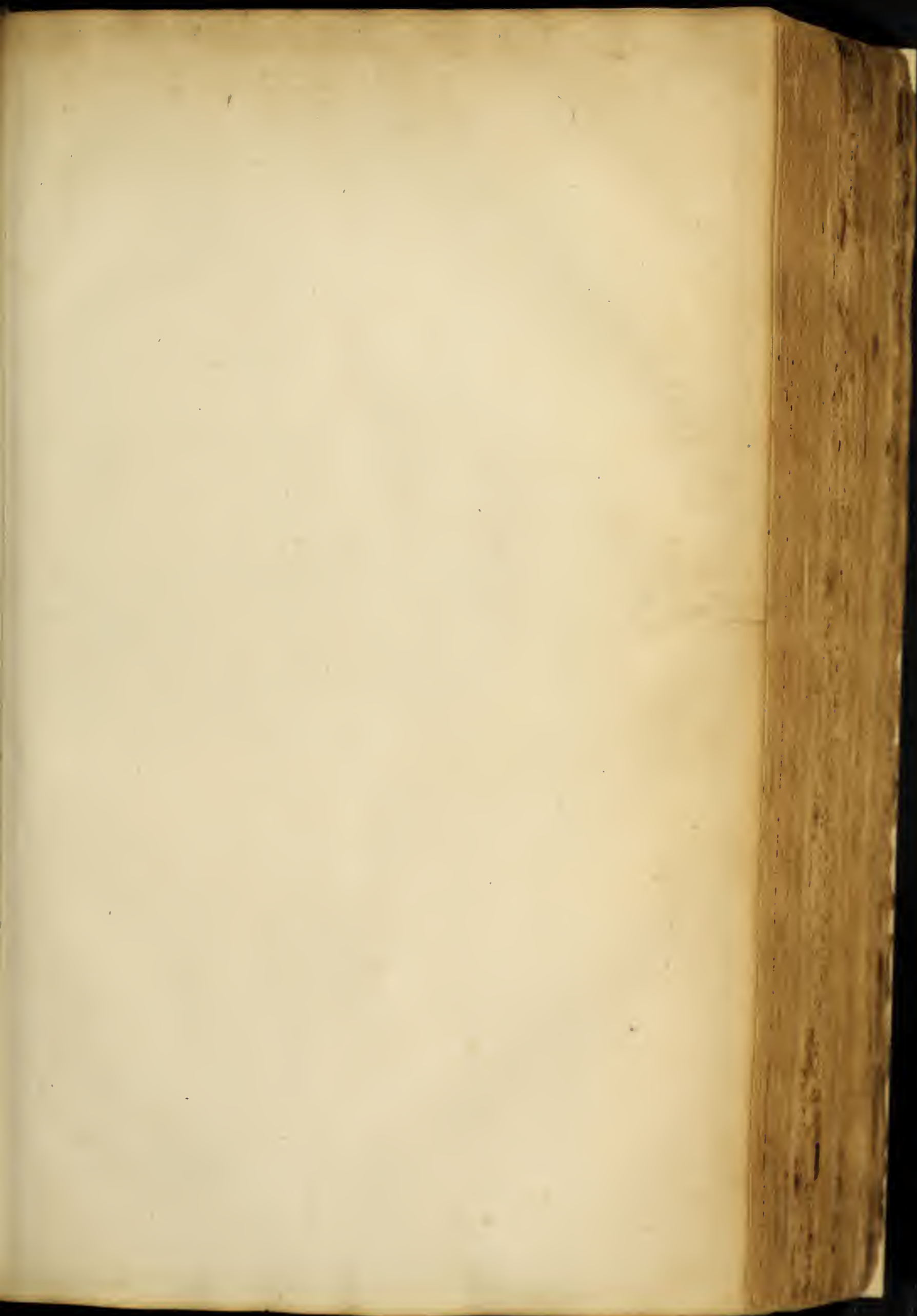
put him in prison] Heb. house of the wards. Ezek. 44. 11.

till the day of his death] Where he remained, untill he died. Ezek. 17. 16.

V. 12. in the fifth moneth] Hence came the fift moneths fast, mentioned Zech. 7. 3. & 8. 19. because in that moneth the Temple was burnt.

in the tenth day of the moneth] In 2 King. 25. 3. it is said, on the seventh







THE HISTORY OF THE



*seventh day.* Either because the fire was begun on the seventh day; and so continued to the tenth: or, because he came to Jerusalem on the seventh day, but set not the Temple on fire untill the tenth.

*the nineteenth yeere of Nebuchadrezzar*] See Chap. 25. 1. and 32. 1.

*captain of the guard*] Or, chief marshal. Heb. chief of the executioners, or slaughter-men: and so vers. 14. &c.

*which served the king of Babylon*] Heb. stood before him. 1 King. 10. 8. & 17. 1. 2 King. 25. 8. Pro. 22. 29.

V. 13. *and all the houses of the great men burnt he with fire*] Or, even all the great (that is, the noble and rich, as Gen. 24. 35. & 26. 13. Chap. 41. 1.) mens houses he burnt; sparing onely the houses of the meaner sort, who were left to husband the land. vers. 16. as Chap. 35. 15.

V. 15. *the rest of the multitude*] Heb. *Amon*. as Chap. 46. 25. V. 17. *Also, &c.*] 2 King. 25. 13.

*the pillars of brasse that were in the house of the LORD*] As the Prophet had foretold, that it should be. Chap. 27. 19, 22. See 1 King. 7. 15.

*the bases*] 1 King. 7. 27.

*the brasen sea*] 1 King. 7. 23.

V. 18. *The caldrons, &c.*] Exod. 27. 3. 1 King. 7. 45.

*the shovels*] Or, instruments to remove the ashes.

*the bowls*] Or, basins.

V. 19. *the basins, &c.*] 1 King. 7. 50.

*the fire-pans*] Or, censers.

V. 20. *The two pillars, &c.*] Vers. 17.

*the brasse*] Heb. *their brasse*.

*was without weight*] The quantitie of it was so great, as could not well, or easily be weighed, or that they regarded not, or would not stand to weigh it, 1 King. 7. 47. 1 Chron. 22. 3. 14. 2 Chron. 4. 18.

V. 21. *the pillars, &c.*] 1 King. 7. 15. 2 King. 25. 17. 2 Chron. 3. 15.

*a fillet*] Heb. *threed*. 1 King. 7. 15. Gen. 14. 23.

V. 22. *with net-work*] Or, *wriethed-work*. 1 King. 7. 17. 2 Sam. 18. 9.

*pomegranates upon the chapters round about*] Heb. *wind-ward*. Toward the foure winds, or quarters of the world, Chap. 49. 36. Whence it may be gathered, that the borders, on which these ninetie six pomegranates were engraved, were square; and they stood twenty and foure on each side: to which number the foure corner ones being added, do make up an hundred. vers. 23.

V. 24. *And the captain of the guard, &c.*] 2 King. 25. 13. *Zephaniah*] Chap. 21. 1. & 29. 25.

*the second priest*] Who was next in place to the chief-priest; and upon extraordinarie occurrents disabling or restraining him, supplied his place, Chap. 20. 1. 1 Chron. 5. 12. 2 Kin. 23. 4.

*keepers of the doore*] Heb. *threshold*. Chap. 35. 4.

V. 25. *an eunuch*] Or, *officer*. Gen. 39. 1.

*seven men of them*] They are said to be five, 2 King. 25. 19. which five, it may be, were of more speciall note then the other

two, therefore not reckoned, because of lesse account: or else, the two named here apart go to make up the seven.

*that were neare the kings person*] Heb. *saw the face of the king*. that is, attended constantly upon him, Matth. 18. 10.

*which were found in the citie*] Or, *were abiding there*. as Esther 1. 5.

*the principall scribe of the host*] Or, *the scribe of the captain of the host*.

*that were found in the midst of the citie*] Or, *were in the citie*. as Chap. 41. 3. Ezek. 3. 24.

V. 27. *[mote them]* Vers. 10.

V. 28. *in the seventh year*] In the latter end of his seventh, about the beginning of his eighth yeere, when he carried Jehoia- chin away captive, 2 King. 24. 12. so vers. 29. See the like, 1 King. 15. 25, 28. and on Chap. 25. 1.

V. 29. *In the eighteenth year*] Expiring; and the nineteenth then entering. vers. 12.

*from Jerusalem eight hundred thirtie and two persons*] So many out of Jerusalem: for in all, out of other places also, there were ten thousand then carried away captive, 2 King. 24. 16.

*persons*] Heb. *souls*. Exod. 1. 5. Chap. 43. 6. So after again, vers. 30.

V. 30. *In the three and twentieth year*] After the murder of Gedaliah, Chap. 41. 2.

V. 31. *And it came to passe, &c.*] 2 King. 25. 27.

*in the five and twentieth day of the month*] On this day he gave order for it to be done: though it were not put in execution untill two dayes after, 2 King. 25. 27.

*Evilmerodach king of Babylon*] Succeeding Nebuchadnezzar. See Chap. 25. 11. & 27. 7.

*lifted up the head of Jehoiachin*] Took speciall notice of him, Gen. 40. 13, 20. and withall restored him to his libertie, and to some degree of honour.

*brought him forth out of prison*] Heb. *the house of restraint*. Chap. 37. 15. So vers. 33.

V. 32. *spake kindly unto him*] Heb. *spake good things with him*. Chap. 12. 6.

V. 33. *changed his prison garments*] Gave him princely apparel, in stead of that which before he ware, Gen. 41. 14, 42.

*he did continually eat bread before him*] At his table, 2 Sam. 9. 7.

V. 34. *there was a continuall diet given him of the king*] He had a constant set allowance in the court. Which kind usage some ascribe to his voluntarie rendring of himself to Nebuchadnezzar, 2 King. 24. 12. Yet, it seemeth, he found no such favour with him: and what he then did, being but young, might be done rather by his mothers direction. But thus God made good, what the Psalmist acknowledgeth, by giving him, and some other of his people, favour in the eyes of those, with whom they were captives, Chap. 15. 11. Dan. 1. 9. & 2. 48, 49. & 3. 30. & 6. 2, 28. Nehem. 1. 12. and 2. 8.

*every day a portion*] Heb. *the matter* (or, *word*, as Chap. 38. 27.) *of the day in his day*. Exod. 5. 13.



# ANNOTATIONS ON THE LAMENTATIONS OF JEREMIAH.

## THE ARGUMENT.

**T**His Book of the Lamentations (diverse from that wherewith this our Prophet is said to have lamented the death of King Iosiah, 2 Chron. 35. 25.) was composed by Jeremiah in the time of the Babylonian captivity. Therein be bewaileth the grievous calamities, that had befallen his people; the ruine of their State; the devastation of their Land; the destruction of their chief Citie, and of Gods Temple therein With it; the profanation of his holy things; and the deplorable condition of all sorts and states, both during their strait siege at home, and afterward in their heavie bondage abroad: complaineth of the manifold sinnes and excesses of all sorts; whereby they had enforced God to inflict those iudgements upon them: and exhorteth them to patience under Gods iust chastising hand; to repentance of their sinnes, the procuring causes of those evils; and to incessant seeking unto God, for the remission of the one, and the removall of the other; with an hopefull expectation of a gracious restitution in his due time, and of the righteous execution of his iudgement upon those, who now insulted over them.

The whole work is conceived in a very artificiall frame, full of rhetoricall amplifications, and pathetical expressions: and for the better help of memorie, all of it (the last Chapter onely excepted) is contrived according to the order of the letters in the Hebrew Alphabet; as also sundry of the Psalmes are. *The Third Chapter is Tripled.*

## CHAP. I.

Verf. 1.



How doth the citie sit solitarie] Jerusalem, lately so potent, so populous: whose destruction and desolation the Prophet here lamenteth.

as a widow] Chap. 5. 3. Jer. 51. 5. princeesse among the provinces] That

had a prime place among them: or, command over others of them, Jer. 50. 12.

how is she become tributarie] First to Egypt, 2 King. 23. 33. 35. and after to Babylon, 2 King. 24. 1.

V. 2. She weepeth sore] Jer. 13. 17. Verf. 16. Heb. weeping weepeth. Isa. 30. 19. Mic. 1. 10.

in the night] In the night of her affliction, Amos 5. 8, 18, 20. or, having no rest night, nor day, Job 7. 3. Psal. 22. 2. & 77. 2, 4. Jer. 14. 17. Rev. 14. 11.

among all her lovers she hath none to comfort her] Her allies and confederates; as were the Assyrians and Egyptians; afford her no help or comfort, Jer. 2. 18, 19. & 4. 30. & 30. 14. verf. 9. 19.

all her friends have dealt treacherously with her] Obad. 7. V. 3. Judah] The people, or nation, of the Jews.

is gone into captivity] Have left their land, either by voluntary flight, or by violent constraint, Jer. 4. 29.

because of affliction, and because of great servitude] Heb. and for the greatnesse of servitude. Either, having brought this upon themselves, by their oppression and crueltie to their brethren, that were in service with them: Jer. 34. 11. Or, to quit themselves from those grievous afflictions, that the enemy invading them caused, and the servitude, that from them they feared, Jer. 6. 1.

she dwelleth among the heathen] Or, abideth. Jer. 40. 6.

she findeth no rest] Gen. 8. 9. Or, hath no rest. as verf. 6. Chap. 2. 9. & 5. 6.

her persecutors overtook her between the straits] They so seise on her, that she hath no way to escape, Jer. 52. 8. An allusion to the practice of hunters that surprize wild beasts, or robbers by the high-way, that seize on passengers, when they have got them into some strait, or narrow place, where is no means any way to decline or avoid them, Exod. 14. 2, 3, 9. Num. 22. 26.

V. 4. The waies of Zion do mourn] Chap. 2. 8. Lying wast, and being over-grown for want of passengers.

none come to the solemn feasts] As they had wont to do, with mirth and melodie, Psal. 42. 4. Isa. 30. 29.

her gates are desolate] Or, cities. Jer. 14. 2.

she is in bitterness] Grief and affliction, Ruth 1. 20, 21. Chap. 3. 15.

V. 5. Her adversaries are the chief] Heb. head. as Psal. 18. 43. Have the better of her; and rule over her. Deut. 28. 13, 14.

for the multitude of her transgressions] Jer. 30. 14.

her children are gone into captivity] Jer. 5. 2. 28.

before the enemy] Driven before them, like beasts. Or, flying away, for fear of them. See verf. 3. 6.

V. 6. her princes are become like harts] Clean out of heart, what with famine, what with fear. See Chap. 14. 5.

that find no pasture] Or, have none. as verf. 3.

V. 7. of her miseries] Or, exiliments. Isa. 58. 7.

all her pleasant things that she had] Or, desireable things. verf. 10. 11. Chap. 2. 4. The memorie of her former plenty, state, and prosperitie, addeth unto her present grief. So Job 29. Psal.

42. 4. in the dayes of old] Heb. of antiquitie. Chap. 2. 17. her people fell into the hand] Or, power (as Chap. 2. 7.) of the enemy.

none did help her] Verf. 2. Or, could help her. as Jer. 51. 9.

did mock at her sabbaths] Or, cessations. Either at her religious observation of the Sabbath: or, at her cessation from the wonted performance of holy rites; the Temple being destroyed, Psal. 137. 3. and her land undergoing a long Sabbath, while it lay untilld, Levit. 26. 34. 43.

V. 8. Jerusalem hath grievously sinned] Heb. sinned sinne. Exod. 32. 30.

she is removed] Heb. is become a removing; or, wandering. Jer. 4. 1. & 15. 4. & 24. 9. Or, is in shaking at. that is, in derision: such an one as every one shaketh the head at, Psal. 22. 7. & 44. 14. Jer. 48. 27. Or, is become as a woman separated for her uncleanness, Levit. 15. 19. Ezek. 36. 17. Or, as some abominable thing, 2 Chron. 29. 5. So verf. 17.

they have seen her nakednesse] Her filthinesse is laid open to common view: as it befalleth some notorious strumpet, brought forth to publike shame and punishment, Gen. 9. 22. 23. Levit. 18. 6. Jer. 13. 22, 26. Ezek. 16. 37. & 23. 29. Hol. 2. 10.

she sigheth, and turneth backward] For shame, Isa. 47. 5.

V. 9. Her filthinesse is in her skirts] The signs and marks of it lie open, Isa. 3. 9. Jer. 2. 34. Ezek. 24. 7, 8.

she remembreth not her last end] Or, remembred not her last end. She considered not, what the issue of her evill courses would be, Deut. 32. 29. Isa. 47. 7.

she came down wonderfully] From the height of her State, Isa. 47. 1.

she had no comforter] Verf. 2. 7.

for the enemy hath magnified himself] Or, how (as Isa. 66. 24.) the enemy doth magnifie himself. Insult over me, and over thee in me, Deut. 32. 27. Psal. 35. 26. & 38. 16. & 140. 8. Jer. 48. 26, 42. Zeph. 2. 10.

V. 10. The adversary hath spread out his hand upon all her pleasant things] Or, desireable things. verf. 7. 11. hath seised upon all; even the precious pledges of Gods speciall presence with her, 2 King. 24. 13. & 25. 15. Jer. 48. 20. & 49. 22.

the heathen] The Chaldeans, and their complices, Jer. 51. 51.

entred into her sanctuary] Either the holy land; so called, Exod. 15. 17. which they possesse now as their own; Isa. 63. 18. or the Temple; which was sackt and ransackt together with the citie, Ezek. 7. 21, 22.

thou didst command that they should not enter into thy congregation] Deut. 23. 3. Much lesse presume to peer and pierce into thy Sanctuarie, the seat of thy speciall residence, Num. 3. 51. Ezek.

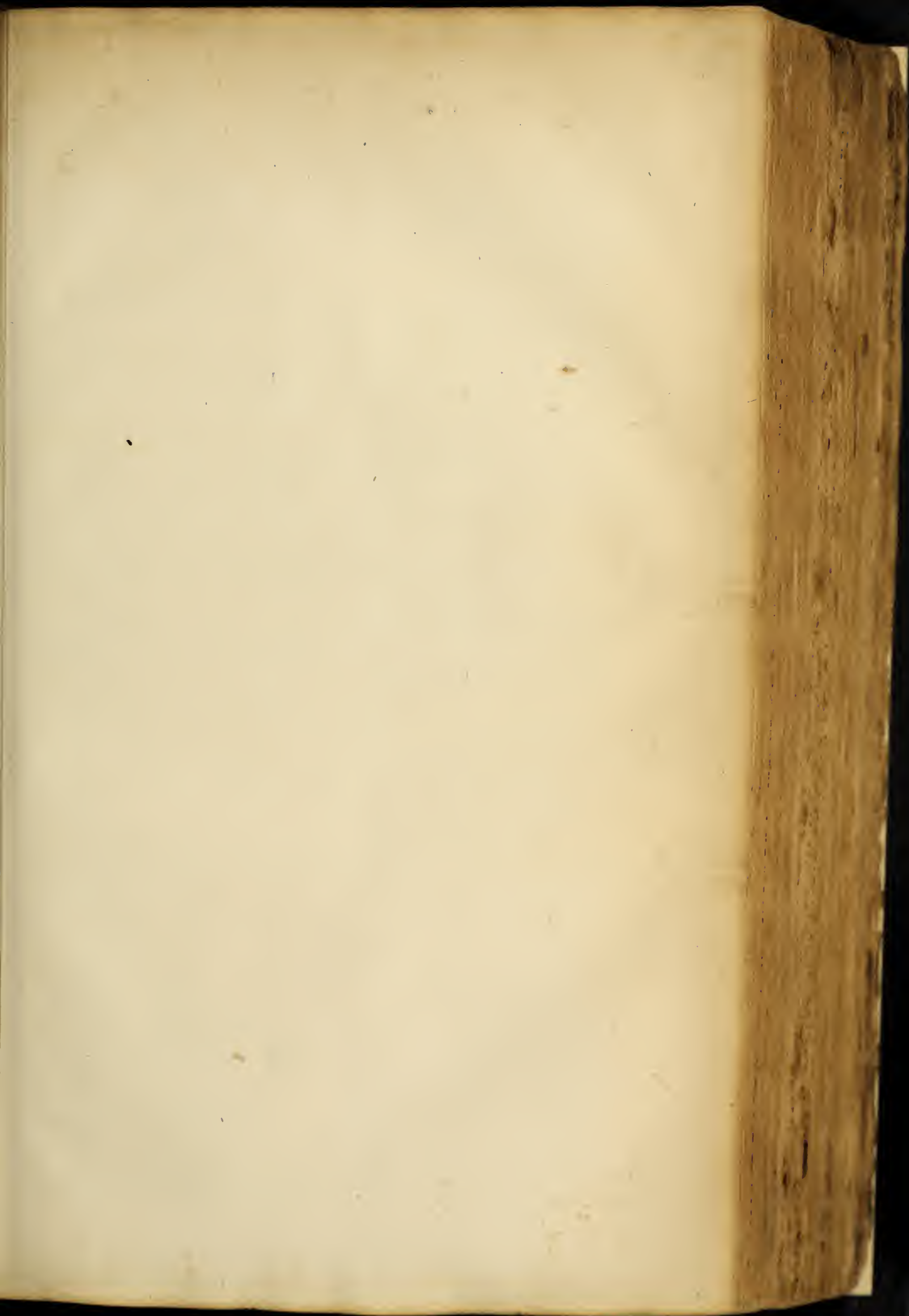
44. 7. V. 11. they seek bread] So did they in the siege, Jer. 38. 9. and 52. 6. and the like in their exilement. verf. 19.

their pleasant things] See verf. 7.

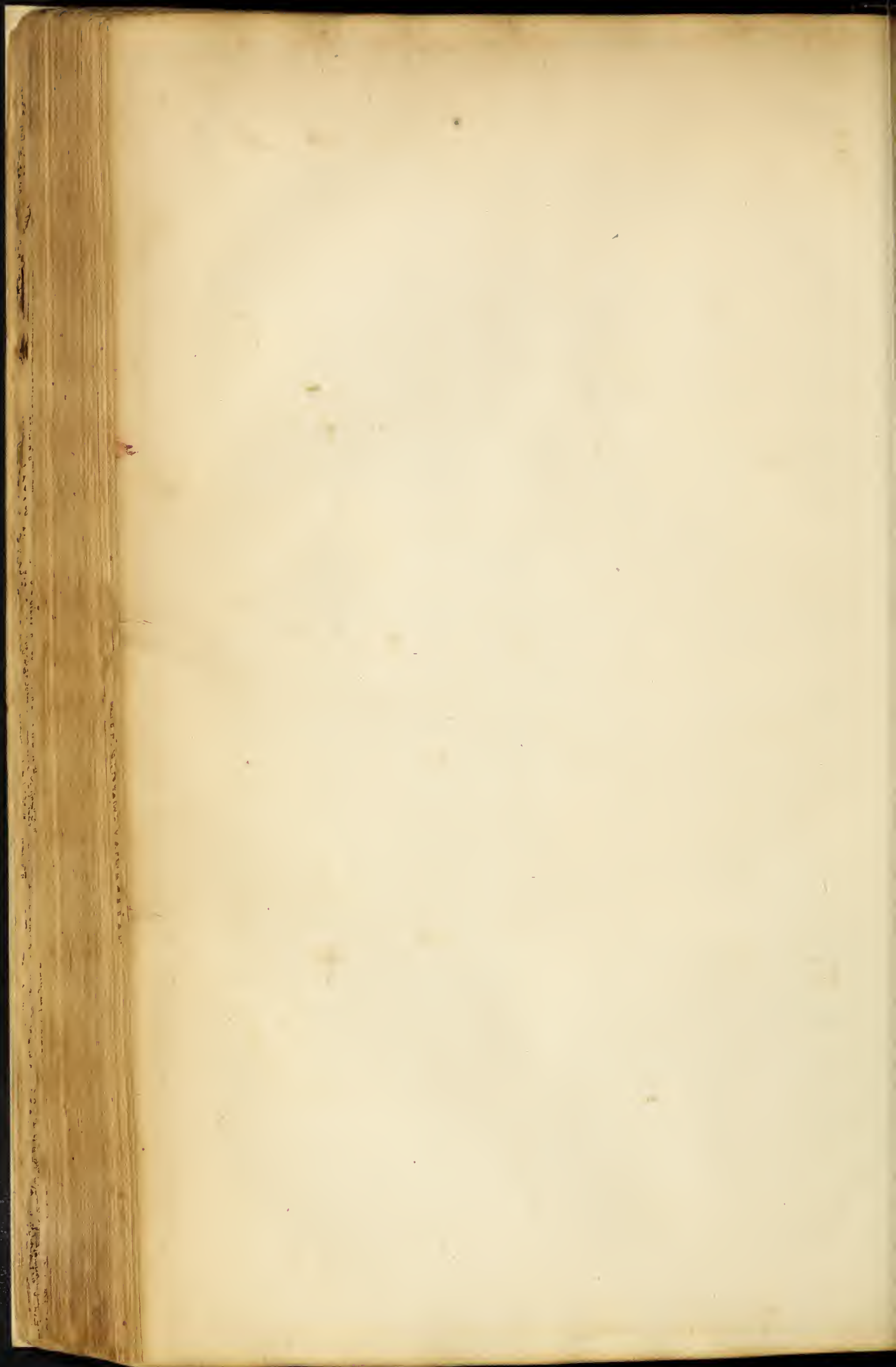
for meat to relieve the soul] Heb. to make the soul to come again. Psal. 23. 3. Verf. 16. 20.

V. 12. Is it nothing to you] Or, It is nothing. Doye make light











light of mine afflictions? Or, do ye not regard them? as complaining that her calamities were so slighted by others; and endeavouring to move them unto some commiseration of her, Nehem. 9. 32.

*all ye that passe by*] Heb. *passe by the way*. Chap. 2. 15.

*if there be any sorrow like unto my sorrow*] Dan. 9. 12.

*in the day of his fierce anger*] Jer. 4. 8. Chap. 4. 11.

V. 13. *From above*] From heaven, Isa. 24. 18. Jer. 25. 30. Rom. 1. 18.

*hath he sent fire*] Burnt me up, as with fire from heaven, Job 1.

16. Jer. 17. 27. & 21. 14. & 52. 13. Chap. 4. 11.

*into my bones*] The chief of my strength, Psal. 32. 3. and 51. 8.

Jer. 20. 9. & 50. 17.

*he hath spread a net for my feet*] Psal. 57. 6. Ezek. 12. 13. & 17. 20. & 32. 3. Hof. 7. 12.

*he hath turned me back*] Cast me down backward: thrown me down, and laid me on my back: Chap. 2. 1. and faint] Ver. 22.

V. 14. *The yoke of my transgressions is bound by his hand*] An heavie yoke hath God for my transgressions laid upon me; and so fastened it to my neck, that I am not able to shake it off, Isa. 47. 6. Jer. 28. 14.

*they are wreathed, and come up upon my neck*] He hath made as it were a wreath, or a cord, of my sinnes, or of the evils befalling me for them; which he holdeth, and keepeth me down with: alluding to those wreaths of withs, that are put about the necks of unruly beasts; or to strong cords made of many threds or smaller lines twined and twisted together, Prov. 5. 22. Eccl. 4. 12. Isa. 5. 18.

*he hath made my strength to fall*] Psal. 103. 23.

*the Lord hath delivered me into their hands, from whom I am not able to rise up*] Of mine enemies; who so keep me down, that there is no rising for me, or raising me up, Jer. 50. 33.

V. 15. *trodden under foot all my mighty men*] Chap. 3. 34. *in the midst of me*] Jer. 46. 21.

*he hath called an assembly against me*] An allusion to the summoning of the people to their festivals and solemn meetings by the sound of a trumpet, Num. 10. 2. See Chap. 2. 22.

*to crush my young men*] Heb. *to break, to destroy*: Isa. 14. 25.

*the Lord hath trodden the virgin, the daughter of Judah, as in a wine-press*] Or, *hath trodden the wine-press of the virgin*, &c. He hath trodden her, as grapes, in the wine-press of his wrath, Isa. 63. 3. Rev. 19. 15.

V. 16. *mine eye runneth down with water*] Jer. 13. 17. & 24. 17. Ver. 2. Chap. 2. 18.

*the comforter that should relieve my soul*] Heb. *bring back, or, fetch again my soul*, ver. 11. God, that should comfort me by his word and Spirit, Job 15. 11. Psal. 119. 92, 93. Isa. 40. 1, 2. and 51. 3. or any other whosoever, Isa. 51. 18, 19. Ver. 2. 17, 21.

*because the enemy prevailed*] Exod. 17. 11. Psal. 65. 3.

V. 17. *Zion spreadeth forth her hands*] As craving help, or seeking relief and comfort; Jer. 4. 31. Psal. 143. 6, 7. Or, *distributeth with her hands*: to wit, bread: not to others, as Pro. 3. 1, 20. but to her self: as wanting those, that in this her heaviness should performe that office to her. See Jer. 16. 7.

*the Lord hath commanded concerning Jacob, &c.*] Because I kept not Gods commands, ver. 18. he hath by a secret instinct given mine enemies a command and commission against me. Jer. 34. 22.

*his adversaries should be round about him*] Chap. 49. 5. and 50. 15, 29.

*Jerusalem is as a menstruous woman among them*] Or, *as an abomination*, as some abominable thing; severed from societie and approach of any: or such as none can endure to touch, Lev. 20. 21. Ezek. 7. 19, 20. & 36. 17. See ver. 8.

V. 18. *The Lord is righteous*] Dan. 9. 7. Nehem. 9. 33. Psal. 119. 137. & 145. 17. Jer. 12. 11.

*I have rebelled against his commandment*] Heb. *against his mouth*. Job 23. 12. Psal. 119. 72. & 107. 11.

V. 19. *my lovers*] Ver. 2. Jer. 22. 20.

*deceived me*] Jer. 30. 14.

*mine elders*] My rulers and governours, Chap. 2. 10.

*gave up the ghost*] They died for hunger, Ch. 2. 19. Jer. 14. 18.

*while they sought their meat*] Ver. 11.

*to relieve their souls*] Or, *themselves*. Jer. 51. 6.

V. 20. *my bowels are troubled*] They boil and work, as the sea, Job 41. 31. and as waters, that become mire, when they are stirred and troubled, Isa. 57. 20. Ezek. 34. 18. for the word is thence taken, Job 16. 16. Psal. 46. 3. So Chap. 2. 11. See Isa. 16. 11. Jer. 48. 36.

*mine heart is turned within me*] Jer. 23. 9.

*I have grievously rebelled*] Heb. *rebellant rebelled*.

*abroad the sword bereaveth*] Deut. 32. 25. Ezek. 7. 15.

*at home there is as death*] Famine; ver. 11. 19. as bad as death by the sword; or worse: Chap. 4. 9.

V. 21. *They have heard that I sigh*] My professed and pretended friends, though they be informed of mine affliction, yet either dare not, or cannot afford me any comfort, ver. 2. 17. Or, mine enemies, and those that are ill-affected towards me, hearing of

my distressed and disconsolate condition, rejoyce at it. Psal. 89. 42. Chap. 2. 17.

*there is none to comfort me*] Or, *and that there, &c.*

*all mine enemies have heard of my trouble*] Or, *even all, &c.*

*they are glad*] Or, *and they, &c.*

*thou wilt bring the day that thou hast called*] Or, *proclaimed*. Dan. 3. 4. & 4. 14. published by thy Prophets, Isa. 13. and 14. and 46. and 47. Jer. 50. & 51. Thou hast set a day, wherein thou wilt take vengeance on those that now in my calamitie insult over me, Pro.

24. 17, 18. Psal. 79. 12. Jer. 50. 15, 29. & 51. 24. Mic. 7. 8, 9. *and they shall be like unto me*] That shall befall them, that is now befallen me, Jer. 51. 49. Chap. 4. 21.

V. 22. *Let all their wickedness come before thee, &c.*] A propheticall imprecation: Psal. 109. 14, 15. & 137. 8, 9. Jer. 18. 23. Chap. 3. 64.

*my heart is faint*] Isa. 1. 5. Jer. 8. 18. Ver. 13.

## C H A P. II.

Ver. 1. **H**ow hath the Lord covered the daughter of Zion, &c.] Heb. *thickned, or, clouded*. Darkened her lightsome estate: brought her out of prosperitie into adversitie, Chap. 3. 2, 44. Joel 2. 2. Amos 5. 18, 20.

*cast down from heaven unto the earth*] Given her a sore fall: thrown her down from the highest pitch of prosperitie, unto the lowest degree of miserie, Isa. 14. 12. Matth. 11. 23.

*remembered not his footstool*] The Temple; or the Ark; 1 Chron. 28. 2. Psal. 99. 5. & 132. 7. surprised by the Chaldeans; as before by the Philistines, 1 Sam. 4. 11. Psal. 78. 60, 61. and now without recoverie.

V. 2. *hath swallowed up all*] Ver. 5.

*hath not pitied*] Ver. 17.

*he hath brought them down to the ground*] Heb. *made to touch the ground*. Isa. 25. 12.

*hath polluted the kingdome*] Delt with it, as with a thing polluted and unclean, Isa. 29. 22. Or, as with a thing now no more sacred and inviolable, 1 Sam. 26. 9. Psal. 89. 39, 44. & 74. 3. Isa. 43. 28.

V. 3. *in his fierce anger*] Heb. *burning heat of anger*. Deut. 29. 34. *all the horn of Israel*] Their glory and strength, 1 Sam. 2. 1. Jer. 48. 25. Ver. 17.

*hath drawn back his right hand*] His powerfull protection, and succour, formerly afforded us, Psal. 44. 3. and 118. 15, 16.

*from before the enemy*] Upon the enemies approach, Isa. 21. 15.

*he burned against Jacob*] In wrath, Psal. 79. 5. and 84. 46. and 97. 3.

*like a flaming fire*] Heb. *fire of flame*. Isa. 4. 5.

*devoureth round about*] Psal. 50. 3. & 97. 3. Isa. 42. 25.

V. 4. *He hath bent his bow*] Psal. 7. 12. Chap. 3. 12. Heb. *trud*. Jer. 50. 14.

*like an enemy*] Job 13. 24. & 33. 10. Ver. 5.

*he stood with his right hand as an adversary*] Which was formerly for her, Isa. 63. 10. Chap. 3. 3.

*slew all that were pleasant to the eye*] Heb. *all the desirable of the eye*. Chap. 1. 10. Ezek. 24. 16.

*in the tabernacle of the daughter of Zion*] Jer. 10. 20.

*he poured out his wrath*] Jer. 6. 11. & 10. 25.

*like fire*] Chap. 1. 13.

V. 5. *was as an enemy*] Isa. 63. 10. Jer. 30. 14. Ver. 4.

*hath swallowed up Israel*] Ver. 2. Jer. 9. 21.

*mourning and lamentation*] Isa. 29. 2.

V. 6. *taken away his tabernacle, as if it were of a garden*] Or, *bedge*, Psal. 5. 2. & 80. 12. and 89. 40. *as of a garden* He hath withdrawn his protection, Isa. 4. 5, 6. & 5. 5. Or, thrown down his Temple, like an hovel in a garden, Job 27. 18. Isa. 1. 8. and 38. 12. Jer. 4. 20. Psal. 5. 12. & 27. 5. & 76. 2.

*he hath destroyed his places of the assembly*] Heb. *his assembly*. Chap. 1. 4, 15. or, *place of assembly*. Exod. 27. 21. his Temple, Psal. 74. 7, 8.

*the king and the priest*] For the enemy spared neither. Ver. 2. 20. Chap. 4. 16. & 5. 12. Jer. 52. 9, 24.

V. 7. *he hath given up*] Heb. *shut up*. Psal. 31. 8.

*into the hand of the enemy*] Or, *power*. Chap. 1. 7. Isa. 19. 4.

*they have made a noise in the house of the Lord, as in the day of a solemn feast*] The enemy is now as loud in blaspheming God with shouts and cries in his house; as his people had wont to be in praising his name there at their feasts, Psal. 74. 3, 4.

V. 8. *he hath stretched out a line*] Over Jerusalem the line of destruction; as workmen mark with a line what is to be cut off, or hewn down: Or, to level the ground by, where before it stood, and to lay it all even: 2 King. 21. 13. Isa. 34. 11.

*hath not withdrawn his hand from destroying*] Heb. *from swallowing up*. Ver. 2. 5.

*he made the rampart and the wall to lament*] So great is the calamity, that the very senseless creatures may seem sensible of it: Jer. 4. 28. Or, they have a very lamentable aspect, and such as may well move to lamentation, Chap. 1. 4.

V. 9. *her king and her princes are among the Gentiles*] In captivity, 2 King. 24. 14. & 25. 7. 2 Chron. 36. 20.



*the law is no more*] It is neither publicly taught, nor constantly kept: yea the Tables of it are lost; and the volumes of it burnt with the Temple.

*her prophets also find no vision*] Pſal. 74.9. Ezek. 7.26. Or, *have none*. Chap. 1.3.

V. 10. *The elders of the daughter of Zion sit upon the ground*] Not on those chairs or seats, on which they had wont to sit in judgement, Pſal. 122. 5. Matth. 19.28. & 23.2.

*cast up dust upon their heads*] In token of sorrow, Job 2. 12. 2 Sam. 13. 19. Isa. 15. 3. Jer. 48. 38.

*girded themselves with sackcloth*] Heb. *sacks*. Jer. 4. 8. and 49. 3.

*the virgins of Jerusalem hang down their heads*] Out of shame and confusion; Isa. 5. 15. as the contrarie a note of courage and confidence, Pſal. 110. 7. Luk. 21. 28.

V. 11. *Mine eyes do fail with tears*] Pſal. 6. 7. *my bowels are troubled*] Chap. 1. 20.

*my liver is poured upon the earth*] My gall, or choler, is cast up: as in extremity of grief mixt with indignation is oft done, Job 16. 13.

*for the destruction*] Heb. *breach*. Chap. 3. 47. Jer. 4. 20. *the children and the sucklings*] Jer. 6. 11.

*sworn in the streets*] Or, *faint*. Heb. *are covered*; or, *overwhelmed*. Isa. 57. 16.

V. 12. *Where is corn and wine*] Chap. 4. 4. Or, *bread*. Corn for bread. Zech. 9. 17. as bread for corn, Isa. 28. 28.

*their soul was poured out into their mothers bosom*] Heb. *poured out it self*. Job 30. 16. They went away in their mothers laps; wanting wherewith to relieve them, Chap. 4. 9. Verſ. 11.

V. 13. *What thing shall I take to witnesse for thee? &c.*] What arguments shall I use to comfort thee: or, to convince thee that thou hast not so much cause of grief as thou pretendest? Or, what example shall I produce of any, that have been in the like miserie? Isa. 51. 19. Chap. 1. 12.

*thy breach is great like the sea*] As vast and wide as the sea is broad, Job 11. 9. or, as the breach that the sea maketh; that cannot be made up again. Jer. 51. 42.

*who can heal thee*] Heb. *shall heal thee*. as Jer. 51. 9.

V. 14. *Thy prophets*] Not mine; such as I sent to thee: but thine own; such as thou chosest to they self, and wast willing to be led by, Jer. 2. 8. & 5. 31. & 6. 14. & 8. 11. & 14. 13, 14. and 23. 26. & 29. 8, 15.

*have seen vain and foolish things for thee*] They took upon them to be Seers; but saw not, what they should see; and told, what they saw not, Jer. 23. 16. & 27. 14, 15. *have seen for thee false burdens, and causes of banishment*] Heb. *burdens of vanitie and expulsions*. Prophecies of threatnings against thine enemies, Isa. 13. 1. but false ones, Jer. 38. 2, 4, 11. and flattering ones; such as have been means of expelling thee out of thy land, by hardning thee in thy sinne, Isa. 3. 12.

V. 15. *All that passe by*] Heb. *by the way*. Chap. 1. 12. *clap their hands at thee*] In way of derision and contempt: Job 27. 23. Chap. 1. 8.

*the perfection of beauty*] Pſal. 48. 2. & 50. 2. *the joy of the whole earth*] Or, *land*. as Isa. 5. 8. & 6. 12. See Jer. 51. 41.

V. 16. *All thine enemies have opened their mouth*] Widened it: as is wont in mocking! Chap. 3. 46. Pſal. 22. 13. Isa. 59. 4. *they hisse and gnash their teeth*] In disdain and despite, Job 16. 9. Pſal. 35. 16. & 37. 12. Act. 7. 54.

*We have swallowed her up*] Pſal. 56. 2. & 124. 3. Pro. 1. 12. *we have seen it*] What we desired, with delight, Pſal. 35. 21. & 59. 10. & 92. 11.

V. 17. *The LORD hath done that which he had devised, &c.*] Or, *performed*. Isa. 10. 12. Chap. 1. 21. His menaces contained in the Law, Levit. 26. 16. Deut. 28. 15, &c.

*in the dayes of old*] Heb. *antiquitie*. Chap. 1. 7. *he hath thrown down, &c.*] Verſ. 2. 21. *caused thine enemy to rejoyce over thee*] Pſal. 38. 16. & 89. 42. Chap. 1. 21.

*set up the horn of thine adversaries*] Advanced them: 1 Sam. 2. 1. Pſal. 75. 10. Verſ. 3.

V. 18. *Their heart cried unto the Lord*] The heart of Gods people in their affliction and distresse; Isa. 26. 9, 16.

*O wall of the daughter of Zion*] O wall, now demolished, and laid leuell with the ground, 2 King. 24. 10. Or, O citie now ruined; and nothing but a bare wall, without housing and inhabitants. verſ. 7. 8. Spoken as to the citie; but meant to the people: who are called upon to be instant and earnest with God for restitution.

*let tears runne down like a river day and night*] Jer. 9. 1. & 14. 17. Chap. 1. 16. & 3. 48.

*let not the apple of thine eyes cease*] Heb. *daughter of thine eyes*. Zech. 2. 8.

V. 19. *cry out in the night*] Give not over crying to God night and day, Isa. 62. 6, 7. Pſal. 119. 147.

*in the beginning of the watches*] Heb. *in the head*. Ezek. 40. 1. Either when the watch is first set; or at the beginning of each watch. See Pſal. 119. 147. & 130. 6.

*poure out thine heart like water*] 1 Sam. 7. 6. Pſal. 22. 14. & 42. 4. and 142. 2.

*lift up thy hands*] Jer. 14. 18.

*for the life*] Heb. *soul*. as Jer. 34. 20.

*of thy young children that faint for hunger*] Verſ. 12. Chap. 3. 4.

*in the top of every street*] Heb. *head*. Chap. 4. 1.

V. 20. *consider to whom thou hast done this*] To thine own people: and what more canst thou do to thine enemies? Isa. 26. 17. and 63. 19. Jer. 30. 14.

*shall the women eat their fruit*] The fruit of their womb, Deut. 28. 4, 18. Pſal. 127. 3. Their own children, for want of food, Levit. 26. 29. Deut. 28. 53. 2 King. 6. 28, 29. Jer. 19. 9. Chap. 4. 3, 10. Ezek. 5. 10.

*children of a span long*] Pſal. 39. 5. Or, *swaddled with their hands*. Verſ. 22.

*priest and the prophet be slain, &c.*] Verſ. 6.

V. 21. *thou hast killed*] Chap. 3. 43.

*and not pitied*] Verſ. 17.

V. 22. *Thou hast called as in a solemn day my terrors round about*] Thou hast mustered up, and brought in my calamities all together upon me; as multitudes of people flock together to a festivall: and beset me with them on every side, Jerem. 20. 3, 10. Chap. 1. 15.

*that I have swaddled and brought up*] Ezek. 19. 2.

*hath mine enemy consumed*] As if I had bred them for the sword, Hof. 9. 12, 13.

## CHAP. III.

Verſ. 1. *I Am the man*] The Prophet speaketh all this in the person of his people: or, of the citie of Jerusalem and State of Judah.

*hath seen affliction*] Sustained, endured. Jer. 5. 12. & 14. 13. & 42. 14. Pſal. 16. 10. & 49. 9. & 89. 48.

*by the rod of his wrath*] Isa. 10. 5.

V. 2. *brought me into darknesse*] Affliction, misery. Pſal. 112. 4. Isa. 8. 22. Chap. 2. 1.

*not into light*] Joy, prosperitie. Est. 8. 16. Pſal. 97. 11.

V. 3. *against me is he turned*] He is turned to be against me, who had wont to be for me. Exod. 14. 25. Pſal. 46. 7. Chap. 2. 3. Or, he turneth again upon me, to fetch and inflict new strokes. Isa. 1. 25.

V. 4. *My flesh and my skin hath he made old,*] Or, *worn out; consumed*. Job 21. 13. Pſal. 32. 3.

*he hath broken my bones*] Isa. 38. 13. Jer. 50. 17.

V. 5. *He hath builded against me*] Encamped, and raised fortifications against me. Job 19. 12.

*with gall and travell*] Or, *venome and vexation*. See Jer. 8. 14. verſ. 19.

V. 6. *set me in dark places, as they that be dead of old*] Shut me up in prisons and dungeons. verſ. 53. 55. wherein I lye as buried; like a corps in the grave. Pſal. 88. 5, 6. Ezek. 37. 11, 12.

V. 7. *hedged me about*] Job 3. 23. & 19. 8. Hof. 2. 6.

*made my chain heavy*] Pſal. 66. 11. Heb. *brasse*. Jer. 39. 7.

V. 8. *he shutteth out my prayer*] Alluding to the manner of those that shut the doore against suiters, that they may not have access, when they will not be troubled with them. See verſ. 44.

V. 9. *hath enclosed my wayes with hewen stone*] He keepeth me in hold as a prisoner; blocking up against me all wayes and means of escape. Chap. 1. 3. Pſal. 88. 8. Hof. 2. 6.

*hath made my paths crooked*] Or, *perverted my paths*. Jer. 3. 21. He hath turned all my projects and designs a contrary way: because I took courses contrary to his wayes. Lev. 26. 27, 28. Pſal. 18. 26. verſ. 11.

V. 10. *as a bear lying in wait*] Job 10. 16. Isa. 38. 13. Hof. 5. 14. & 13. 7, 8.

*as a lion in secret places*] Pſal. 17. 12.

V. 11. *turned aside my wayes*] verſ. 9.

*pulled me in pieces*] Torn me in pieces. Job 16. 9. Hof. 5. 14. & 6. 1. & 13. 8. like a lion, or a bear. Verſ. 10. Deut. 33. 20. Pſal. 7. 2. Mic. 5. 8.

V. 12. *hath bent his bow*] Job 7. 20. & 16. 12. Chap. 2. 4. Heb. *trouled it*.

V. 13. *the arrows of his quiver*] Heb. *sonnes of his quiver*. as Isa. 21. 10. See Job 6. 4. & 16. 13. Pſal. 38. 2.

V. 14. *a derision to all my people*] Jer. 20. 7. Or, *to all people*. Pſal. 44. 13. & 79. 4. Ezek. 36. 15.

*their song all the day*] Heb. *neginoth*. or, *hand-instrument of musick*. Job 30. 9. one whom they plaid upon, as on such an instrument, at pleasure. See Isa. 38. 20. Pſal. 69. 12. verſ. 63.

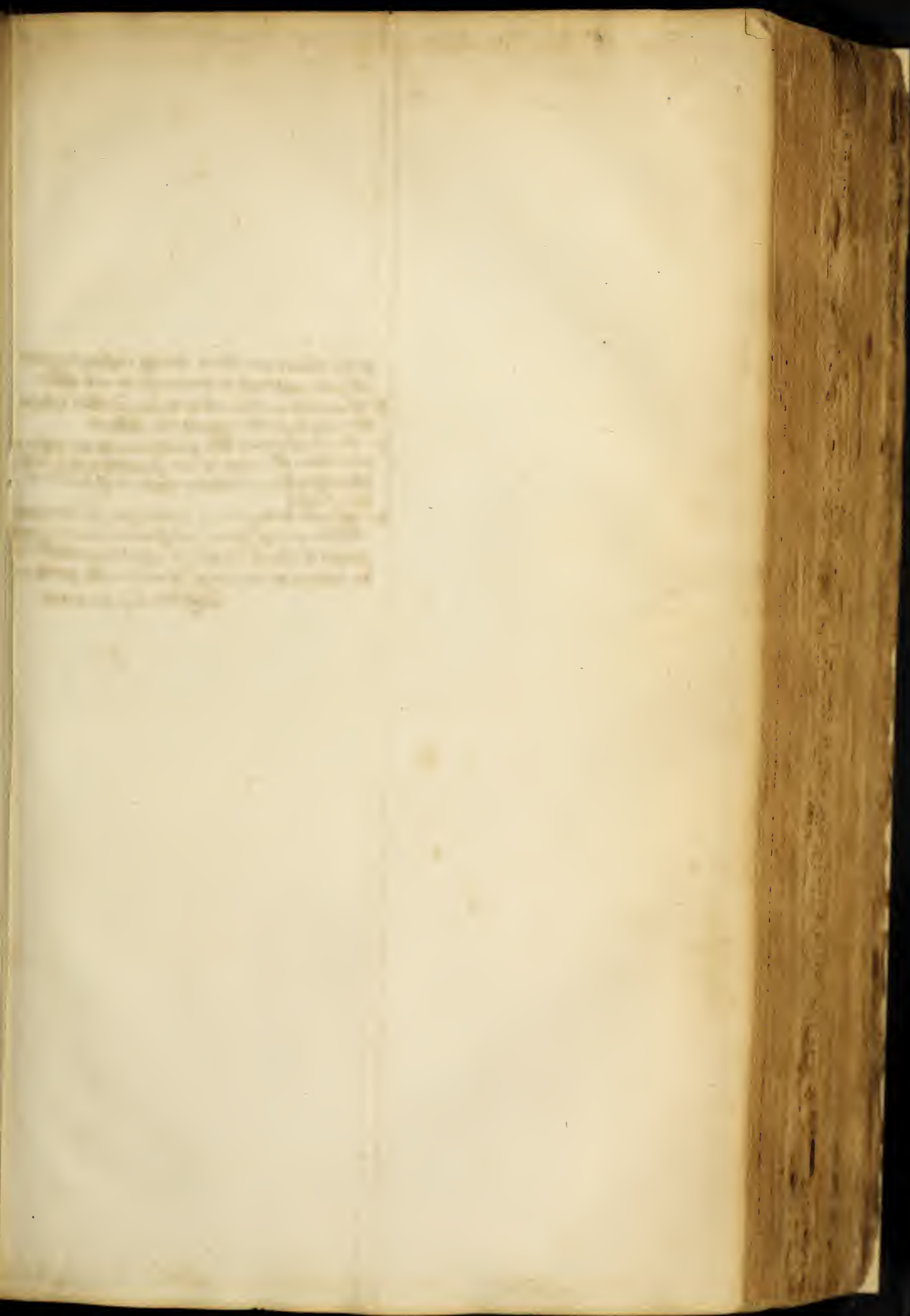
V. 15. *He hath filled me*] Heb. *satiated*. cloyed, or glutted me. verſ. 30.

*with bitterness*] Heb. *bitternesses*. Deut. 32. 32.

*he hath made me drunken with wormwood*] He hath so pleyed me with abundance of anguish and grief, as with full cups of some heady, but unwholsome drink, that I am as one besotted and beside my self with it. Job 9. 18. Pſal. 60. 3. Isa. 51. 17, 21, 22. Jer. 25. 17, 18. Chap. 1. 4. See verſ. 19.

V. 16. *broken my teeth with gravel-stones*] As when men eat grittie







v. 39. There are three strong reasons, to gather why we ought not to murmur in our Afflict.

1. We are Men, and what an impediment is it for the clay to swell against the Potter?
2. We are Sinners, the punishments we suffer are our own, & wages of our Iniquities, & what a madness is it to complain against the justice of our judge?
3. We are Living men, & therefore God hath punished us less than our sinners deserve, for the wages of Sin is Death, & what ingratitude is it to repine at mercifull, & moderate punishments?

Raynolds, Sing. Sin, p. 176.



grittie bread : of such grist as new millstones are at first wont to make. See Prov. 20. 17.  
*covered me with ashes* ] Or, *rolled me in the ashes*. Mic. 1. 10.  
V. 17. *removed my soul* ] Or, *me*. as Psal. 3. 2. & 22. 20, 21.  
*farre off from peace* ] Or, *prosperitie*. Jer. 29. 7.  
*I forgot prosperitie* ] Heb. *good*. Job 9. 25. I minded it no more, then as if I had never enjoyed it, or never knew what it meant, as Gen. 41. 51. Job 11. 16.  
V. 18. *My strength and my hope is perished from the LORD* ] Thus in extremitie of affliction are even the faithfull tossed to and fro, between hope and fear; though the better part at length prevail. ver. 21. Psal. 31. 22. & 116. 10, 11. Isa. 40. 27. & 49. 14.  
V. 19. *Remembering mine affliction* ] Or, *Remember*, as by way of petition, as Psal. 89. 50. Chap. 5. 1.  
*the wormwood and the gall* ] Ver. 15. Jer. 9. 15. Or, *venome*. Ver. 5. Jer. 8. 14.  
V. 20. *My soul hath them* ] Or, *I have them*. as Psal. 3. 2. & 57. 4. ver. 24.  
*still in remembrance* ] Heb. *remembering remembreth*. Jer. 31. 20.  
*is humbled* ] Heb. *bowed*. Psal. 42. 5, 11. & 44. 25.  
V. 21. *This I recall to my mind* ] Or, *yet while I recall this*. Heb. *make to return to my heart*. Deut. 30. 1.  
*therefore have I hope* ] Ver. 24.  
V. 22. *It is of the LORDS mercies* ] Or, *To wit*, that it is the LORDS great mercie. Psal. 89. 1. *Ex. 9. 13. 12. 9. 31. 17. 78. 38*  
*Comfort that we are not consumed* ] Considering our wickednesse, it is a wonder that it is not farre worse with us; yea that any of us yet remain; save that God will have some small remnant at least left to serve him; and that of his meere and much mercy. Psal. 130. 3, 4. Isa. 11. 9. & 48. 9. Mal. 3. 6. *Job. 1. 21. 39. 8. 2. Cor. 12. 10*  
V. 23. *They are new every morning* ] Heb. *in the mornings*. Isa. 33. 2. His mercie and compassions are daily renewed. Job 7. 18. Zeph. 3. 5.  
*great is thy faithfulness* ] Psal. 36. 5.  
V. 24. *The LORD is my portion* ] Psal. 16. 5. & 73. 26. & 119. 57. Jer. 10. 6.  
*saith my soul* ] Or, *say I*. as ver. 20.  
*therefore will I hope in him* ] Ver. 21. Job 13. 15.  
V. 25. *good unto them that wait for him* ] That in affliction stay patiently and attend his time. Psal. 40. 1. Isa. 30. 18.  
*to the soul that seeketh him* ] Or, *him that*. or, *the person that seeketh to him*. as ver. 20.  
V. 26. *It is good that a man should both hope* ] Psal. 2. 12. & 33. 18, 20.  
*quietly wait for the salvation of the LORD* ] Gen. 49. 18. Psal. 119. 174. Or, *It is good, that* (as Psal. 135. 5. & 144. 3.) *a man wait* (as 2 King. 6. 33.) *and be silent*, (ver. 28. Psal. 131. 2.) *for* (as Gen. 2. 24.) *the salvation of the LORD*. It is good for one to wait silently, or quietly, till God please to send deliverance. Psal. 123. 2. Or, *It is good for him so to do*, in regard of the deliverance that God will vouchsafe unto those that so do. Exod. 14. 13. Psal. 9. 10. Isa. 30. 18.  
V. 27. *that he bear the yoke in his youth* ] That he be enured betimes to the patient enduring of affliction; and to the strict observation of Gods law. Psal. 94. 12. & 119. 9. Matth. 11. 29.  
V. 28. *He sitteth alone and keepeth silence* ] Or, *That he sit alone, and keep silence*. Psal. 102. 7. Jer. 15. 17.  
*and keepeth silence* ] That he murmur not against God; but be quiet and patient under his hand. Psal. 39. 9. & 62. 1, 5.  
*because he hath born it upon him* ] Or, *when he beareth*. Zeph. 1. 11. or, *taketh it up*. Isa. 42. 21. or, *when* (as Psal. 142. 7.) *he* (that is, God) *imposeth*, or, *layeth it on him*. 2 Sam. 24. 12.  
V. 29. *He putteth his mouth in the dust* ] Or, *That he put his mouth in the dust*. Humbling himself, even to the ground: 2 Sam. 12. 16. and stopping his mouth as it were with the dust, for fear of breaking out into any repining language. Job 40. 4, 5. & 42. 6.  
*if so be there may be hope* ] Heb.  *peradventure there is hope*. as Gen. 3. 20. Dan. 4. 27.  
V. 30. *He giveth his cheek to him that smiteth him* ] Or, *That he give, &c.* Isa. 50. 6. Matth. 5. 39.  
*he is filled still with reproch* ] Or, *that he be cloyed with reproch*. Ver. 15. Psal. 123. 4.  
V. 31. *the LORD will not cast off for ever* ] Psal. 94. 14.  
V. 32. *yet will he have compassion* ] Mic. 7. 19.  
*according to the multitude of his mercies* ] Psal. 51. 1.  
V. 33. *he doth not afflict willingly* ] Heb. *from his heart*. See the like phrase 2 King. 9. 24. He taketh no delight in punishing his people; but doth what in that kinde he doth, enforced to it by their sins. Jer. 30. 14. Or, *doth not punish according to his might*; but with regard to mans infirmitie. Job 37. 23. Psal. 78. 38, 39. Isa. 28. 27.  
V. 34. *To crush under his feet* ] Or, *ones crushing under his feet*. Or, *For a man to crush under his feet*. When men practise cruelty and oppression; when they tread men down and trample on them, as on slutt; as the Assyrians, and Babylonians have dealt with us. Isa. 10. 6. & 14. 5, 6. & 16. 4. Jer. 12. 10. Dan. 7. 7. Chap. 1. 14.  
*all the prisoners of the earth* ] Or, *land*. Psal. 37. 3. Either the world in generall: Isa. 14. 17. or some particular countrey.

Eccles. 5. 7. as the land of Judah. Jer. 39. 5. & 50. 17.  
V. 35. *To turn aside the right of a man* ] Heb. *make to decline*. Isa. 10. 2. or, *overthrow*. Prov. 18. 5.  
*before the face of the most High* ] Or, *of a superior*. In the sight of God; Psal. 51. 4. not dreading him, or his displeasure. Mal. 3. 5. who is an avenger of such courses. Psal. 94. 1. Prov. 22. 22, 23. & 23. 10, 11. 1 Theff. 4. 6.  
V. 36. *the LORD approveth not* ] Heb. *the LORD doth not see*: that is, like and approve it, Psal. 1. 6. Rom. 7. 15. or, he cannot endure to behold it. Numb. 23. 21. Or, *doth not the LORD see?* that is, behold, take notice of it, although he permit it, and order it, for the just punishment of mans sinne? Psal. 10. 14. Isa. 26. 17. Hab. 1. 13. ver. 59, 60.  
V. 37. *Who is he that saith, and it cometh to passe, &c.* ] Who can, or dare say, that ought cometh to passe, without Gods permission, or appointment? Prov. 16. 4, 33. & 21. 30, 31. & 29. 26. Matth. 10. 29, 30. Or, *who hath power to effect ought that he speaketh or purposeth, without Gods permission?* Prov. 16. 9. Jer. 10. 23. Jam. 4. 13, 15.  
*when the LORD commandeth it not* ] Ordaineth and appointeth it, in his secret providence. 2 Sam. 12. 11, 12. & 16. 10. 1 King. 12. 15, 24. Jer. 34. 22. Act. 2. 23. & 4. 28.  
V. 38. *Out of the mouth of the most High proceedeth not evil and good* ] Do not both come by his appointment? Job 2. 10. Isa. 45. 7. Amos 3. 6.  
V. 39. *Wherefore doth a living man complain* ] Or, *murmure*. Numb. 11. 1. When God afflicteth him. Prov. 19. 3.  
*a man for the punishment of his sinnes* ] When he suffereth nothing, but what he hath brought upon himself by his sinne. Chap. 1. 18. Jer. 41. 8. Mic. 7. 9.  
V. 40. *Let us search and try our wayes* ] Psal. 4. 4. & 119. 59. Zeph. 2. 1.  
*turn again to the LORD* ] Jer. 4. 1. Joel 2. 12. Zech. 1. 3.  
V. 41. *Let us lift up our heart with our hands* ] Heb. *to our hands*, as Ezek. 16. 26. or, *as some, to the clouds*, as Job 36. 32.  
V. 43. *Thou hast covered with anger* ] Overwhelmed us with thy wrath. Psal. 42. 7. & 88. 7.  
*thou hast slain, &c.* ] Chap. 2. 21.  
V. 44. *that our prayer should not passe through* ] Ver. 8.  
V. 45. *made us as the off-scouring* ] 1 Cor. 4. 13.  
*and refuse* ] Jer. 6. 30.  
*in the midst of the people* ] Or, *amongst them*. Jer. 40. 5, 6.  
V. 46. *All our enemies have opened their mouths against us* ] Or, *do open*. or, *widen*. Psal. 22. 13. Chap. 2. 16.  
V. 47. *Fear and a snare is come upon us* ] Isa. 24. 17.  
*desolation and destruction* ] Heb. *breaking*. Chap. 2. 11.  
V. 48. *Mine eye runneth down with rivers of water, &c.* ] Chap. 1. 16. & 2. 18. Psal. 119. 136. Jer. 9. 1. & 14. 17.  
V. 49. *Mine eye tricketh down, and ceaseth not* ] Chap. 1. 16. & 2. 11. ver. 48.  
V. 50. *Till the LORD look down, &c.* ] Psal. 80. 14. Isa. 63. 15.  
V. 51. *Mine eye affecteth mine heart* ] Heb. *my soul*. Psal. 143. 12. Maketh me faint with continuall weeping. Chap. 2. 11.  
*because of all the daughters of my city* ] Or, *more then all*. Jer. 48. 32. For the common calamitie of those that dwelt in her. Luk. 23. 28. or, of the towns belonging to her their mother-citie. Josh. 15. 45. Jer. 34. 1. & 49. 3.  
V. 52. *Mine enemies chased me sore like a bird, without cause* ] Or, *Thou that are mine enemies without cause, have chased, or, do chase me sorely*, (Heb. *chasing chased, or, chase me*) *as a bird*. 1 Sam. 26. 20. Psal. 111. 1. & 35. 7, 19. & 59. 4. & 69. 4. & 119. 161.  
V. 53. *They have cut off my life in the dungeon* ] By casting me into the dungeon. as Psal. 89. 39, 44. or, *and cast me into the pit*. as Jer. 14. 2. as is wont to be done with corpses of persons executed. Josh. 10. 27.  
*and cast a stone upon me* ] Rolled a stone over me, to keep me fast in. Dan. 6. 17. Matth. 27. 60. or, *cast stones on me to slay me*. 1 King. 12. 18. 2 Chron. 24. 21. Ezek. 16. 40. or, *to overwhelm my body being slain*; as with malefactors is not unuall. Job 7. 26. & 8. 29. 2 Sam. 18. 17.  
V. 54. *Waters flowed over mine head* ] Or, *When the waters flowed over mine head*. Psal. 69. 2. & 124. 4, 5. When I was in great distress, through the Assyrian forces, like a vehement land-flood, breaking in upon me, and surrounding all about me. Isa. 8. 7, 8. & 28. 9. & 59. 19.  
*then I said, I am cut off* ] Or, *and I said, I am cut off*. I deemed my self clean undone. Psal. 31. 22. & 37. 3. Isa. 38. 10, 11. Jon. 2. 3, 4.  
V. 55. *I called upon thy name* ] Or, *Yet I called upon thy name*. *out of the low dungeon* ] Heb. *pit of lownesse*. Psal. 88. 6. In the depth of mine afflictions. Psal. 130. 1. Ver. 53. Jon. 2. 1.  
V. 56. *Thou hast heard my voice* ] Or, *And thou heardest*. Thou wast then pleased to hear me and deliver me: Isa. 37. 15, 21. vouchsafe me now the like favour again. Psal. 4. 1. & 22. 4, 5. & 85. 1-4.  
*hide not thine ear* ] Isa. 1. 15. Psal. 39. 12.  
*at my breathing* ] Or, *panting*. or, *sighing*.  
V. 57. *Thou drewest nigh* ] Psal. 69. 18.  
*thou saist, Fear not* ] Isa. 37. 6. & 41. 13.  
V. 58. *thou hast pleaded* ] Jer. 51. 36.



the causes of my soul ] My causes, in generall. Psal. 7. 2. or, such as concerned my life. Psal. 35. 4. See vers. 17. 20. 25. Psal. 31. 13. thou hast redeemed my life ] Or, rescued. Psal. 69. 10. & 107. 2. V. 59. thou hast seen my wrong ] Or, the wrong done to me. as Jer. 51. 35. judge thou my cause ] Heb. my judgement. Psal. 9. 4. & 43. 1. V. 60. all their vengeance ] Hostilitie and violence. Jer. 51. 36. all their imaginations against me ] Heb. unto me. as Psal. 56. 2. vers. 61. V. 61. Thou hast heard their reproch ] Psal. 69. 19. Isa. 37. 4. all their imaginations against me ] Vers. 60. Psal. 56. 5. V. 62. The lips of those that rose up against me ] Their words, speech language. Gen. 11. 1. Psal. 59. 7. Zeph. 3. 9. V. 63. Behold their sitting down and their rising up ] Or, Behold, at their sitting down, and at their rising up. At all times; and upon all occasions; early and late. Deut. 6. 7. Psal. 139. 2. Or, at their merry meetings and feasting, first and last. Psal. 35. 16. & 69. 12. I am their misfick ] See Vers. 14. Chap. 5. 14. V. 64. Render unto them a recompense, &c. ] Psal. 28. 4. Jer. 50. 29. Chap. 1. 22. V. 65. Give them sorrow of heart ] Or, obstinacie: obstinacie of heart. like the hardnesse of a shield. 2 Chron. 23. 9. Or, obsequion. such perplexitie and distresse, that they may not know which way to turn themselves; being on every side beset with evils. Isa. 31. 5. Psal. 5. 12. V. 66. Persecute and destroy them in anger ] Psal. 83. 15. from under the heavens ] Jer. 10. 11. So as they may have no place under the cope of heaven to subsist in. the heavens of the LORD ] Psal. 8. 3. & 115. 16.

## C H A P. IIII.

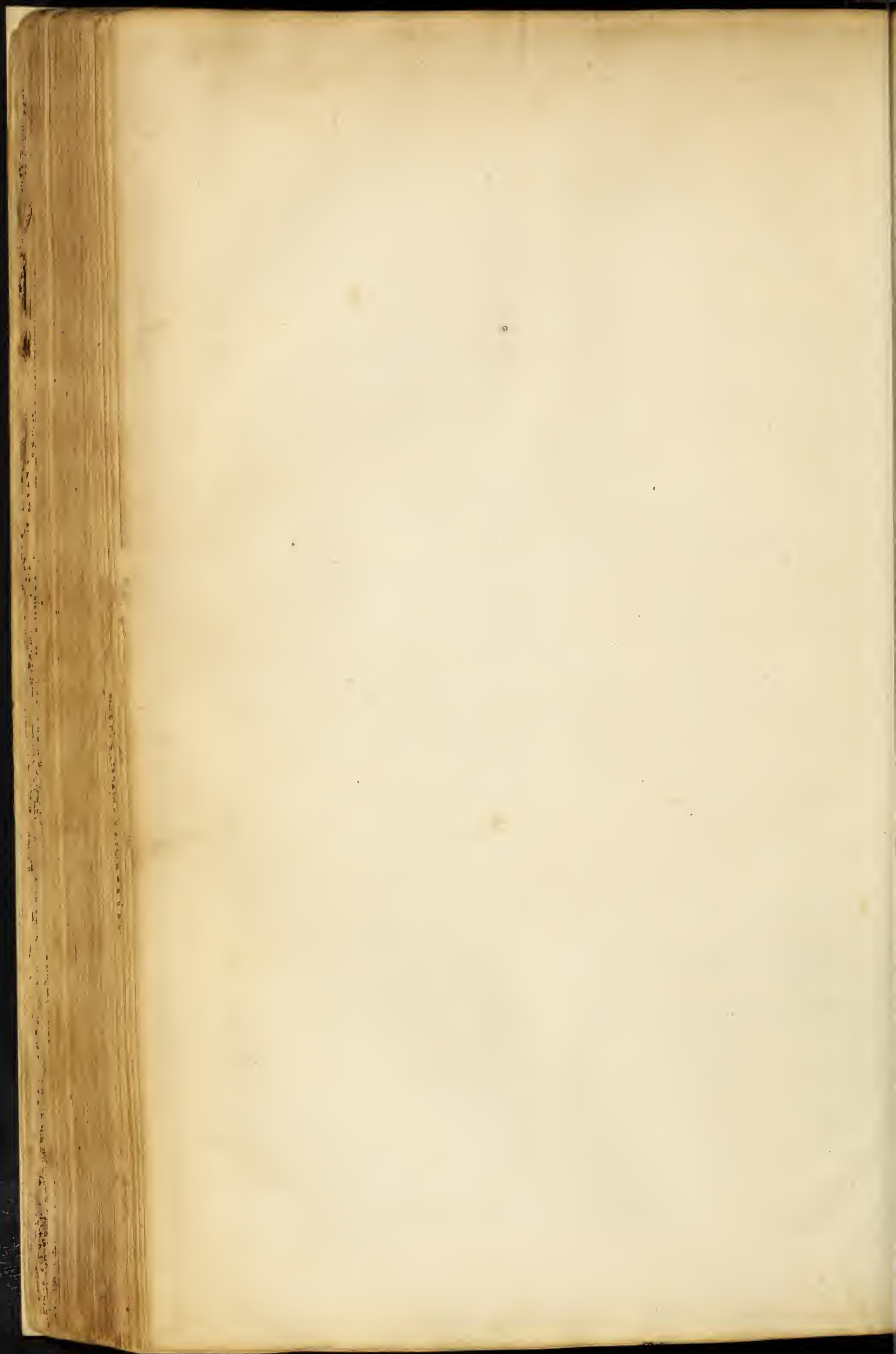
Vers. 1. **H**ow is the gold become dim, &c. ] The Princes and Nobles. Vers. 2. or, the gold, that the Temple was adorned with. 1 King. 6. 22. Matth. 23. 16, 17. the stones of the Sanctuary ] Or, holinesse. Psal. 20. 2. & 114. 2. & 150. 1. are poured out ] Being demolished. Jer. 39. 8. in the top of every street ] Heb. in the heat, &c. Chap. 2. 19. V. 2. esteemed as earthen pitchers ] As things of no estimation. Isa. 30. 14. Jer. 19. 11. 2 Cor. 4. 7. V. 3. the sea-monsters draw out the breast ] Or, sea-calves, seals, or whales. as Psal. 44. 19. For the scales and whales breed young ones, have teats, and give suck. they give suck to their young ones ] Heb. whelps. Ezek. 19. 23. the daughter of my people is become cruell ] By extremity of distresse, in the siege, enforced to neglect their children, as if they had been stript of naturall affection. Chap. 2. 11, 12, 20. Vers. 4. like the ostriches in the wilderness ] Or, owls. Levit. 11. 16. Deut. 14. 15. Like the Ostriches, that sit not, nor hatch, nor feed, Job. 39. 14-17. Or, the Owls; such of them as keep in waste places, where they want oft times to feed their young, or feed sometime on them. Job. 30. 29. Isa. 13. 21. & 24. 13. & 43. 20. Jer. 50. 39. Mic. 1. 8. See of the ravens, Job. 38. 41. V. 4. The tongue of the sucking child, &c. ] Chap. 2. 11. cleaveth to the roof of his mouth ] For drought. Psal. 22. 15. as for fear and reverence, Job 29. 10. See Psal. 137. 6. the young children ask bread, and no man breaketh it unto them ] Or, there is none that affordeth it them. Isa. 58. 7. they can get none; there is none that giveth them any. Chap. 2. 11, 12. V. 5. They that did feed delicately ] Heb. on delicacies, or, dainties. Gen. 49. 20. That were daintily brought up. Prov. 29. 21. Luk. 7. 25. brought up in scarlet ] That were costly and softly clad. 2 Sam. 1. 24. Ezek. 23. 6, 12, 15. Matth. 11. 8. embrace dunghills ] Are glad of any sory food, that they can find in the dunghills; Luk. 15. 16. or of any rags to cover them with, that they can rake out from thence; or, being harbourlesse, are faine to lye and lodge on the dung-heaps. Job 24. 8. V. 6. the punishment of the iniquity of the daughter of my people is greater then the punishment of the sinne of Sodom ] Or, the iniquitie of the daughter of my people is greater then the sinne of Sodome. So Gen. 4. 13. vers. 22. that was overthrown as in a moment ] Gen. 19. 25. no hands stayed on her ] They lay not long languishing; as wee do under the hands of our enemies. Lev. 26. 36-39. Deut. 28. 65-67. vers. 9. V. 7. Her Nazarites ] Of whom see Num. 6. 2. or, her choise ones; her select, and honourable ones. Gen. 49. 26. purer then snow ] Psal. 51. 7. their polishing was of saphire ] Or, as the polishing of saphire. as Isa. 5. 29. & 13. 8. See Exod. 24. 10. V. 8. Their visage is blacker then a coal ] Heb. darker then blacknesse. With grief and famine. Jer. 14. 2. Chap. 5. 10. Revel. 6. 5, 6. they are not known in the streets ] Their visage is so altered, that those who formerly knew them, meeting now with them, take them for some other persons.

their skin cleaveth to their bones ] Their flesh is so consumed, that they are nothing but skin and bone. Job 19. 20. Psal. 102. 4, 5. & 119. 83. V. 9. They that be slain with the sword, are better then they that be slain with hunger ] Or, in better case. these pine away ] Heb. flow out. Jer. 49. 4. waste away by degrees, with a lingring death. Lev. 26. 39. Vers. 6. stricken through ] Faring no better then as if they were stab'd, or thrust through. Jer. 37. 10. & 51. 4. for want of the fruits of the field ] For want of food. Hag. 1. 10. See the like phrase, Psal. 109. 24. V. 10. The hands of the pitifull women ] That are so naturally, toward their own children especially. 1 King. 3. 26. Isa. 49. 15. have soddened their own children ] 1 King. 6. 29. they were their race ] Deut. 28. 57. Chap. 2. 20. vers. 3. the destruction, &c. ] Heb. breaking. Chap. 2. 13. & 3. 47. V. 11. he hath poured out ] Chap. 2. 4. Jer. 10. 25. his fierce anger ] Chap. 1. 12. kindled fire in Zion, &c. ] Deut. 32. 22. Jer. 21. 14. V. 12. The kings of the earth, and all the inhabitants of the world would not have beleev'd, &c. ] It seemed to them a thing incredible, that God should so destroy his own seat, his chief citie. Chap. 2. 1, 20. V. 13. For the finnes of her prophets, and the iniquities of her priests ] Is all this come to passe. Jer. 5. 31. & 23. 21. Chap. 2. 14. which yet is spoken, not to excuse the people, but to aggravate their guilt, who were formost and forwardest in those courses, which they should have reprov'd and restrained in others. Jer. 20. 2. & 26. 11. that have shed the blood of the just ] Of innocent, or guiltlesse persons. Isa. 59. 7. Jer. 19. 4. in the midst of her ] Or, in her. Psal. 55. 11. V. 14. They have wandred as blind men in the streets, they have polluted themselves with blood ] Or, the blind, as they wandred in the streets, were polluted with blood. The citie was so full of blood and dead corpses, that the blind could not avoid them; or, that none could shun them, but as if they were blind, Isa. 59. 10. they must needs stumble upon them. 2 King. 21. 16. & 24. 4. Jer. 2. 34. Ezek. 7. 23. so that men could not touch their garments ] Or, in that they could not but touch it with their garments. V. 15. They cry'd unto them, &c. ] Or, though, when they cry'd unto them, &c. though they made what shift they could away, when warning thereof was given, by crying to them in the Lepers note, Lev. 13. 45. Depart ye, it is unclean, ] Or, ye polluted, go some other way, for this is polluted. Num. 19. 11. depart, depart, touch not ] Isa. 52. 11. Col. 2. 21. when they fled away and wandred ] Or, they fled, and went some other way. they said among the heathen ] So abominable were their courses, that the heathen themselves thought surely, they could not long continue. Lev. 18. 16. Mic. 2. 10. They shall no more sojourn there ] Heb. not add to sojourn there. Isa. 10. 20. Vers. 16. 22. In the citie, or land, wherein they lived, and which they so notoriously defiled. Numb. 35. 33, 34. Psal. 106. 38. Though some expound it of their false Prophets flattering prophecies, (of whom, vers. 13.) by which they did bear the people in hand, that their stay in Babylon and other countries, wherein they were captives, should not last long. Jer. 28. 3, 4. & 29. 8. reading the words, they said, that they should not continue sojourning among the nations. V. 16. The anger of the LORD ] Heb. face. Psal. 34. 16. hath divided them ] Or, dispersed them. Gen. 49. 7. he will no more regard them ] Heb. not add to regard, vers. 15. or, behold them. Psal. 84. 9. they respected not the persons of the priests, &c. ] Either the wicked Jewes, before their destruction; or, the Chaldeans, when they had taken the citie. 2 King. 25. 18, 21. 2 Chron. 36. 17. Chap. 2. 6. & 5. 12. V. 17. As for us, our eyes as yet failed for our vain help ] Or, while yet we were, our eyes failed in looking for, &c. as Psal. 119. 82. 123. So long as our state stood, and we were not as yet surpris'd, we lived in expectation of succour from abroad. Jer. 4. 14. & 8. 20. in our watching we have watched for a nation that could not save us ] Or, we watched long; or, earnestly (Isa. 21. 5.) for a nation that could not, (Heb. will not, or, shall not) save. as Job 15. 3. Jer. 2. 11. & 7. 8. The Egyptians. Isa. 20. 5, 6. Jer. 2. 18, 36. & 37. 7, 8. 2 King. 24. 7. V. 18. They hunt our steps ] Our enemies, the Chaldeans, trace us like hounds. Psal. 56. 6. & 140. 11. that we cannot go in our streets ] Without danger; or, dare not be seen in them. Jer. 9. 21. & 49. 26. & 50. 30. our end is near ] Ezek. 7. 2, 3, 6, 7, 10, 12. our dayes are fulfilled ] 2 Sam. 7. 12. Jer. 28. 34. our end is come ] Jer. 51. 13. V. 19. Our persecuters are swifter then the Eagles of the heaven ] Heb.











Heb. *lighter*. 2 Sam. 1. 23. Jer. 4. 13. Job 9. 25. That flye aloft into the ayre. Prov. 23. 5.

they pursued us upon the mountains ] Whither we fled for safe-guard. Jud. 6. 2. 1 Sam. 13. 6. Jer. 13. 16.

they laid wait for us in the wilderness ] Or, plains. Chap. 5. 9. So Luk. 15. 4. with Matth. 18. 12. By which we hoped to escape. 2 King. 25. 4, 5. so that there was no safety any where ; or escape any way. Jer. 6. 25.

V. 20. The breath of our nostrils ] Not Josiah, but Zedekiah, the last king of Davids seed ; in whom their state drew its last breath ; and by whom they hoped to have it restored and settled again, after Jehoiachins captivity. 2 King. 24. 12--15. For the thing alluded to, see Gen. 2. 7. Isa. 2. 22.

the anointed of the Lord ] 1 Sam. 26. 9.

was taken in their pits ] As a Lion, or other like beast, in a pit covertly made by the hunter, or some other to catch him. Ezek. 12. 13. & 17. 20. & 19. 4, 8. Jer. 52. 8.

Under his shadow ] Under whose protection and shelter. Gen. 19. 8. Num. 14. 9. Ecclef. 7. 12. Isa. 30. 2, 3. & 49. 2. & 51. 16. Jer. 48. 45. A metaphor taken, either from some high rock, Isa. 32. 2. or thick cloud, Psal. 105. 39. Isa. 4. 5. & 25. 4, 5. or fair tree, Job 40. 21, 22. Psal. 80. 10. Ezek. 17. 23. & 31. 3, 6, 12, 17. Dan. 4. 12, 21. Hof. 4. 13. or other plant, Jud. 9. 15. Jon. 4. 6. or booth, Nehem. 8. 10. or tent, Isa. 4. 6. that with the shade thereof keepeth off the heat of the sun, Psal. 121. 5, 6. or from the manner of hens, or other fowls, that with their wings shadow, shroud, and shelter their young. Psal. 17. 8. & 36. 7. & 57. 1. & 63. 7. & 91. 1. Isa. 34. 15. Matth. 23. 37.

we shall live among ] We hoped to continue safe from the incursions of our neighbouring nations. Ezek. 31. 17.

V. 21. Rejoyce and be glad ] Spoken in way of derision. as Psal. 60. 8. Ecclef. 11. 9.

O daughter of Edom ] Who now insultest over me. Psal. 137. 7. Chap. 1. 21. Mic. 7. 8.

in the land of Uz ] Gen. 10. 23. Job 1. 1. Jer. 25. 20.

the cup ] Of Gods wrath, that I have drunk off before thee. Jer. 25. 18, 20, 21.

shall passe through unto thee ] Or, passe over (Isa. 8. 8.) unto thee.

thou shalt be drunken, and shalt make thy self naked ] Or, strip thy self. Thou shalt be exposed to scorn and derision. Gen. 9. 21. Hab. 2. 15, 16.

V. 22. The punishment of thine iniquity is accomplished ] Or, Thine iniquity is accomplished. vers. 6. See Isa. 40. 2.

he will no more carry thee away into captivity ] Heb. not adde to carry thee into captivity. as vers. 15. 16. After thy return from Babylon. Isa. 54. 9. & 60. 18.

he will visit thine iniquitie ] Or, punish it. Jer. 50. 18.

he will discover thy sinnes ] God will take notice of them, and proceed openly against thee for them. Job 20. 27. as on the contrary he is said to cover sinnes, when he passeth by and pardoneth them. Psal. 32. 1. & 85. 2. Nehem. 4. 5. Or, he will discover thee, (as vers. 21. Ezek. 16. 37.) or, carry thee captive, for thy sinnes. as Amos 1. 3.

CHAP. V.

Vers. 1. Remember, &c. ] Chap. 3. 19.

consider and behold our reproach ] Psal. 89. 50, 51.

Nehem. 4. 4. Chap. 1. 9. Heb. behold and see. Chap. 1. 11.

V. 2. Our inheritance ] The land of Canaan, which thou gavest us to inherit. Psal. 78. 55. & 135. 12. & 136. 21, 22.

is turned to strangers ] Deut. 28. 30--33.

V. 3. We are orphans and fatherlesse ] Without King or Ruler, Hof. 3. 4.

our mothers are as widowes ] Our citie and state. Chap. 1. 1.

V. 4. We have drunken our water for monie ] We have nothing free, but must pay for it, or earn it. Vers. 6. Num. 20. 19.

our wood is sold unto us ] Heb. cometh for price to us. as Vers. 9.

V. 5. Our necks are under persecution ] Under a grievous yoke of thralldome. Jer. 28. 13, 14. Heb. On our necks are we persecuted.

we labour, and have no rest ] Isa. 23. 12. Chap. 1. 3.

V. 6. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread ] We are faine to beg our bread of strangers, having it not allowed us by those, whom we serve. Or, in our extremity we have been driven to seek to these

nations for relief and succour. Isa. 57. 9. Hof. 12. 1.

V. 7. Our fathers have sinned ] Jer. 31. 29. Ezek. 18. 2. and are not ] Are dead and gone long since. Zech. 1. 5, 6. See the phrase, Gen. 42. 36. Psal. 39. 13. Jer. 31. 15.

and we have born their iniquities ] The main punishment hath been deferred unto our dayes. Isa. 65. 7. Matth. 23. 32, 35, 36.

V. 8. Servants have ruled over us ] Or, rule over us. Not strange Lords and masters onely ; Isa. 19. 4. & 26. 13. but even the meanest of their servants also, have us at command ; and use us as they please. Nehem. 5. 15.

there is none that doth deliver us out of their hand ] See for the word, Psal. 7. 2. & 136. 24.

V. 9. We gat our bread ] Or, get it. Heb. make it come. as Vers. 4.

with the peril of our lives ] By reason of those that lye in wait to intercept us. Chap. 4. 19. Heb. with our soul. 2 Sam. 23. 17.

because of the sword ] Heb. from the face of the sword. Isa. 21. 15. Jer. 50. 10.

of the wilderness ] Or, in the plain. Chap. 4. 19.

V. 10. Our skin was black like an oven ] Or, is black. (Chap. 4. 8.) like a chimney. Isa. 31. 9.

because of ] Heb. from the face of, or, from before. as vers. 9.

the terrible famine ] Or, terrours ; Psal. 119. 53. or storms. Psal. 11. 6.

V. 11. They ravished, &c. ] Heb. humbled. as Deut. 22. 24, 29. Judg. 20. 5. 2 Sam. 13. 22.

V. 12. Princes are hanged up by their hand ] By the hand of the enemy.

the faces of elders were not honoured ] Chap. 4. 16.

V. 13. They took the young men to grind ] Or, The young men have carried the grist. They have been compelled to carry like horses or asses, among other burdens, their corn and grist to and fro ; or, they have been constrained to grind in the mills like beasts : an employment, that slaves were usually put to. Exod. 11. 5. Jud. 16. 21. Isa. 47. 2.

the children fell under the wood ] Which beyond their might they were compelled to carry.

V. 14. The elders have ceased from the gate ] Where they had wont to sit in judgement. Jer. 38. 7.

the young men from their musick ] Jer. 31. 13.

V. 15. The joy of our heart is ceased ] See Jer. 6. 11. & Chap. 3. 14, 63.

our dance is turned into mourning ] See the contrary. Psal. 30. 11.

V. 16. The crown is fallen from our head ] Heb. The crown of our head is fallen. All our glory and state is gone. Psal. 89. 39. Prov. 4. 9.

we unto us ] Isa. 3. 9. Jer. 4. 13.

that we have sinned ] All this have we brought upon our selves by our sinnes. Chap. 4. 13. Jer. 4. 18.

V. 17. our heart is faint ] Chap. 1. 22.

our eyes are dimme ] As is usual with those that faint. 1 Sam. 14. 29. Psal. 6. 7. & 38. 10. Jer. 14. 6.

V. 18. the foxes walk upon it ] Who freely haunt waste places. Psal. 63. 10.

V. 19. Thou, O LORD, remainest for ever ] Heb. sittest. that is, abidest. as Psal. 125. 1. or, reignest. as Isa. 10. 13. See Psal. 9. 7. & 10. 16. & 29. 10. & 102. 12. & 145. 13. & 146. 10. And consequently thy truth and thy faithfulness never fail. Psal. 89. 34, 37. & 102. 27, 28. & 146. 6. Hab. 1. 12. Mal. 3. 12.

thy throne from generation to generation ] Heb. to generation and generation. Psal. 89. 4. See Psal. 45. 6.

V. 20. Wherefore dost thou forget us for ever ] Psal. 13. 1. & 44. 24.

for sake us so long time ] Heb. for length of dayes. Psal. 23. 6.

V. 21. Turn thou us unto thee, O LORD, and we shall be turned ] Jer. 31. 18. Receive us into grace and favour again ; and our present estate will soon be changed for the better. Psal. 80. 3. 7, 14. & 85. 4.

renew our dayes as of old ] Restore us unto our former estate. Jer. 30. 20. & 33. 11.

V. 22. But thou hast utterly rejected us ] Or, wilt thou utterly reject us ? Psal. 77. 7--9. & 85. 5, 6. Heb. rejecting rejected ; or, reject. Jer. 14. 19.

thou art very wroth against us ] Or, art thou extremely wroth with us ? Or, wilt thou be wroth with us for ever ? Heb. unto extremity. Isa. 64. 9, 12. or, unto perpetuities. Psal. 119. 8.



# ANNOTATIONS ON THE BOOK OF THE PROPHET EZEKIEL.

## THE ARGUMENT.

*\* 2 King. 24. 12.* **E**zekiel of the Priestly race was carried to Babylon in the second captivity, when King Ichoiachin, or Ieconiah was led thither with his mother, divers of his Princes and many of the people, namely, in the \* eighth year of Nebuchadnezzars reign over Iudah: His first year being that wherein Daniel and his three companions went (in the first captivity) into Babel, which was in the fourth year of Ichoiakim King of Iudah; when also beganne the desolation of Ierusalem, and the rest of the Land for seventy yeers. In which seventy of Babels reign over Iudah (being the middle of time, Habak. 3. 2. between the Prophet Samuel and redemption by Christ) God did raise up Prophets to tell his people of their troubles, and to assure them that his Church should have deliverance at the time appointed; and that such enemies as either afflicted, or reioyced at their miseries, should be destroyed. Ieremie in Iudah taught that Ierusalem should be as Syloh, perswading the people of the Land to yeeld obedience to Nebuchadnezzar set up by God to be a Conquerour for their sinnes; telling also that Babel must reign for seventy yeers, Ier. 25. 7. And writing to Israel in Babylon, he bids them not to look for return till the seventy yeers foretold by him were ended. Ieremie was resisted by false Prophets: wherefore to countenance him, God stirreth up Ezekiel in Babylon to perswade the remnant by writing to yeeld to Babels yoke. This Prophets example, and two captivities already past might have warned Iudah not to stirre up more wrath, by provoking God against them, to give them so up into the Chaldeans hands, as to burn their Temple, raze their Citie, kill their Princes, disperse the people, and to extirpate out of Ierusalem all signes of Israels Church and Common-wealth, which God would suffer to be done, did they still resist. In divers Chapters he sheweth the causes of such evils to be the violation of all the Commandements both of the first and second Table of Gods Law, and that in a transcendent manner: and for them already in captivity, he reproves them also of sinne sharply, exhorting them to repent, and to be confident of their return to Canaan, and of the restauration promised. Furthermore he prophecieth against the neighbour nations, who had been enemies to the Iews; especially Tyre, Egypt, and Edom; that they should be involved in the same Chaldean deluge. Then he goeth on to foretell the ruine of Gog and Magog, the last and cruellest enemies of the Iews before the first coming of Christ, that those enemies should be subdued, and the Church delivered. The effect of the one, and the other should be chiefly performed by Christ, of whom in this Book are many notable promises; and in whom the glory of the new Temple should perfectly be restored. He prophecied in Chaldea at the time Ieremie prophecied in Iudah, but began in the fifth year of Ichoiachins captivity, thirtie yeers after the finding of the Book of the Law. Wherefore there is very great agreement in the argument of these two Prophets; in this they varie, that what Ieremie spake in a continued kind of speech plainly and openly to the Iews at Ierusalem, the same doth Ezekiel speake in Babylon covertly by figures and visions.

## CHAP. I.

*Verf. 1.* **I**n the thirteenth year] After that the Book of the Law was found, which was the eighteenth year of the reign of Josiah, when the Covenant with God was renewed, Religion reformed, and a very solemne Pascheover kept, 2 King. 23. 23. 2 Chron. 35. 19. the remembrance of such benefits gave the Iews occasion of this account.

*among the captives]* Heb. captivity. When Jehoiahin or Jeconiah was led captive to Babel. 2 King. 24. 12. then Ezekiel, Chap. 40. 1. Mordecai, Est. 2. 6. and many of the people were also led away.

*Chebar]* A river of Mesopotamia, neer to which it should seeme, were appointed the habitations for the Iews, which were led into captivity, Psal. 137. 1.

*the heavens were opened]* A kind of speech much used in the description of visions, Mat. 3. 16. Act. 7. 56. & 10. 11. Rev. 19. 11. to note a sudden breaking forth of light from above, created by God miraculously, as if it came out of heaven it self: in and through the midst of which were shewn the representation of divine things.

*visions of God]* That is, which God shewed: or, wherein I saw God: or, notable and excellent visions, so that it might be known it was no naturall dream, but came of God.

*V. 2. fifth year]* If to these five of Jeconiahs captivity you adde eleven of Jehoiakim, and the fourteen last of Josiah, there will arise thirtie spoken of in the first verse, and so Ezekiel prophecieth thirtie yeers after the finding of the Book of the Law, in the fifth year of Jeconiahs captivity.

*captivity]* 2 King. 24. 12.

*V. 3. Ezekiel]* Heb. *Jehezkel*.

*land of the Chaldeans]* That is, in Mesopotamia a part of Chaldea.

*the hand of the Lord]* That is, the Spirit of Prophecie, as Chap. 3. 22. and 37. 1. for this John saith, Rev. 1. 10. I was in the Spirit. See 1 King. 18. 46. 2 King. 3. 15.

*V. 4. a whirlwind]* Exod. 9. 24. A figure of the coming of the Sonne of God, eternall King of the Church, in judgement against the Iews; using the Chaldeans, which lay Northernly from Judea, for his instruments.

*insolting it self]* Heb. catching it self.

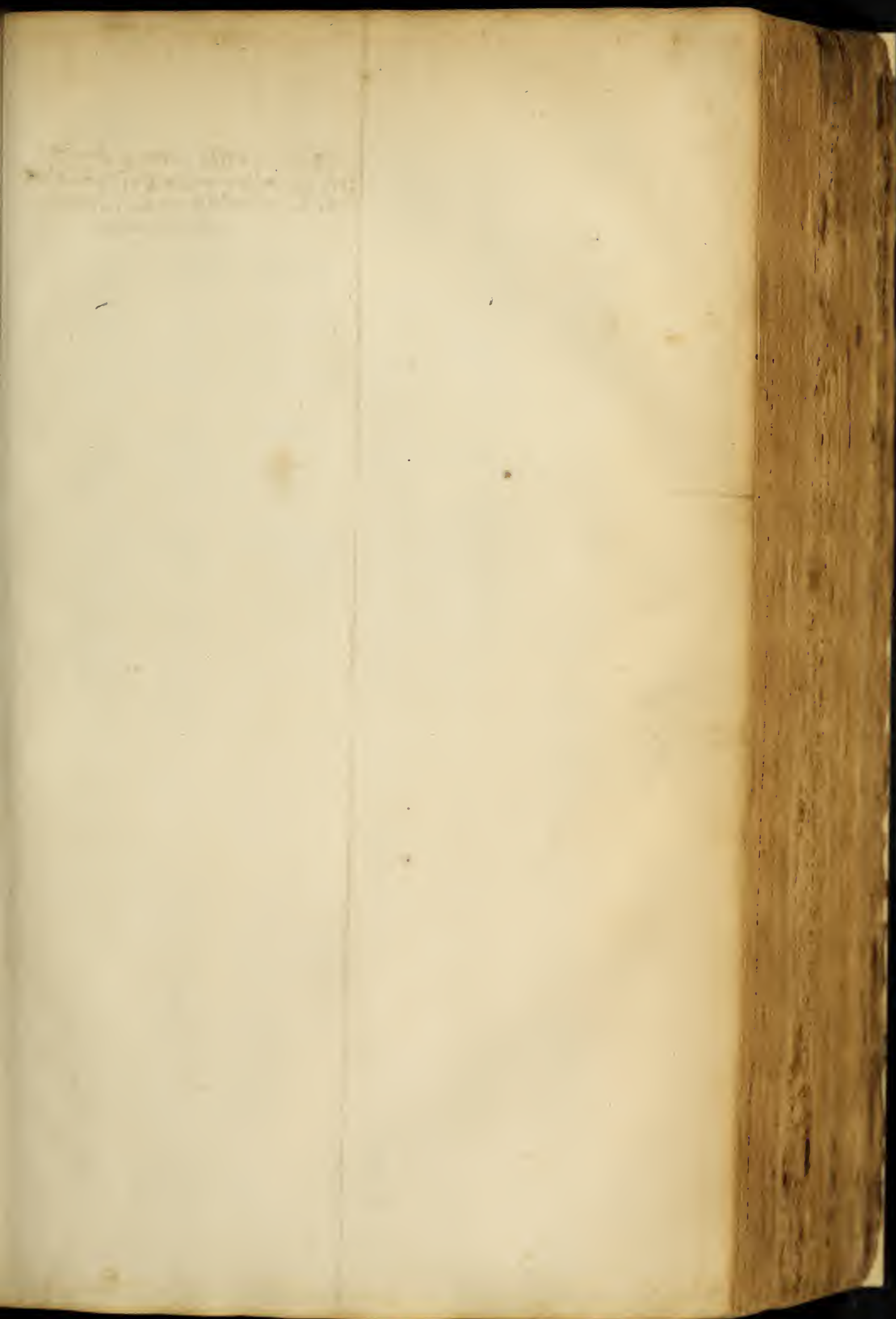
*V. 5. out of the midst thereof came]* The meaning of this vision seems to be; that the Sonne of God who had established the Arke of the covenant, with all the things belonging to it, for a sign of his residence among his people, and for a figure of heaven where he dwelleth, and reigneth in glory amongst his Angels: doth here reveal his heavenly Majestie in formes and shapen answerable to the earthly figures of the Temple; appearing in judgement against his people, purposing to depart from them, and to destroy them; as it is declared, Ezek. 10. 17. 19. & 11. 23. untill the time appointed for the restauration of the Church, at which time he will return in the same forme, Ezek. 43. 3. See the like visions, Dan. 7. 9. Rev. 4. 6. 7.

*living creatures]* Living and moving bodies, which represented the Angels about Christ his throne, as likewise upon the Ark, and upon the wals on the outside and inside of the Sanctuary there were pictures of Cherubims; as these living creatures are also called, Chap. 10. 1. 15. 20. As Ezekiel seeth the glory of God and Christ; so also he seeth the ministerie of Angels, which in wit excell, in might are strong, in service unwearie, in quicknesse fleet.

*V. 7. their feet were]* According to the Hebrew phrase, by feet are meant the legges and thighs, here described to be streight without any bending in the hamme, or lough, like unto the fore-legges of beasts.

streight







1. 28. Sicut visio Arcus] Arcus  
Iris est, misericordiae Dei symbolum  
Gen. 9. Amabilis & gratus intuitus.  
Oecolampae?



*straight feet*] Heb. *a straight foot*.  
*sole of a calves foot*] To signifie, as it should seeme, the indefatigable motion of Angels in the service of God, and of his Church.  
V. 8. *the hands*] To shew the vertue and diversitie of the Angels operation.  
*four fides*] Namely on the foure sides of the waggon, on each side of which there was a Cherubim.  
V. 9. *wings were joynd*] Namely, with which they did flie, vers. 11. did spread themselves and move alike, to shew the equall uniformitie of the Angels motions in Gods service.  
*they turned not*] To wit, at their own will and pleasure, but according to the direction of him that sate upon the Throne, vers. 14. A figure of the constancie, perseverance, simplicitie, and uprightnesse of the Angels in all their service.  
V. 10. *their faces*] The Angels he law in formes of bodied weights, for every Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of an ox and an eagle on the left side.  
V. 11. *stretched upward*] Or, *divided above*. Namely, above the shoulders where the foure faces did begin to divide themselves; and where the foure wings of the Cherubims were also divided; whereof two they used to flie with, and with the other two they covered the lowest parts of their bodies. The first two to signifie their swiftnesse, equalitie, and sublimenesse of their service; the second, their unspotted puritie, as Isa. 6. 2.  
V. 12. *spirit was to go*] To wit, of him that sate upon the Throne, who did drive, and put forward live weights as the wheelles to the same kind of motion, vers. 20. for the Angels are his ministring Spirits, Heb. 1. 12.  
V. 14. *returne*] Not in a tumultuary way, or by chance, or according to their own minds, but according as their head did guide them; and when they had executed his will: for afore they returned not, till God had changed the state of things.  
V. 15. *one wheel*] The Ark, which was the figure of Gods Throne of glory, is called a charet, 1 Chron. 28. 18. to shew that God is not shut up in heaven, nor is not idle, but moves and works continually by his Spirit and power. So also he sets wheelles to the Celestiall Throne, Dan. 7. 9. The meaning here is, that the Prophet did see a wheel by every one of the living creatures, so that they being, there were also foure wheelles; and so there was the whole frame of a Cart or Waggon. See Chap. 10. 9.  
*upon the earth*] Newly upon that floore which appeared in this vision.  
*foure faces*] That is to say, sides, so that two Cherubims flew before the two first wheelles, the other two by the Charet side, before the two last wheelles.  
V. 16. *a beryll*] The Hebrew word is *Tarshish*, meaning, that the colour was like the Cilician Sea, or a precious-stone so called. Also it is the Metropolitane Citie of Cilicia, neer to the Sea, whither Jonas fled, Jon. 1. 3. the Apostle Pauls Countrey, Act. 21. 39. & 22. 3.  
*a wheel in the middle*] Not in manner of a Sphere, two circles cutting one another by direct angles, which would be absurd in a Chariot; but one wheele being doubled upon the other, to signifie, as it should seem, either the severall Sphericall compasses of the heavens, upon which Gods Majestie is carried: or the two orders of Gods manner of working; namely, the order of Nature, and the order of Grace: or his two orders of Government; namely, the Temporall and Spirituall order, joynd together in his Church. Or, as some say, having foure sides touching one another in right angles, looking toward the foure quarters of the world; East, North, West, and South.  
V. 17. *return*] They did not move out of the direct tract wherein the living creatures did lead them; but even as the live creatures were led by their Chief, so did they also guide the wheelles: see vers. 10. 20. A figure of the agreeing harmonie which is in all the works of Gods providence towards his Church.  
V. 18. *rings full of eyes*] Or, *strakes*. In stead of great nayles wherewith Cart-wheelles are garnished, here were eyes for to represent either the starres of Heaven; or more particularly the providence of God in all parts of his Government, or the gifts of the Spirit, in the instruments which are thereunto employed. See Zech. 3. 9. Rev. 4. 6.  
V. 20. *for the spirit of the living*] Or, *of life*. That is to say, the same divine inspiration which did drive the live weights, did also give a motion to the wheelles, to signifie that God is present effectually in all the instruments of his providence, and that Christ doth do all in all in his Church, 1 Cor. 12. 6. Ephes. 1. 11. Col. 3. 11.  
V. 22. *firmament*] See Gen. 1. 6. By this is meant Christs celestiall glory, who is King of the Church.  
V. 23. *wings straight*] Namely, when they did flie, for when they stood still they did let down their wings.

V. 24. *Of their wings*] Which declared the swiftnesse, and the fearfulness of Gods judgements.  
*of great waters*] See Revel. 1. 15.  
*they let down*] Which signified that they had no power of themselves, but onely waited to execute Gods commandement.  
V. 26. *a man*] Which represented the Sonne of God, head of the Church, and King of the Universe: who at the appointed time was to take upon him humane flesh, See Isa. 6. 1. Joh. 12. 41. and was the same which was personally present upon the Ark of the Covenant.  
*round about*] Whereby was signified a terrible judgement toward the earth.  
V. 28. *I fell*] Astonished, and affrighted at the sight of Gods Majestie, alwaies terrible to sinfull men, during this mortal life: see Dan. 8. 17. and 10. 8, 9. Rev. 1. 17.

CHAP. II.

Vers. 1. **H**E said] That is, the Lord Christ who sate upon the Throne, Chap. 1. 26. this may be perceived by the third verse following.  
*sonne of man*] Meaning, man, which is but earth and ashes, which was to humble him, and cause him to consider his own state, and Gods grace; being apt to be puffed up with multitude of visions, 2 Cor. 12. 1.  
V. 2. *the Spirit*] So that he could not abide Gods presence till Gods Spirit did enter into him, Dan. 10. 10.  
V. 3. *nation*] Heb. *nations*. The Jews did, and yet do account other people as *Goyim*, which word for the most part is spoken of abominable Nations, or Infidels; and God now styles the twelve Tribes then divided into Jews and Israelites, by that hateful name, to intimate to them that now they were like in impiety to other profane Nations.  
V. 4. *impudent*] Heb. *hard of face*. That is to say, such as are not ashamed of any thing, Jer. 6. 15. & 8. 12.  
V. 5. *shall know that there*] Ezek. 33. 33. This declareth on the one part Gods great affection to his people, that notwithstanding their rebellion, yet he will send his Prophets among them; and admonisheth his Ministers on the other part, that they cease not to do their dutie, though the people be never so obstinate: for the word of God shall be either to their salvation, or greater condemnation, 2 Cor. 2. 16.  
V. 6. *be not afraid of them*] Jer. 1. 8. 17. He sheweth that for no afflictions they should cease to do their duties.  
*briers and thorns*] Or, *rebels*. Mic. 7. 4.  
*scorpions*] That is, among craftie and hurtfull men. See Rev. 9. 3.  
V. 7. *most rebellious*] Heb. *rebellion*.  
V. 8. *eat that I give thee*] Revel. 10. 9. He doth not onely exhort him to his dutie, but also giveth him the means wherewith he may be able to execute it.  
V. 9. *roll of a*] Namely, a Book, or a Volume wrapped and rolled up upon a stick, according to the ancient fashion, Isa. 8. 1. Now this Book did set forth the subiect of these ensuing Prophecies, full of threatnings and curses. See Jerem. 36. 2.

CHAP. III.

Vers. 1. **H**E said unto me] Namely, he that had spoken to him in the precedent Chapter, which was very likely to be he which sate upon the Throne.  
*eat that*] All this was done in visions, to represent the deep impression of the word of God in the heart of his Ministers, who must apprehend it by faith, and digest it by meditation; for to utter it not as a meer narration, but as a quick and lively doctrine.  
*findest*] Namely, that I give thee, whatsoever it be, sweet or bitter, hard or soft, pleasing or displeasing: to signifie that Ministers ought to follow their vocation freely, without contradiction or doubt.  
*eat this roll*] Revel. 10. 9.  
V. 3. *eat it*] Revel. 10. 9. Jer. 15. 16.  
*it was in my mouth*] The office of a Prophet at first seemed pleasant to me, by reason of the excellencie of revelations; the communication with God; the profit that might hence come to the Church; and the honour which God did then do me, by the seal of his grace: but the bitterness followed afterwards, vers. 14.  
V. 5. *For thou*] That is, I will not imploy thee in preaching to strange and barbarous Nations, as Jonah and others, but thou shalt preach onely to thine own Nation, which should be a pleasure and comfort to thee, and should strengthen thee in zeale and vertue.  
*of a strange speech, &c.*] Heb. *deep of lip, and heavy of tongue*; and so vers. 6.  
V. 6. *of a strange speech, and of an hard language*] Heb. *deep of lip, and heavy of language*.



surely, had I sent thee, &c.] Or, if I had sent thee, &c. would they not have hearkened unto thee? Or, albeit I had not sent thee, (but thou hadst gone of thine own accord) yet they, &c.

V. 7. for they will not hearken ] John 15. 20.

V. 8. strong against ] God promiseth his assistance to his Ministers, and that he will give them boldnesse and constancy in their vocation, Isa. 50. 7. Jer. 1. 18. Mich. 3. 8.

V. 9. As an adamant ] Jer. 15. 20.

fear them not ] Jer. 1. 8.

V. 10. receive in thine heart ] He sheweth what is meant by the eating of the book, which is, that the Ministers of God may speak nothing as of themselves, but that onely which they have received of the Lord.

V. 11. whether they will hear ] Chap. 2. 5.

V. 12. the Spirit ] That is, Gods Spirit, by which the Prophet was taken up, and corporally transported from the place where he had seen the vision, to the chief residence of his country-men, which were captives in Babylon; a thing which did often befall the Prophets, 1 King. 18. 12. 2 King. 2. 16. Acts 8. 39.

Blessed be ] Whereby he signifieth, that Gods glory should not be diminished, although he departed out of his Temple; for this declared, that the Citie and Temple should be destroyed.

V. 13. touched ] Heb. kissed.

V. 14. in bitterness ] Heb. bitter. After I had well thought upon the subject of my prophecies, and of my commission, finding them full of miseries for my Nation, and of the dangers and troubles for my self.

heart of my spirit ] Heb. hot anger.

hand of the LORD ] That is to say, the power of Gods Spirit made me to overcome all these fleshly apprehensions, Isa. 8. 11. Jer. 1. 9.

V. 15. at Tel-abib ] Which was a place of Mesopotamia, where the Jews were prisoners.

astonished ] By these dolefull Prophecies, and mine unlooked for vocation.

seven dayes ] Declaring hereby, that Gods Ministers must with advisement and deliberation utter his judgment.

V. 17. Sonne of man ] Chap. 33. 7.

I have made thee a watchman ] Isa. 21. 11. & 52. 8. & 56. 10. Jerem. 6. 17. Hof. 9. 8. That is, a Prophet; of this read Chap. 33. 2.

V. 18. When I say ] When I shall have given thee commission to say so to him from me.

surely die ] By some notable punishment or casualty, which is a signe and forerunner of eternall punishment.

I require ] I will in part hold thee guiltie of his death, and shall make thee bear the punishment of it.

V. 20. righteous man ] Chap. 18. 24. If he that hath been instructed in the right way turn back.

righteousnesse ] Heb. righteousnesses.

a stumbling-block ] I will give him up to a reprobate minde, Rom. 1. 28. others, some casualty, danger, or occasion of death, into which he shall runne himself: Or, by my just and provident administration I will turn against him his own iniquity, whereby he shall fall, as by a stumbling-block. Psalm. 94. 23. and 64. 8.

righteousnesse ] Heb. righteousnesses; so Isa. 64. 4. or righteous deeds, which seemed to have been done in faith, and were not.

V. 21. warn the righteous ] He that hearkeneth to good admonition, and forsaketh sinne, in publike calamities, God will shew him mercy. Prov. 28. 13. Jer. 31. 20.

V. 22. And the hand of the LORD ] That is, the Spirit of prophetic, as Chap. 1. 3.

V. 23. the glorie of the LORD ] Meaning the vision of the Cherubims, and the wheels; or Jehovah, appearing in a glorious or magnificent form.

saw by the river ] Chap. 1.

I fell on my face ] Chap. 1. 28.

V. 24. set me upon my feet ] Read Chap. 2. 2.

shut thy self ] Signifying, that not onely he should not profit, but they should grievously trouble and afflict him.

V. 25. put bands upon thee ] Chap. 4. 8.

shall bind thee ] In vision thou shalt think that thou art bound with cords; for a signe of God straitly forbidding thee. Others think that God foretelleth him, that he shall be shut up by those of his own household, as, as if he were beside himself, as Prophets often seemed to be, Mark 3. 21.

V. 26. dumb ] Which declareth the terrible plague of the Lord, when God stoppeth the mouthes of his Ministers, and that all such are the rods of his vengeance that do it; the contrary is promised as a blessing, Chap. 24. 27. Isa. 38. 20.

a reprovor ] Heb. a man reproving.

V. 27. But when ] Thou shalt remain thus dumb, untill I come to thee again by propheticall revelation. It should seem that this continued but till the next vision.

## CHAP. IIIL

Verf. 1. Take thee ] It is likely that all this was inspired to, and done by the Prophet whilest he was dumb.

V. 2. lay siege ] Draw a design of a very strait siege.

battering rammes ] Or, chief leaders. Namely to batter the walls, according to the ancient manner.

V. 3. an iron pan ] Or, a flat plate, or, slice. To shew, that all endeavours and resistance that they of Jerusalem could make against the besieging Chaldeans, should be to no purpose, and that it should be impossible for any relief to come and deliver them.

lay siege ] Thou shalt act the part of a chief Commander of an army, which doth straitly besiege a place.

signe to the house of Israel ] Namely of the siege and taking of Jerusalem, which the Jews that were already in captivity in Babylon with Ezekiel, would not be perswaded could come to passe.

V. 4. Lie thou ] This also happened and was done in his extasie. It is likely that the Prophet, doing of these things, did speak such words withall as did declare these dayes, and other circumstances. Now this vision was a figure of Gods long patience, in suffering the sinnes of his people, although they were great and intolerable; as it would be very troublefom for a man to lie long upon one side, specially if he had any great weight lying upon him.

house of Israel ] Hereby he representeth the Idolatry and sin of the ten Tribes (for Samaria was on his left hand from Babylon)

upon it ] Namely upon the contrary side, the other bearing the weight.

bear their iniquitie ] This was also spoken to the Prophet by inspiration, and he did in an extasie as a man that did take up some burden.

V. 5. three hundred ] Three hundred and ninetie dayes represent so many years; from the division of the kingdome (or falling away of the ten tribes by Jeroboam) to Jerusalems flames, are 390 years; the whole time is exactly noted by applying a day to a year: during which the Lord endured the sinnes of the whole Nation, namely of the ten Tribes and Judah.

so shalt thou ] Numb. 14. 34.

V. 6. accomplished them ] When thou art within fourty of the last, as may appear by comparing the ninth verse with the fifth, and this.

house of Judah ] Judah should be destroyed when fourty years should be accomplished in the preaching of Jeremie, whom they so much despised. Of the tribe of Judah; whose sinnes have been as it were confuted and mixed with the sinnes of the other ten Tribes for the former number of years, are now reckoned severally from the time of Jeremies beginning to preach in the thirteenth of Josiah, Je. 1. 2. unto the eleventh year of Zedekiah, unto the carrying away of Jerusalem captive in the fifth month, Verf. 3.

fourty years ] God by Ezekiel maketh famous the pains of his servant Jeremie, who laboured to keep Judah from being carried to Babel, as into a wilderness, fourtie years before the third captivity, that which followed the Temples burning.

each day for a year ] Heb. a day for a year, a day for a year.

V. 7. set thy face ] Do the actions of a Commander who is very busie about some siege.

arm shall be uncovered ] Isa. 52. 10.

shalt prophesie against it ] By these signes, with words and expressions joynted thereunto.

V. 8. lay bands ] This also was in vision, Chap. 3. 25. for a signe, that as God had born with the people three hundred ninety years, so Jerusalem should beare her punishment in the last siege, three hundred ninetie dayes, Verf. 9. Now though the siege lasted eighteen moneths, Jerem. 52. 4, 5, 6. yet there was an intermission by the Egyptians coming, Jer. 37. 5. which might last for the space of five moneths, which are left out in this account.

from one side to another ] Heb. from thy side to thy side.

V. 9. Take thou ] A figure of the extreme dearth in Jerusalem during the siege, signified by the course bread, made of divers sorts of grain, then by the small weight, and lastly by the times appointed to eat.

fitches ] Or, spelt.

V. 10. twenty shekels ] Which make a pound: others, about ten ounces.

V. 11. water by measure ] Whereof there was also great scarcity during the siege, the Springs without the City being possessed by the enemies.

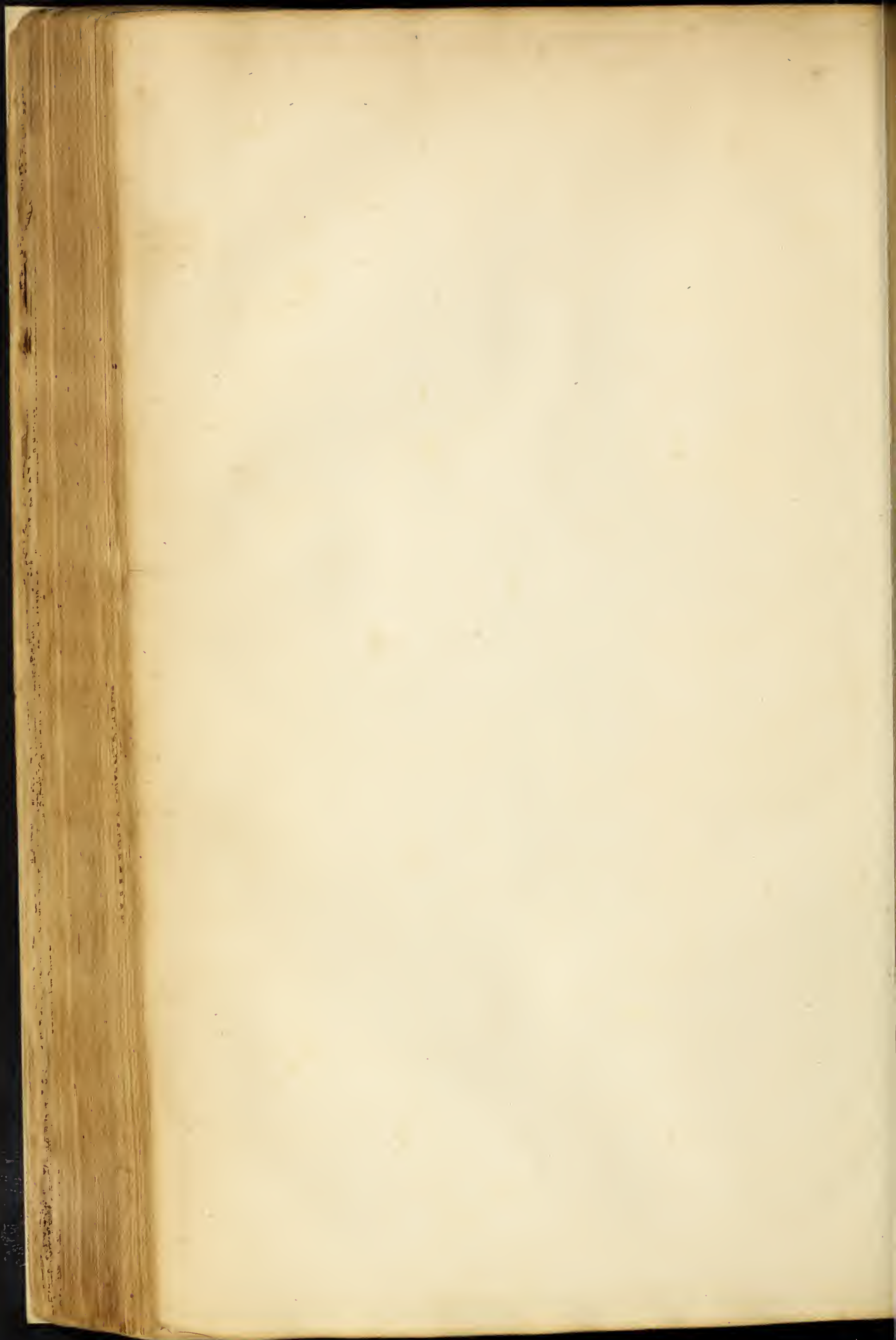
an hin ] Read Exod. 29. 40.

V. 12. dung that cometh ] Signifying the great scarcity of wood to bake their bread with: also that the Lord holding his people for profane and unclean, would make them in exile and captivity unable











unable to observe that ceremonall puritie in their meats, which God had commanded, see Hof. 9.3.

V. 14. *Ab, Lord* ] Acts 10.14.

*of that which dieth* ] Exod. 22. 31. Levit. 17. 15. Deut. 14. 3.

*abominable flesh* ] Much lesse such vile corruption as mans dung, impure by the Law, Deut. 23. 12, 13, 14.

V. 15. *Cows dung* ] Used by some Nations for to dresse their meat, and was not altogether so abominable as mans dung. And this was a signe of the mitigation of this threatening towards the elect.

V. 16. *I will break* ] An Hebrew phrase, Levit. 26. 26. Isa. 3. 1. That is, I will send an extreme penury of bread, and of all things needfull for the sustenance of mans life.

*staffe of bread* ] Levit. 26. 26. Chap. 5. 16. and 14. 13.

V. 17. *and consume away* ] Lev. 26. 39.

## C H A P. V.

Verf. 1. **T***ake thee* ] This seems to be commanded during the former vision for to be really put in execution, to signifie a totall destruction of the Nation, here understood by the hair of the head and beard; whereof one part was consumed in the siege by famine and pestilence, as it were by fire; another was kild by the Chaldeans, a third was scattered over the world, and perished by Gods vengeance; and a small remnant escaped, whereof a part also perished by divers calamities. See verf. 12. Jer. 15. 2.

*and cause* ] Isa. 7. 20.

V. 2. *of the Citie* ] To wit, of that Citie which he had portrayed upon the Brick. Chap. 4. 1.

*the dayes of the siege* ] See Chap. 4. 8, 9.

*after them* ] Against that part of my people, signified by the third part of the hair. Verf. 12.

V. 3. *skirts* ] Heb. *wings*. Meaning that a very few should be left, which the Lord would preserve among all these stormes, but not without troubles and triall, for a while with Gedaliah, 2 King. 25. 2.

V. 4. *cast them* ] They which were with Gedaliah, soone by Ismael, come to nothing. 2 King. 25. 25.

*thereof shall* ] Out of that fire, to wit, by the death of Gedaliah, miseries shall arise to the rest of the Jews, which are set out by Jeremie, Chap. 41.

V. 5. *This is Jerusalem* ] That is to say, this figure represents Jerusalem, and sheweth how I will use her.

*I have set* ] Amongst many nations I had sanctified and made choise of it for mine abode, and enriched it with singular graces.

*my judgements* ] My Word and Law into idolatry and superstition.

V. 7. *ye multiplied* ] Because your idols are in greater number, and your superstitions more then among the professed idolaters; see Isa. 65. 11. Or he condemneth their ingratitude in respect of his benefits.

*according to the judgements* ] Namely by cleaving to your God, as every one of them hath done to their God, Jer. 2. 10, 11. Or by following your meere naturall reason, as the best among other Nations have done, Rom. 2. 14.

V. 10. *shall eat the sonnes* ] Lev. 26. 29. Deut. 28. 53, 2 King. 6. 29. Lam. 4. 10. Baruch 2. 3.

*execute judgements* ] In these times of siege Ezekiel foretold extreme sorrow should be in Israel, by plague, famine, and sword; fathers should eat their children, and children their fathers. Moses foresaw, and foretold that, Deut. 28. 53. Daniel after told of a greater desolation, when Christ is utterly denied by them, Dan. 9. 27.

V. 11. *neither shall mine eye spare* ] Chap. 7. 4, 9. and 8. 18.

V. 12. *I will scatter* ] Chap. 6. 8.

*I will draw* ] Lev. 26. 33.

V. 13. *be comforted* ] That is, I will not be pacified till I be avenged, Isa. 1. 24.

V. 15. *a reproach* ] Deut. 28. 37.

V. 16. *When I shall send* ] Deut. 32. 23.

*evill arrows* ] Which were the grasshoppers, mildew, and whatsoever were occasions of famine.

*and will break your staffe of bread* ] Lev. 26. 26. Chap. 4. 16. and 14. 13.

V. 17. *evill beasts* ] Levit. 26. 22.

## C H A P. VI.

Verf. 2. **T***he mountains* ] Chap. 36. 1. That is, to the mountains of the Tribe of Judah, situate about Jerusalem, Psal. 125. 2. For the ten Tribes (which many times are

called by the name of Israel) were now carried into Assyria in the reign of King Ezechias. See Jer. 4. 1.

V. 3. *Te mountains* ] That is to say, O ye people of Judah which dwell in a hilly Countrey of vallies, wherein you practise your idolatries, Isa. 57. 5.

V. 4. *your images* ] Or, *sunne-images*. and so verf. 6. See Levit. 26. 30. 2 King. 23. 11.

V. 5. *lay the dead* ] Heb. *give*.

*their idols* ] In contempt of their power and force, which shall neither be able to deliver you, nor themselves, 2 King. 23. 20.

V. 6. *your images* ] Levit. 26. 30.

*works may be abolished* ] Namely, your Idols, Altars, Chapels, and all other superstitious inventions of man.

V. 8. *that ye may have some* ] He sheweth that in all dangers God will preserve a few, which shall be as the seed of his Church, and call upon his Name.

V. 9. *I am broken* ] That is, my patience hath been overcome. Or I have been grieved and afflicted, even as a husband would be at the evill carriage of his adulterous wife. See Psal. 78. 40. Isa. 7. 13. & 63. 10.

*lothe themselves* ] They shall be ashamed to see that their hope in idols was but vain, and so shall repent.

V. 11. *Smite with thine hand* ] Chap. 21. 17. By these signs he would that the Prophet should signifie the great destruction to come.

V. 13. *ye know that I* ] That is, all Nations, when ye shall see my judgements.

*under every green tree* ] Isa. 57. 5. Hof. 4. 13.

V. 14. *more desolate then the wilderness* ] Or, *desolate from the wilderness*.

*Diblah* ] This place is not mentioned else-where: unlesse it be Diblathaim, of which Jer. 48. 22. which was in the Countrey of Moab, neer unto the great desert.

## C H A P. VII.

Verf. 3. **R***ecompece* ] Heb. *give*.

*thine abominations* ] I will punish thee as thou hast deserved for thine Idolatry.

V. 4. *And mine eye* ] Chap. 5. 11. 8. 18.

*shall be* ] That is, they having never been wiped out nor cancelled by my pardon, nor by your repentance; I will make you endure open punishment for them.

V. 6. *watcheth for thee* ] Heb. *awaketh against thee*. Hee sheweth that the judgements of God ever watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.

V. 7. *The morning is come* ] The beginning of his punishments is already come.

*founding* ] Or, *echo*. Which was a voyce of joy and mirth.

V. 9. *thee* ] Heb. *upon thee*.

V. 10. *the rod hath blossomed* ] A proverbiall kind of speech, to signifie that the peoples sinnes were gone beyond violence against men (which is the first budding out) into habituall and generall impiety; and had proceeded to bring forth blossomes and flowers of pride and bold rebellion against God, which is the filling of the measure heap full, which draweth Gods judgement upon us.

V. 11. *none of them shall remain* ] They must all perish, I will suffer them no longer.

*multitude* ] Or, *troupe*.

*of theirs* ] Or, *their tumultuous persons*.

*waiting for them* ] Jer. 16. 5, 6. Chap. 24. 16, 22. Their own affliction shall be so great, that they shall have no regard to lament for others.

V. 12. *rejoyce* ] For the present profit.

*seller mourn* ] For he shall lose nothing.

V. 13. *For the seller* ] By reason of the desolation of the land, all manner of right and title to the propertie of land shall be lost, by the buyers or sellers; and none shall come again to the possession of his land in the yeer of Jubile, though he live to it, Levit. 25. 13, 23.

*although they were yet alive* ] Heb. *though their life were yet among the living*.

*shall any strengthen himself* ] None shall be able by art or cunning to avoid my sentences of death.

*in the iniquity of his life* ] Or, *whose life is in his iniquity*. Heb. *his iniquity*.

V. 14. *They have blown the trumpet* ] Though they make great preparations, their hearts shall faile them at their need, and they shall not be able to doe any thing for to defend themselves.

V. 15. *The sword* ] Deut. 32. 25. Lam. 1. 20.

V. 17. *All hands shall be feeble* ] Isa. 13. 7. Jer. 6. 24. All manner of strength to defend themselves, and to subist, shall faile.

*shall be weak as water* ] Heb. *go into water*.

V. 18. *and baltneffe upon all their heads* ] According to the custome



custome of plucking off, or shaving off ones haire, in token of great griefe, though God had forbidden it. Deut. 14. 1. See Isa. 3. 24. & 15. 2, 3. Jer. 48. 37. Ezek. 27. 31. Mich. 1. 16. Amos 8. 10.

V. 19. *They shall cast, &c.* ] Taking care for nothing but to save their own persons; or they shall leave their wealth to their enemies, thinking to ransom their lives therewith; but it shall all be but in vain. See Isai. 13. 1. 17.

*removed* ] Heb. for a separation, or uncleanness.

*silver* ] Prov. 11. 4. Zeph. 1. 18. Eccles. 5. 8.

*because it is the stumbling-block* ] Or, because their iniquity is their stumbling-block.

V. 20. *ornament* ] Meaning the Sanctuary.

*set it farre from them* ] Or, made it unto them an unclean thing.

V. 21. *strangers* ] That is, of the Babylonians.

*pollute it* ] With the blood of slain persons.

V. 22. *secret place* ] Which signifieth the most holy place, whereinto none might enter but the High Priest, and where God by the signes of his presence did dwell in darknesse, that place being filled with a mist, 1 King. 8. 10. 12. and receiving no light from without; to shew that God in his essence is invisible and incomprehensible, and in his glory and Majestic inaccessible.

*robbers* ] Or, burglars.

*enter into it* ] Namely, Jerusalem.

*defile it* ] That is, shall sack and destroy it, as a profane and polluted place, without any respect to it, as to a City consecrated to God.

V. 23. *Make a chain* ] That is, represent unto my people by signes and figures the siege of Jerusalem, as Chap. 4. 1. Others make a chain for a sign of the peoples captivitie. See Jerem. 27. 2.

*bloody crimes* ] That is, of finnes that deserve death.

V. 24. *their holy places shall be defiled* ] Or, they shall inherit their holy places. Which was the Temple, that was divided into three parts, Psal. 68. 35.

V. 25. *Destruction* ] Heb. cutting off.

V. 26. *Mischief shall come* ] Psal. 42. 7. Jer. 4. 20.

*they seek a vision* ] In the midst of these great troubles they shall require some counsell, direction, or comfort from the Prophets: But not onely prophesie, which is an extraordinary gift, shall faile them; but also the ordinary preaching of Gods Word; and all good advice and provision of humane wisdom.

*but the law shall perish* ] Psal. 74. 9. Lam. 2. 9.

V. 27. *hands of the people* ] The people shall be so dismayed that they will be able to do nothing in their own defence.

*according to their deserts* ] Heb. with their judgements.

## CHAP. VIII.

Verf. 1. *Sixth year* ] Of the captivitie of Jeconiah, Ezek. 1. 2.

*sixth moneth* ] Which containeth part of August and part of September.

*hand of the Lord* ] As Chap. 1. 3.

V. 2. *of fire* ] As Chap. 1. 27.

*of amber* ] Chap. 1. 4.

V. 3. *put forth* ] Dan. 5. 5. All this was done in a mentall vision, and not really in body.

*inner gate* ] That is, to the doore of the gate of the inner Court, See Chap. 10. 3. or Priests Court, namely, of Solomons Temple: and right over against, an other gate by which they went into the outward court, or the peoples court.

*image of jealousy* ] It is very uncertain what idol this was; but it is plain it was a very abominable one, as the idol of Baal was, to which the people bare great devotion: and it is called the image of Jealousie, because it was the principall object of the peoples spirituall adultery. See Jerem. 7. 30. & 23. 11. & 32. 34.

V. 4. *saw* ] Chap. 1. 23. & 3. 23.

*in the plain* ] Read Chap. 3. 22.

V. 5. *of the altar* ] Namely, of burnt-offerings, which being in the middle of the inner court, the three doores of this court were by direct line opposite to the said altar in equall distance. And therefore it is not known why the Northern gate should be so called peculiarly, unlesse this name was given it, when Ahaz removed the Altar out of it place, and did set it neere to this gate, 2 King. 16. 14.

V. 6. *from my sanctuary* ] For God will not be where idols are.

V. 7. *of the court* ] Namely, the Priests court.

*a hole* ] To signifie, as it seemeth, the Jews carelesnesse, in preserving, and repaying Gods Temple.

*in the wall* ] He seemeth to meane the wall that was on the one side of this portall, where the door-keepers chambers were, Ezek. 40. 10.

V. 8. *a doore* ] It is likely that this chambers ordinary doore was shut: and that this doore was on some other part of the chamber, by which the idolaters came secretly into this Chamber of idols.

V. 10. *creeping things* ] A kinde of idolatry taken from the Egyptians.

*abominable beasts* ] Which were forbidden in the Law, Lev. 11. 4.

V. 11. *men of the ancients* ] Thus they that should have kept all the rest in the feare and true service of God, were the ring-leaders to all abominations, and by their example pulled others from God.

*a thick cloud* ] It was in such abundance.

V. 12. *do in the dark* ] For besides their common idolatry, they had particular service, which they had in secret chambers.

*The Lord seeth us not* ] Chap. 9. 9. He takes no more care of us, he hath forsaken both us and the land, wherefore we will flie to the Gods of other nations which do relieve them, and since he hath renounced us, we will also renounce him. See 2 Chron. 28. 23. Jer. 44. 17.

V. 13. *greater abominations* ] Wicked idolaters proceed from evil to worse. 2 Tim. 3. 13.

V. 14. *to the doore* ] Namely, the doore of this Northern portall, which was opposite to the Priests court.

*Tammuz* ] The Jews write that this was a Prophet of the idols, who after his death was once a yeere mourned for in the night. Others have thought it to be the Egyptians Osiris, which according to some Authors, was the same as Adonis, lamented every yeere at certaine times by the women with very unseemly ceremonies.

V. 16. *inner court* ] Into which it was lawfull for none but Priests to go. Whereby may be gathered that these were such idolaters as worshipped the Sunne, which is confirmed by Ezekiel 9. 6.

*the porch* ] Which was in the frontispice or forepart of the Basilick of the Temple. 1 King. 6. 3.

*five and twentie men* ] Chap. 11. 1.

*backs toward the temple* ] For a signe that they had utterly renounced God and his service.

*the sunne toward the east* ] Deut. 4. 19. 2 King. 23. 5. 11. Job 31. 26. Jer. 44. 17.

V. 17. *Is it a light thing to the house of Judah, that they commit the abominations* ] Or, *Is there any thing lighter then to commit.* Or, *Is it lighter.* This question is a strong negation, See Gen. 18. 17. The meaning is, that the Jews thought nothing lighter, although these abominations against the first table were the most grievous and fearefullest; yet there was no command so great, which the Jews thought not light of, to transgresse it.

*for* ] Or, that.

*with violence* ] By oppression of the innocent and of the poor; which is done either in common, by unrighteous judgement; or in particular, by all kinde of injustice.

*to provoke* ] In profaning my Temple.

*they put the branch to* ] *וּמִרְיָה*, is a branch of a tree, so is the Hebrew word taken, Numb. 13. 24. & Chap. 15. 2. and here is set forth a practise of Heathenish idolaters, in worshipping the Sunne, which they call upon, because it quickneth the fruits, and makes them ripe, in token whereof they kisse the branch, or the hand, as Job 31. 26, 27. So did they to Bacchus, 2 Maccab. 6. 7. Some say it is a terine taken from travellers, who passing through thicke woods or hedge-rows, have oftentimes boughes that hit them on the face. The meaning is, seeking to despight me, all the harme redounds to themselves, Jer. 7. 19. Others; they bring the stinke to their noses: that is to say, they offend themselves by committing such abominations.

V. 18. *eye shall not spare* ] Chap. 5. 11. & 7. 4.

*cry in my eares with a loud voice* ] Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. Mic. 3. 4.

## CHAP. IX.

Verf. 1. *Cause them that have charge over the citie* ] The visitations of the citie draw neer. That is, the time to take vengeance. When the visitors are called for, the visitation will be kept.

*even every man* ] In this vision, being a figure of what was done on earth, God speaks to his Angels, executioners of his judgements: by which are meant the Chaldeans, instruments of the Jews destruction.

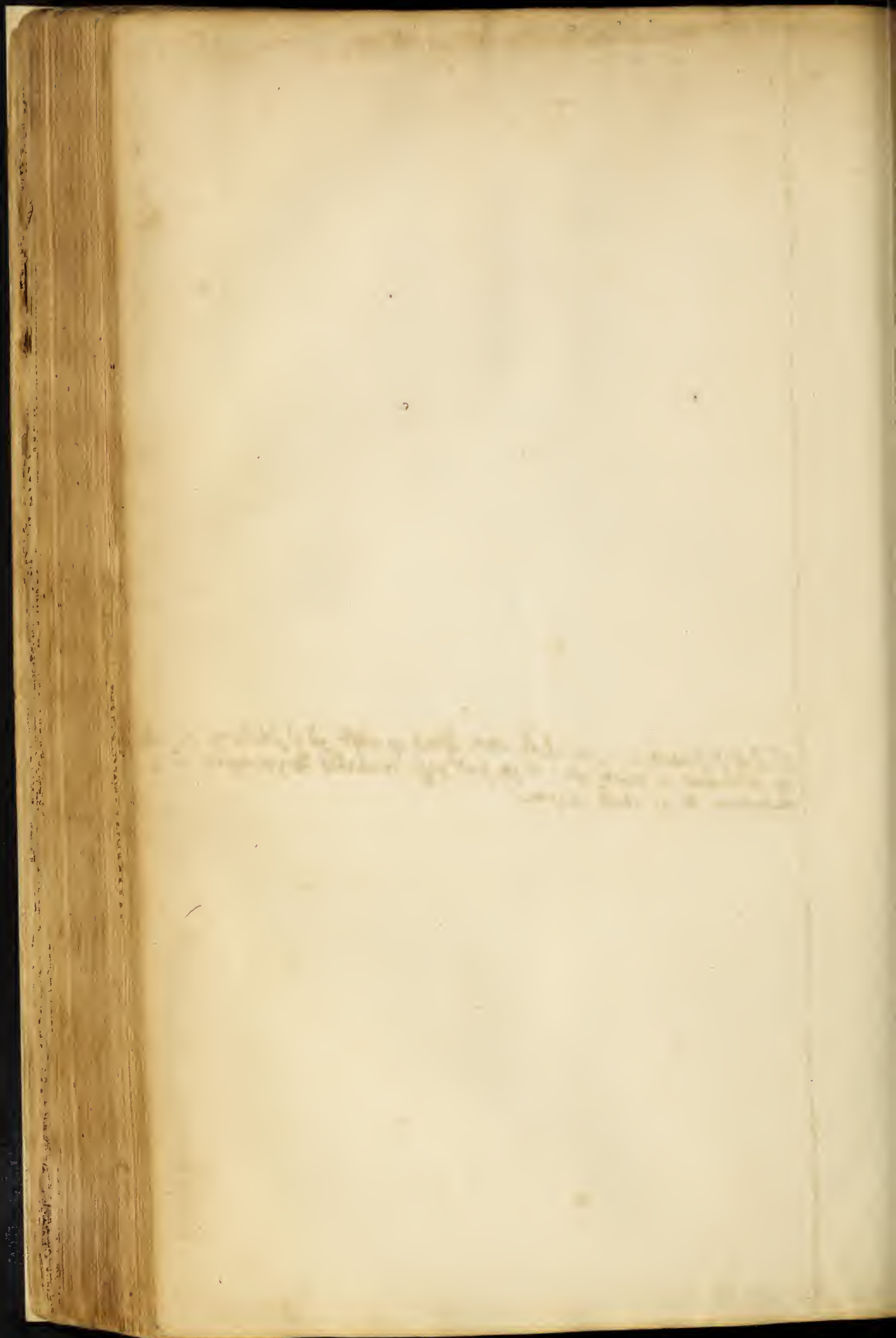
V. 2. *six men* ] Which were Angels in the similitude of men, as Gen. 18. 2. Act. 1. 10. who with him that had the ink-horn were seven, a number much used in such Commissions, Rev. 1. 4. & 5. 6. & 8. 2. Some have thought that by these six Angels were meant the six chiefe Commanders under the King of Babylon, who did invade and take Jerusalem, Jer. 39. 3. See 2 Chron. 29. 21.

*higher gate* ] Every gate belonging to the courts of the Temple had a portall belonging to it, which was a great building that



17<sup>th</sup> 2<sup>d</sup> branch — yr idols were lifted up aloft, go y<sup>e</sup> Idolaters reared  
up branches to touch ym; & ye put y<sup>e</sup> branches to yr noses, in re-  
verence to yr idols. Lyra.







## C H A P. X.

Verf. 1. *Firmament* ] Chap. 1. 22.*cherubims* ] Which in the first chapter, verf. 5. he called four living creatures.*a sapphire-stone* ] Chap. 1. 26. Heb. As a sapphire-stone, as the appearance of the likeness of a throne, appeared over them; to wit, Christ shewed his glory upon the Throne. The truth of this supply of the word, *Yehovah*, is perceived by the next Verse.V. 2. *man clothed* ] Of whom, Chap. 9. 2.*thine hand* ] Heb. *the hollow of thine hand*.*coals of fire* ] Wherewith the pavement seemed to be strewn that way as the Chariot went. A sign of Gods Majesty, namely in wrath and judgement, who is a devouring fire, which devoureth the wicked, and such as are his enemies, Psal. 18. 8, 13.*the citie* ] This signified that the Citie should be burnt; which vision of fire of Ezekiel took effect three hundred ninety yeeres from Israels sinne under Jeroboam.V. 3. *cherubims* ] With all the rest of the frame the waggon.*right side* ] As forsaking the keeping of the entrance of the Temple.*went in* ] Namely, under the Cherubims for to take some of the fire-coals.*cloud* ] That cloudie darknesse in which was hidden this apparition of Gods glory, an ordinary token of the presence of it, Exod. 40. 34. Num. 9. 15. & 16. 42. 1 King 8. 11. Ezek. 1. 4.*inner court* ] Namely, the priests Court; at the entrance of which, God coming out of his Temple, did make as it were his first resting place, to shew that he did yet give his people time for to repent.V. 4. *glory of the Lord* ] Namely, the Sonne of God in this glorious apparition. See Chap. 9. 3.*went up* ] Heb. *was lifted up*.*threshold of the house* ] To wit, of the Priests Court, at the coming out of which he rested the second time as hee went away.*house* ] Namely, that part of the sacred buildings where the Chariot stayed.*court* ] To wit, the Priests Court.V. 5. *found* ] Chap. 1. 24.*utter court* ] That is, the peoples Court, which way the Lord was going as he departed out of his Temple.*voice* ] Namely, as thunder, Psal. 29. 3, 4, 5.V. 7. *stretched* ] Heb. *sent forth*.V. 9. *beryll-stone* ] Chap. 1. 16.V. 11. *When they went* ] Chap. 1. 17.*bead* ] According to some he meaneth the Cherubim which stood by each wheele: But it is better to be understood of him that sat upon the Throne, who guided the whole Chariot by an universall and equall inspiration, Chap. 1. 12. 20, 21.V. 12. *whole body* ] Heb. *flesh*. The meaning is, this vision was in all parts alike to that of Chap. 1.*wheelles* ] Namely, the outward circle of them, Chap. 1. 18.*that they four had* ] Chap. 1. 18.V. 13. *it was cryed unto them, &c.* ] Or, *they were called in my hearing, wheel, or galgal*. What was commanded them is not here set down: But all this seems to signifie nothing else, but that the wheelles did absolutely obey the Sonne of God, as well as the Cherubims, who had life in them, and that they received all their motion from him.V. 14. *And every one* ] Chap. 1. 10.*cherub* ] Seeing that Ezek. 1. 10. among the foure faces there is an Oxes face, in stead of which here is set down a Cherubs face; we must know that Cherub signifieth properly the figure of an Oxe, under which hieroglyphically was represented an Angel: As indeed in the Syriak tongue the word Cherub is taken from a word which signifieth drawing the plough, which is the Oxe his proper labour.V. 15. *living creature* ] Chap. 1. 5.V. 17. *Spirit of the living* ] Or, *of life*. Chap. 1. 12, 20, 21. There was one consent betweene the Cherubims and the wheelles.V. 18. *Then the glory of the Lord* ] Chap. 10. 4. & 9. 3.*stood over the Cherubims* ] The third resting place at his departure out of his Temple.V. 19. *the east-gate* ] Namely, at the peoples court, which was the first coming in of the Temple.V. 20. *the living creature* ] That is, the whole body of the four living creatures, or Cherubims, for all four were of one and the same kind.*and I knew that they were the Cherubims* ] It seems that the Prophet did not know certainly till now, that these were Angels, represented in the like figures as those that were in the Temple.

C H A P.

that had two overtures, with a gallery or entry between, one of these doores was towards the outward court, the other towards the inner court: Now the plain on the out side being lower, the gate was likewise lower, and that of the inner court was higher, and they went up to it by steps, Chap. 40. 18. 2 King. 15. 35.

*which lyeth toward the north* ] Heb. *which is turned*. To signifie Chaldea, which lay northward from Judea, from whence came the desolation which is here described. Jer. 1. 13.

*a slaughter-weapon* ] Heb. *a weapon of his breaking in pieces*.

*one man* ] By whom Christ our Mediator and Saviour seemeth to be signified both from his effects which are after set down, and also by his apparell which the high sacrificer used, Exod. 28. 42, 43. Lev. 6. 10. & 16. 4. Others say he was a created Angel, Chap. 10. 2. who among the rest was a Minister of grace, and therefore he is not here set forth armed, but in a priestly habit.

*among them* ] Heb. *in the midst of them*. But none of the six, v. 2. because those every of them had weapons, and were ordained to destroy the wicked: but this had a Writers ink-horne.

*ink-horne* ] To mark them in the fore-head that mourned for the sinne of the City, v. 3. that they might be kept safe. That falleth out in Jeremy, Baruc, Abdemelech, and such godly: So in the spirituall fall from the faith to idolatry, which the Apocalyps revealeth, an Angel commeth from the East, and seal-eth a great number, who make seven Trumpeters against King Abaddon, Apoc. 7. 8, 9.

*by his side* ] Heb. *upon his loynes*.

*brazen altar* ] Namely, the Altar of burnt-offerings, Exod. 27. 2. Now these Angels doe here present themselves, as it were to receive their commission from God coming out of his Temple.

V. 3. *glory of the God* ] Namely, the Sonne of God appearing upon the Chariot, which was the throne of glory, Chap. 1. 3. & 3. 23. seen by the Prophet in the Court, as visiting his house and the Jewes iniquitie in it, Chap. 8. 4. Now he com-meth out to the gate of the Temple for to pronounce the sen-tence.

*was gone up* ] It is not likely that the Sonne of God did goe off from the Chariot, but the meaning is, that he raised him-selfe above the Cherubims which were about the Chariot, and by that motion gave the Cherubims, and all that frame, warn-ing for to move. See Ezek. 1. 11. 20. & 10. 4.

*and he called to the man* ] Namely, the Sonne of God, who sat upon the Throne, Chap. 1. 26.

V. 4. *set a mark* ] Heb. *mark a mark*. All this happened in vision, for a figure of the distinction which God makes in his generall judgements, between his elect and beleevers, and the wicked. See 49. 5. *mal* 3. 17.

*that sigh* ] He sheweth what is the manner of Gods children whom he marketh to salvation; to wit, to mourn and cry out against the wickednesse which they see committed against God. Jer. 13. 17. 2 Pet. 2. 7. Ps. 117. 53. 120. 136.

V. 5. *mine hearing* ] Heb. *mine eares*.

V. 6. *Slay utterly* ] Heb. *to destruction*.

*the mark* ] Thus in all his plagues the Lord preserveth his small number, which he marketh, as Exod. 12. 23. Rev. 7. 3. but the chiefe mark is the spirit of adoption, wherewith the heart is sealed up to life everlasting.

*and begin* ] 1 Pet. 4. 13.

*my sanctuary* ] Namely, at the Priests and other sacred Mini-sters, who had defiled themselves with idolatry, Chap. 8. 11. 16.

*the ancient men* ] Chap. 8. 11.

V. 7. *Defile the house* ] Make a slaughter there, and beare no respect to the holy place: for according to the law, a place was defiled by a dead carcase, or by blood spilt therein.

*the courts* ] There were two courts, the inward, and the out-ward; whereof that was named the court of the Priests, this of the people, 2 Chron. 4. 9.

V. 8. *Oh, Lord God* ] This declareth that the servants of God have a compassion, when they see his judgements exe-cuted.

V. 9. *residue of Israel* ] That is, of the Tribe of Judah.

*Israel and Judah* ] The conjunction copulative seemeth to be put by way of interpretation, so that the former word is expounded by the latter: Or it may be said, that among the tribe of Judah, some of the ten tribes did remain.

*full of blood* ] Heb. *filled with*. That is, with all kind of wic-kednesse, read Isa. 1. 15.

*perversenesse* ] Or, *wrestling of judgement*.

*The Lord* ] Chap. 8. 12.

V. 10. *mine eye shall not spare* ] Chap. 5. 11. & 7. 4. & 8. 18.

V. 11. *reported* ] Heb. *returned the word*.



## CHAP. XI.

Verf. 1. **T**he spirit lift me up ] In vision I thought I was carried up into the ayre from the Priests court to the east gate of the court of the people.

five and twenty men ] These are not the same as they that were spoken of, Chap. 8. 16. But these seem to be the Senate of Jerusalem, which was composed of foure and twenty, as their president which was the Governour or president of the Citie. See Rev. 4. 4. which Senate did often use to come together at the gate of the Temple, as Jer. 26. 10.

V. 2. Then said he unto me ] Namely, the Lord, who sate upon the throne as chiefe of this vision.

V. 3. It is not neare ] Or, It is not for us to build houses neare. There is no likelihood that these Prophets predictions concerning the taking and defolation of Jerusalem should happen so soon; wherefore without taking any more care about it, let us take our ease; the storm is fallen, and hath spent its rage upon the Jewes which are already gone into captivitie with Jehoiakim. See Isa. 29. 11. Ezek. 12. 22. Amos 6. 3. 2 Pet. 3. 4. caldron ] Questionlesse these people did make a scoffe at Jeremiahs prophesie, Chap. 1. 13. by which Jerusalem was likened to a pot, and the Chaldeans to a fire, thereby profanely gathering, that if that be the pot, we shall be the flesh, and shall remain in it, and shall not be driven out till the houre of our death come, (as the flesh is not taken out of the caldron till it be sod) as these Prophets contradicting one another, threaten us.

V. 4. prophesie against them ] Namely, in vision, using such gestures, and doing as if thou wert in Jerusalem speaking to this people.

V. 5. And the spirit ] Chap. 1. 3. & 2. 2.

V. 6. Ye have multiplied ] This may as well be referred to the murders and violences committed by the Inhabitants of the Citie, as to the occasion which they had given, through their perfidiousnesse to the King of Babylon, and their obstinacie in not yeelding to him according to Gods command, to cause a very great number of people to dye by famine, and pestilence.

V. 7. Your slain ] Chap. 24. 3, 6, 10, 11. Mic. 3. 3.

they are the flesh ] They indeed shall remain there; but you chiefe and heads shall be carried out to be slaine, Jer. 39. 6. & 52. 10.

V. 8. Ye have feared the sword ] Isa. 66. 4. Jer. 42. 16. Prov. 10. 24.

V. 9. hands of strangers ] That is, of the Chaldeans. among ] Or, upon.

V. 10. the border of Israel ] That is, in Riblah, 2 King. 25. 6. which Citie was placed in the land of Hamath, 2 King. 23. 33. & Jer. 39. 5. on the northern border of Israel, Numb. 34. 8. Josh. 13. 5. 1 King. 8. 65. See the fulfilling of this prophesie, Jer. 52. 10.

V. 11. shall not be your caldron ] That is to say, ye shall not remain in it.

V. 12. for ye have not ] Or, which have not walked.

V. 13. when I prophesied ] The Prophet saw this sudden death in vision, as an execution of the fore-said threatnings, whereupon he feared, that God would presently destroy every thing.

fell I down ] Chap. 9. 8.

V. 15. thy brethren ] They that remained still at Jerusalem, thus reproached them that were gone into captivitie, as though they were cast off and forsaken of God; and they that remained thought themselves alone Gods people, and heires of all the priviledges of his grace.

V. 16. yet will I be to them ] That is, they shall have from me really, and in spirituall vertue, that which was figured by the materiall Sanctuary in Jerusalem, namely the presence of my grace, and favour; my protection, comfort, and conduct of my Spirit, &c.

a little sanctuary ] Heb. Little is after Sanctuary, and it may be read, yet will I be to them a sanctuary for a little (to wit, time) in the country where they shall come; namely, for those 70. yeares in Babylon, Jer. 25. 11. & 29. 10.

V. 17. I will even gather you ] Under the corporall returne from the captivitie is also understood the spirituall gathering together of the Church under the Messias.

V. 19. I will give them one heart Jer. 32. 39. Chap. 36. 26.

a new spirit ] Psal. 51. 12.

stony heart ] Zach. 7. 12. ] Meaning the heart whereinto nothing can enter and regenerate them, giving them a will pliable to my Word and Spirit: Sensible of my motions, and acts of mildnesse or severity, soft and ready to receive my grace.

V. 21. whose heart walketh ] Who cannot turn by any good reason, or sound judgement, from their foolish inclination to idolatry.

I will recompense ] Chap. 9. 10.

V. 22. the cherubims lift up their wings ] This was a sign of Gods totall departure out of Jerusalem.

V. 23. from the midst of the citie ] Namely, from the East gate of the Temple, where he had rested the third time, Chap. 10. 19.

and stood ] This is Gods last step at his departure, by which is signified that God would yet make one tryall more, to see if the people would call him back by invocation, and lively repentance: Or, that God being gone out of the Citie, stood there to be present at, and see the ruine of it: See the promise of his returning upon the self-same hill, Zach. 14. 4.

the mountaine ] Which is the mount of Olives, 2 Sam. 15. 30.

V. 24. by the spirit of God ] Not corporally, nor in a dream and naturall imagination, but in a divine and supernaturall rapture, caused by the Holy Ghost.

## CHAP. XII.

Verf. 2. **H**ave eyes to see ] Isa. 6. 9. & 42. 20. Which is taught and illuminated in the knowledge of my will, but make no use of this gift, but doth out of meere malice withstand it, and endeavours and strives as much as it can to put it out; wherefore the sinne is so much the more aggravated, Joh. 9. 41. Ephes. 4. 18.

V. 3. prepare thee ] This is, a sign, whose interpretation is set down, verf. 10. 11.

stuffe ] Or, instruments. As thy hat, thy cloak, thy shoes, and thy staffe, &c. See Matt. 10. 9, 10.

they be a rebellious house ] Because they are not touched with thy plain ordinary preaching, therefore adde this expresse signe thereunto.

V. 4. bring forth thy stuffe ] Take all these things which thou hast prepared out of thy chests, to have them all ready at thy need.

as they that go forth into captivitie ] Heb. as the goings forth of captivitie.

V. 5. Dig thou through ] Heb. Dig for thee.

the wall in their sight ] Of the court of the house.

V. 6. in the twilight ] Now by night Zedekiah fled through the Kings garden, and through the gate between the two wals; and he went through the fields: the Chaldeans took him at Jericho, brought him to Riblah, condemned him, slew his children before his eyes, and brought him to Babel: but he never saw Babel, being made blinde before.

a sign unto the house of Israel ] Thus the wheelles of Gods government appear full of eyes, that so accordingly ruled Zedekiahs case.

V. 7. digged through the wall ] Heb. digged for me.

V. 9. What doest thou ] Do not they deride thy doings?

V. 10. This burden ] A Propheticall sign of threatening, and calamitie, Isa. 13. 1.

prince in Jerusalem ] Namely, Zedekiah.

among them ] To wit, among the inhabitants of Jerusalem.

V. 11. I am your sign ] Chap. 4. 3. Isa. 8. 18.

they shall remove ] Heb. by removing go into captivitie.

captivitie ] That is, into the Babylonish captivitie. See the accomplishment of this, 2 King. 25.

V. 12. prince that is ] To wit, Zedekiah with his Courtiers shall flie in the night-time, by some secret gate, which ordinarily was walled up, and then opened: and in the habit of a poore traveller, his face covered; either that he might not be known, or by reason of sorrow and grief: see 2 King. 25. 4. Jer. 39. 4.

V. 13. net also will I spreade ] Chap. 17. 20. When the King shall think to escape by flying, I will take him in my net, as Chap. 17. 20. & 32. 3. by sending after him the Chaldean souldiers, which shall pursue and catch him, 2 King. 25. 5.

not see it ] For his eyes were put out at Riblah, 2 King. 25. 7.

V. 14. And I will scatter ] 2 King. 25. 5.

draw out the sword after them ] Chap. 5. 2. 12.

V. 16. a few men ] Heb. men of number. That is, which may easily be numbred; or few in number, as Gen. 34. 30.

declare all their abominations ] That is, confessing their sinnes and idolatries, give testimonie for Gods judgements against them.

V. 18. eat thy bread with quaking ] That is, in the taking of thy food, seem to be an affrighted, and perplexed person.

V. 19. people of the land ] Namely, the common sort of people of Judah, which are in captivitie.

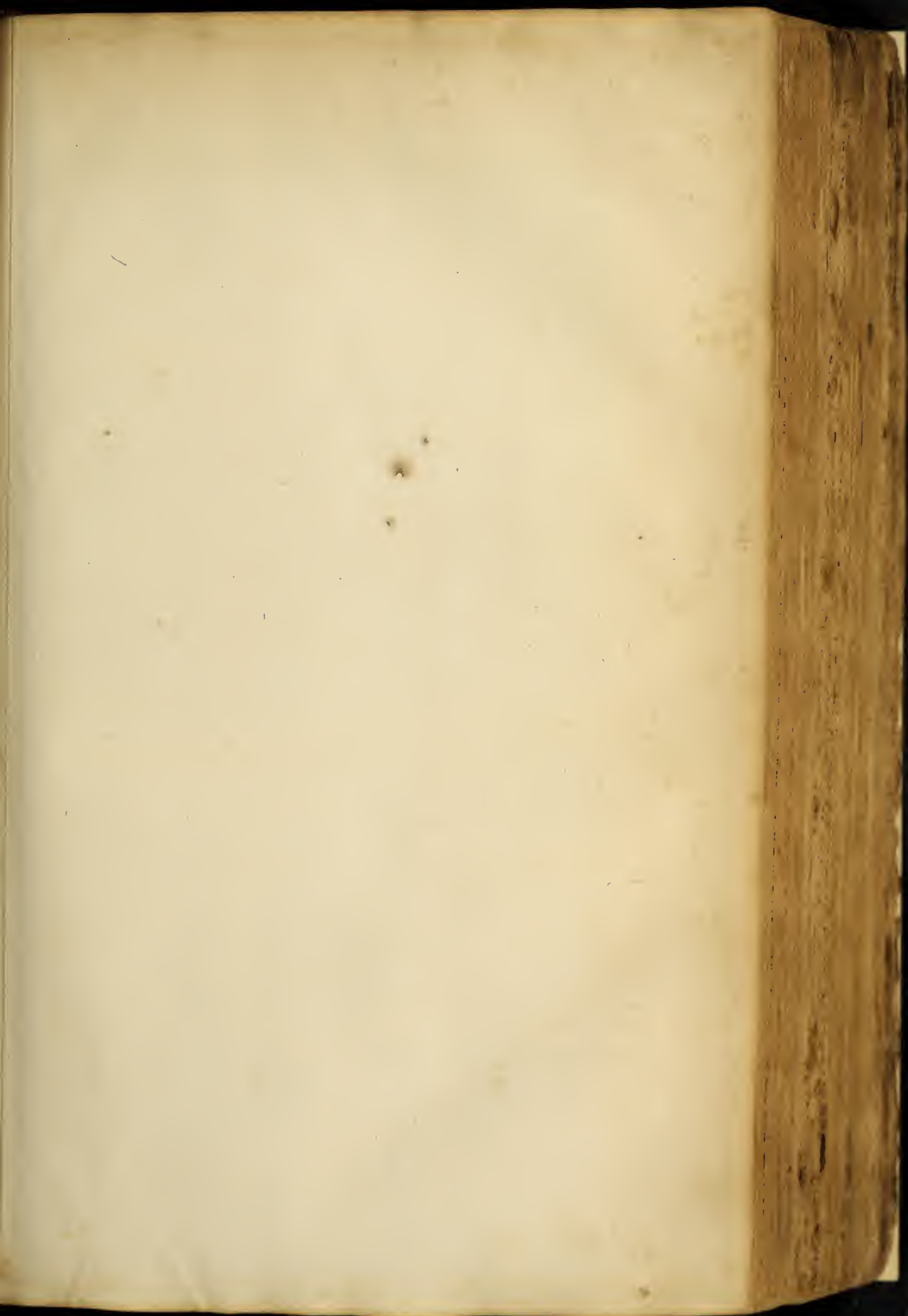
They shall eat their bread with carefulnesse ] During the distresse of the siege; by the means of which, and after which all the Country shall be wasted, according to my decree.

that her land ] Belonging to Jerusalem.

all that is therein ] Heb. the fulnesse thereof.

V. 22. saying ] Chap. 11. 3. Amos 6. 3.











V. 26. y<sup>e</sup> Lord doth often call the Gentiles to be Christians  
sure, not blind fold for y<sup>t</sup> is whom y<sup>e</sup> want a  
rule, but whom y<sup>e</sup> find y<sup>e</sup> have & also y<sup>e</sup> want it  
self is unknowne for awhile to y<sup>e</sup> m. d. 20. 22  
gm. 12. 1.

1 Ber of y<sup>e</sup> Sovereign Power & Authority of god in y<sup>e</sup> hearts  
of his People.

2 Ber hereby is y<sup>e</sup> life of faith exercised  
we are now not to depend to y<sup>e</sup> visions & revelations  
but to y<sup>e</sup> word

V. 27. god did call some of y<sup>e</sup> Gentiles to be Christians  
to condemn y<sup>e</sup> owne Country gods & worship  
& yet so to leave it as to be in great favor with  
those idolatrous Princes.

1 from y<sup>e</sup> mighty Power of y<sup>e</sup> Courts of great p<sup>r</sup>. 87. 4  
god could bless y<sup>e</sup> reports of his People & ordinarie  
as well as y<sup>e</sup> crowing of y<sup>e</sup> Court to Peters repentance  
& balams ass to his awaking. Josh. 2. 10. 11.

2 Ber god would have some to be y<sup>e</sup> first fruits  
of y<sup>e</sup> Gentiles before y<sup>e</sup> harvest.

3 Ber gods Promise is to make his People a blessing  
where ever they come some might have occasion  
to travaile into those p<sup>r</sup>s or he might have occasion  
to be with some of gods People

if y<sup>e</sup> be but a little blow it will kindle

4 from y<sup>e</sup> interest god hath in al y<sup>e</sup> Creatures  
It is no dishonor to great men to write y<sup>e</sup> m<sup>o</sup>  
wholly to y<sup>e</sup> Lord, nay it is a singular favor if  
god will look after y<sup>e</sup> m.

when god calls a man to y<sup>e</sup> Profession of religion in  
his life what ever y<sup>e</sup> place or estate be he calls  
y<sup>e</sup> m to make open Profession though it be ag<sup>t</sup>  
y<sup>e</sup> received religion of y<sup>e</sup> owne Country.

Deut. 16. 16. 2 King. 5. 17. 1 p<sup>r</sup>. i. 14. 15. 16. 17

Heb. 11. 25

1 from y<sup>e</sup> single eye y<sup>e</sup> affection hath to god

2 from y<sup>e</sup> right & interest y<sup>e</sup> hath in his body & estate as well as in y<sup>e</sup> soul

3 from y<sup>e</sup> blessing y<sup>e</sup> attends y<sup>e</sup> way of obedience  
what ever of Calling or business is yet right not  
to attend y<sup>e</sup> solemn assemblings of y<sup>e</sup> ch. where  
we are members

V. 33 y<sup>e</sup> reading of this or y<sup>e</sup> scripture at this or y<sup>e</sup> hymn  
is not without y<sup>e</sup> speciall guidance of gods Provi  
dence.

1 from gods speciall watchfulness over his chosen  
people for speciall blessing for god in o<sup>r</sup> attendance  
upon him. read, meditate on y<sup>e</sup> word daily

2 Christ Jesus in al his sufferings where there shea  
ring or slaughtering, he did under goe it  
more than y<sup>e</sup> Patiently

1 from his union with y<sup>e</sup> father

2 Ber he stood in o<sup>r</sup> room as o<sup>r</sup> surety

his judgment was taken away i. e. he for and  
not righteous judgment. neither from o<sup>r</sup> sin  
y<sup>e</sup> ch. nor magistrates in y<sup>e</sup> Common wealth  
and he was taken up by god into a state of  
exaltation y<sup>e</sup> who can be none can declare  
his generation.



1. ber. it is y<sup>e</sup> duty of every man to instruct  
what he reads etc.

2. ber. god delights to impart y<sup>e</sup> meaning unto such  
Pro. 2. 3. 4

3. from y<sup>e</sup> promise made to searching soules  
Pl. 81. 10.

4. from y<sup>e</sup> faithfulness & holy wisdom of a scribe  
in enquiring & understanding that which he reads etc.

v. 35

when a minister of y<sup>e</sup> word is demanded y<sup>e</sup> sense  
of any scripture he ought to be ready to  
take y<sup>e</sup> occasion

1. ber. of y<sup>e</sup> abundant spiritual store of provision  
yt ought to dwell in ym. mat. 13. 52.

2. from y<sup>e</sup> wisdom of a faithful dispenser of y<sup>e</sup> word  
Pro. 16. 23. it is not enough to be master of knowledge

3. ber. there is a gracious call which a minister  
receiveth from y<sup>e</sup> people to enquire.

1. to teach ministers to be always ready furnished  
2. a lawfull warrant to preach on a text.

to open y<sup>e</sup> mouth means to address y<sup>e</sup> self to speak  
matters of weight & plainly. also boldly  
y<sup>e</sup> heart is opened with y<sup>e</sup> mouth. 2 Cor. 6. 11  
Job. 33. 2. Col. 4. 3. 4.

3. The duty of hearers to open y<sup>e</sup> ears y<sup>e</sup> hearts  
to receive y<sup>e</sup> word is to receive y<sup>e</sup> word of him  
y<sup>e</sup> worth of him y<sup>e</sup> way to him. gal. 3. 24  
Rom. 10. 3. 4.

1. ber. of y<sup>e</sup> compleat sufficiency of this argument to  
answer all we desire

2. y<sup>e</sup> scope of every ministers calling  
we never have applyed y<sup>e</sup> word right unless  
we first bring out of it, this is y<sup>e</sup> edge of a  
sermon & y<sup>e</sup> spiritual food

for when we first baptize for children let us  
learn to know more of Jesus, so in y<sup>e</sup> supper  
we are ordained first for more of chrt. in all  
such as do believe in chrt. when they come  
where ordinances are to be had should readily  
demand y<sup>e</sup> fellowship in ym. & readily remove  
any impediments y<sup>e</sup> may hinder ym.  
in fained faith in chrt. Jesus & profession of y<sup>e</sup>  
faith is a necessary requisite for Baptism

1. ber. in Baptism chrt. is Conveighed, chrt. cannot  
be saved but by faith.

Consignes of hands are to give place to y<sup>e</sup> ordi-  
nances of chrt.

1. from y<sup>e</sup> Preeminence of spiritual hands before  
temporal  
this respect y<sup>e</sup> dragonny ps. 14. it out of  
y<sup>e</sup> pride of the will not serve god

v. 36.

when philip had finished his work with god  
sent him to doe y<sup>e</sup> sp<sup>t</sup>. caught him away  
to strengthen y<sup>e</sup> church the faith y<sup>e</sup> y<sup>e</sup> he  
read was from one carried by y<sup>e</sup> sp<sup>t</sup>.

2. to desire gods special love y<sup>e</sup> would send such  
a rare man to him

3. y<sup>e</sup> philip might not be drawn by any great words  
from man may receive much sp<sup>t</sup>uall & saving benefit  
from such as he never saw before & shall never see  
again. y<sup>e</sup> loved eyes men be always doing  
good where ever they come or receiving some good  
of naturall temper to have some footsteps of vanity  
& iniquity



Arts. 12. 18

they y<sup>t</sup> are servile to tyrants in troubling  
Gods People shall find trouble y<sup>n</sup> selves by the  
hand of a tyrant 2<sup>th</sup> i. 6. Josh. 7. 25. 26. Dan. 3. 22  
Dan. 6. 24. ps. 58. 11. i. Sam. 22. 17. 18. ps. 52. 5.  
There is not always a just cause to execute the  
law set to keep others, y<sup>e</sup>re s<sup>h</sup>ould not be of y<sup>e</sup> right  
It is lawful for a s<sup>h</sup>eriff to go out of Prison  
when an extraordinary hand calleth y<sup>n</sup> faith  
withed men though they can't but for the hand of god  
Crossing them in y<sup>e</sup> wicked enterprises, y<sup>e</sup> will not  
but use y<sup>e</sup> weapons of god against y<sup>n</sup> selves Isa. 26. 11.

- Arts. 5. 19. 26.
- 1 from y<sup>e</sup> Power, offery in Gods judgment if they doe  
not s<sup>h</sup>ow they will harden.
- 2 from y<sup>e</sup> Pride, stoutness, Perfidiousness of mens hearts  
Isa. 43. 2. 44. 16. 17. numb. 22. 22. 27.  
Perfidiousness in sin, & pride in Perfidiousness is a forewarning  
of extream misery.  
Tumblers at y<sup>e</sup> Perfidiousness as attend you in widdowes.  
Such Countreys as are manerish by a forewarning Countrey  
had need maintain friendship with thes<sup>e</sup> etc.  
Gods Providence is to be minded.  
They that have occasion for y<sup>e</sup> favour of Devils had  
need make friends of y<sup>e</sup> firsts pro. 18. 16.  
Flattery is a very great injury  
e<sup>r</sup> ber it putt up y<sup>e</sup> heart with pride & y<sup>e</sup> spreads Gods  
Curse Job. 40. 11. Pro. 28. 23.  
Acceptance of divine honours or other maner y<sup>e</sup> of  
due tho it be but in silence it doth deny all the  
Creatures of god against us from y<sup>e</sup> highest to y<sup>e</sup>  
lowest.  
The death of Perfidiousness is y<sup>e</sup> Propagation of y<sup>e</sup> Gospel  
1 ber. it strengthens y<sup>e</sup> faith of Gods People  
2 weakens y<sup>e</sup> misapprehensions of others  
3 Promotes freedom for gods People  
The d<sup>e</sup>ts did not tarry long in a place

Arts. 13. 1. man are heavily called Prophets of teaching  
true way of salvation to foule y<sup>e</sup> state of mankind  
plainly in another world is greater than to foule  
the same Contingent Events.

Those y<sup>e</sup> have bene Partners in the same birth, Breeding,  
Education, Pastimes, may afterwards come to be sepa-  
rated as far as Earth from Heaven.

- 1 from E<sup>r</sup>sting love
- 2 y<sup>e</sup> man salvation might not be of works but him y<sup>e</sup> call the  
God doth sometime furnish a particular ch. with abun-  
dants of able gifted men.
- 1 from y<sup>e</sup> Beauty of ch<sup>r</sup>st. kisses, his holiness of all years  
being offered, y<sup>e</sup> value, virtue of his death to purchase  
all
- 2 y<sup>e</sup> rarity of elegant ch. y<sup>e</sup> spady y<sup>e</sup> more in years  
Abundant variety of able Teachers is a just occasion  
to Joyns Publi<sup>c</sup> fasting with Publi<sup>c</sup> ministry  
1 fullness of sp<sup>r</sup>itual hunger after more years  
for others y<sup>e</sup> wanted what they had  
y<sup>e</sup> ch<sup>r</sup>st himself might be enlarged  
all the gifts he had given might be improved  
The children of god in y<sup>e</sup> greatest Confes of Consolation  
Confes matter of Humiliation & in y<sup>e</sup> greatest Conf  
of sorrow Confes matter of thanksgiving.

Paul & Barnabas was set apart to apostolical ministry  
by immediate appointment of y<sup>e</sup> holy ghost.

- 1 To make supply of loss of James, Judas was gone  
before y<sup>e</sup> god set matthias new tiered out of James god  
raises up two  
why do they fast againe?
- 1 to shew their insufficiency for so great a worke
- 2 to acknowledge y<sup>e</sup> unworthiness y<sup>e</sup> of
- 3 that y<sup>e</sup> Lord Jesus by his holy sp<sup>r</sup>it might go forth  
with y<sup>n</sup>. remove impediments found in 2. thes. 3. 1.  
why do they lay their hands on y<sup>n</sup>?
- 1 imposition of hands doth deliver them from  
to his service numb. 8. 10.
- 2 To give y<sup>n</sup> a charge
- 3 to employ y<sup>e</sup> all y<sup>e</sup> Power of y<sup>e</sup> ch<sup>r</sup>. wh<sup>o</sup> they had  
out. 39. y<sup>e</sup> are set they leave upon y<sup>n</sup>.

Arts. 13. 3. 4.

They that are acquainted with fasting & prayer  
are not easily weary of it  
when men are called forth by fasting & prayer  
it is to y<sup>e</sup> favour of y<sup>e</sup> holy ghost, y<sup>e</sup> ch<sup>r</sup> is in this  
y<sup>e</sup> instrument of y<sup>e</sup> holy ghost

They y<sup>e</sup> are discomfited with y<sup>e</sup> Consent of y<sup>e</sup> ch<sup>r</sup> are  
ding to y<sup>e</sup> will of y<sup>e</sup> holy ghost they are sent forth  
by the holy ghost, y<sup>e</sup> ch<sup>r</sup> deserves y<sup>e</sup> holy ghost  
Calling y<sup>n</sup> & the ch<sup>r</sup>. finds them by his direction  
whom y<sup>e</sup> holy ghost sends he

1. y<sup>e</sup> y<sup>e</sup> Consent at liberty 2. Cor. 3. 17. mat. 18. 18.
- 2 the sp<sup>r</sup>it goeth along with him  
1 to help & assist  
2 to exhort, bless endeavours  
y<sup>n</sup> of a ch<sup>r</sup>. may have a lawful dispensation  
yet in y<sup>e</sup> first attempt, nor spirital success.  
saying is a servile calling not only for y<sup>e</sup>  
Transporting merchandize but y<sup>e</sup> word of god
- 1 ber many of Gods Elect are frustrated in service  
Countreys Isa. 60. 9. 66. 19.  
where ever the d<sup>e</sup>ts came they first offered y<sup>e</sup> gospel  
to y<sup>e</sup> Jewes.
- 1 from y<sup>e</sup> Covenant of god
- 2 from y<sup>e</sup> Privilege as gods ist-born
- 3 ch<sup>r</sup>. Command Arts. 1. 8.
- 4 y<sup>e</sup> own new nature, & naturall affection.  
The d<sup>e</sup> Jesus offered his gospel to places most  
notoriously wicked
- 1 in respect of s<sup>h</sup>aton god loves to bestow him in his  
own throne mat. 12. 29. luk. 11. 22.
- 2 y<sup>e</sup> great end of ch<sup>r</sup>st coming to fish y<sup>e</sup> lost luk. 19. 10.
- 3 ber where for hath abounded, great might much  
more abound

Man beed & been under y<sup>e</sup> Covenant of god may after  
degenerate to Covenant with s<sup>h</sup>aton  
beware of sitting back from gods Covenant  
of resting in any Infirmary,  
or discomfited  
humane Prudence wilnet help a man to discern or avoid  
s<sup>h</sup>atons Instincts

- 1 from y<sup>e</sup> great & transcendent subtilty of s<sup>h</sup>aton
- 2 the unspeakable wisdom of god to lead his elect in y<sup>e</sup>  
days of y<sup>e</sup> unregenerate n<sup>e</sup>ce y<sup>e</sup> gates of hell
- 3 To shew y<sup>e</sup> vanity of all humane wisdom

It is not imprudent to eminent men for plain &  
wisdom to desire & seek to hear y<sup>e</sup> word of god  
from y<sup>e</sup> Conviction of his own Indignity.

y<sup>e</sup> is a god  
y<sup>e</sup> god must be worshipped  
y<sup>e</sup> his soul was mortal  
y<sup>e</sup> y<sup>e</sup> s<sup>h</sup>ol. worship was not right  
y<sup>e</sup> he ought to Enquire of all y<sup>e</sup> gods what he ought  
It is y<sup>e</sup> folly in man to refuse to hear gods word  
s<sup>h</sup>atons Instincts are more wanting to detain man  
spiritually great man from receiving y<sup>e</sup> word of god  
s<sup>h</sup>atons called Paul ber. the holy ghost called him to  
be set apart to ministry of y<sup>e</sup> word & to confront s<sup>h</sup>aton  
when a man is called by y<sup>e</sup> holy ghost, he will be present  
with him, assistant to him, according to his need  
a man is full of y<sup>e</sup> holy ghost, as a man filled with water  
y<sup>e</sup> s<sup>h</sup>ole filled with liquor  
when y<sup>e</sup> holy ghost takes up all y<sup>e</sup> sensible parts  
full of opposition to s<sup>h</sup>aton, his Instincts  
To sit also for all duties.

1. 10. To man may be full of y<sup>e</sup> holy ghost & yet full of bitterness  
reprobs, threatening, when he meets with a man full  
of all wickedness  
subtily is abhorration from wisdom by which n<sup>e</sup>ce  
deserve the right end & y<sup>e</sup> best means the right  
of obtaining y<sup>e</sup> end, subtilty takes from it  
made fashioned after y<sup>e</sup> devils image  
resolute, but in y<sup>e</sup> will  
malignant  
The voice of y<sup>e</sup> ch<sup>r</sup>. are straight, leading to communion  
with god, by ch<sup>r</sup>. Jesus



The Duty that God waits in ye raising of 12. w.  
to train up yr children for god Eph. 6. 4.  
Gen 18. 17. 18. 19. i Cro. 28. 9. Dut 4. 37

18



*The dayes are prolonged*] Of Gods judgements, foretold by the Prophets, shall either be prolonged or disannulled and brought to nothing. Because they did not immediately see the prophecies accomplished; they contemned them as though they should never be fulfilled.

V. 23. *effect of every vision*] That is, the things fore-told and signified by the visions.

V. 24. *there shall be no more*] I will confound and disannull all false prophecies, made according to every ones fancy, and for to gain favor; by the accomplishment of my true prophecies. *vain vision*] Chap. 13. 23.

V. 27. *for many dayes to come*] 2 Pet. 3. 4. That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked ever abuse Gods patience and benigneitie.

## C H A P. XIII.

Verf. 2. **T**hem that prophesie out of their own hearts] Heb. *them that are prophets out of their own hearts.*

*hearts*] Jer. 14. 14. & 23. 16.

V. 3. *follow their own spirit*] Heb. *walk after.* That doe meddle with prophesying of their own proper motion, being driven thereunto by their own carnall affection, and declare nothing but their own imaginations and inventions.

*and have seen nothing*] Or, *and things which they have not seen.*

V. 4. *foxes*] Which have spoiled the Lords Vine-yard, as Foxes do, when the inclosures of mud wals, as are made in those Countreys, are broken down, Cant. 2. 15.

*deserts*] Heb. *in dry places.* Where no poultriey or other birds are to feed on, whereupon being hungry they greedily gape after prey.

V. 5. *Ye have not gone up*] Manners of speech taken from siegers, in which the duties of Captains are to repaire and fortifie the place, and then stand to defend it, if there be any breach made. The true strength of the Church is faith, obedience, piety, &c. The defence is invocation, intercession, repentance, and zeal to repress the wicked, &c. Psal. 106. 23. 30. Chap. 22. 30. The false Prophets are here reproved for sayling in both these duties, Psal. 106. 23.

*gaps*] Or, *breaches.*

*made up the hedge*] Heb. *hedged the hedge.*

*day of the LORD*] Or his judgements.

V. 6. *word*] Namely, their false predictions.

V. 7. *saith*] Ye promised peace to this people, and now ye see their destruction: so that it is manifest, that ye are false Prophets. See Jer. 23. 21. 31.

V. 9. *they shall not be*] I will root them out of the world, so that they shall not onely be debarred from having any voice in publique Assemblies, as the Prophets in those dayes had, Jer. 26. 7. that they shall not so much as be members of the people, which were all numbred, and set down, Exod. 30. 12. Nor they shall not be suffered to dwell in the holy Land, which was not denied even to strangers.

*assembly*] Or, *secreet, or counsell.*

V. 10. *Peace*] Jer. 6. 14. & 8. 11.

*build up a wall*] Or, *a slight wall.* Whereas the true Prophets prophesied the destruction of the Citie to bring the people to repentance; the false prophets spake the contrary, and flattered them in their vanities: so that what one false prophet said, (which is here called the building of the wall) another false prophet would affirme, though he had neither occasion nor good ground to bear him.

*daubed it with untempered mortar*] Chap. 22. 28.

V. 11. *overflowing shower*] Hereby are meant Gods extreme judgements.

V. 12. *shall it not be said unto you*] You will bear the just reprooves of your flattering predictions.

V. 14. *midst thereof*] You shall be enfolded in the ruines of it.

V. 15. *untempered mortar*] Whereby is meant whatsoever man of himself setteth forth under the authoritie of Gods word.

*The wall is no more*] I will presently destroy both the wall and the daubers thereof.

V. 17. *which prophesie*] See verf. 2.

V. 18. *women that sow*] They were certain false Prophetesses, that did use these signes and ceremonies after the manner of the Prophets: and it should seem that the pillows were a signe of peace and ease for the one; and the vailes of mourning and calamitie for the other: according to the custome of covering their faces in the like cases, 2 Sam. 15. 30. & 19. 4. Esh. 4. 12. & 7. 8. Job 9. 24. and to this, that which is spoken verse 19. & 22. seems to have relation.

*to all*] Indifferently to whom they please, without regarding either Gods will, or the worth, or unworthinesse of men.

*arm holes*] Or, *elbows.*

*every stature*] Namely, of all conditions and qualities, great and small, young and old.

*hunt soules*] To ensnare them in error, and consequently in perdition, at their pleasures.

V. 19. *pollute me*] Making me the Authour and maintainer of your lies, and deceits, without any respect to my most holy Name.

*handfuls of barley*] For any slight reward, Mic. 3. 5.

*slay the soules*] Denouncing death and unhappy chances to good men, and raising persecution against them among the people: and contrariwise promising life and prosperitie to wicked men, and defending them against the justice of men.

V. 20. *Behold, I am against your pillows*] I will quickly cause you and your false ceremonies to perish.

*to make them fly*] Or, *into gardens.*

*soules that ye hunt*] That is, to cause them to perish, and that they should depart from the body.

V. 22. *heart of the righteous sad*] By threatening them that were godly, and upholding the wicked.

*strengthened the hands of the wicked*] Jer. 23. 14.

*by promising him life*] Or, *that I should save his life.* Heb. *by quickening him.*

V. 23. *see no more vanitie*] I will root you out, that you may no more seduce my people with your deceits.

## C H A P. XIII.

Verf. 1. **C**ertain of] Chap. 20. 1.

*elders of Israel*] Namely, of the heads of the people that were in Babylon.

*as before me*] He sheweth the hypocrisie of the idolaters, who will dissemble to hear the Prophets of God, though in their hearts they follow nothing lesse then their admonitions: and also how by one meanes or other, God doth discover them.

V. 3. *idols*] The word signifies *dung*: such are idols, base things, or dunghill deities: and as dung offends a mans eyes and nose, so do idols offend God; yet idolaters will make their hearts temples for them.

*put the stumbling-block*] They are not onely idolaters in heart, but also worship their filthy idols openly, seeking out objects and baits fitting to nourish and kindle that wicked inclination to idolatry, and catching occasion to fulfill it. See Zeph. 1. 3. Or they themselves, by their sinnes, will be the causers of their own ruine, Chap. 18. 30.

*should I be enquired of at all by them*] Being such, is it not a meer hypocrisie and scoffe in them, to come to me to ask for help and counsell, in their distresse, seeing their hearts are separate from me, and being the onely causers of the evils which they suffer? Other say, and shall I answer them when they seek me?

V. 4. *prophet*] To enquire of things which the Lord hath appointed to come to passe.

*according to the multitude of his idols*] As his abomination hath deserved, that is, he shall be led with lies according as he delighted therein, 2 Thess. 2. 10. Others, his idols shall not shut up or close my mouth, but they shall rather open it to denounce the sentence of punishment against him.

V. 5. *That I may take*] That is, my answers shall be like so many snares to their consciences convinced by my word, and thereby will I keep them, as it were, shut up in expectation and fear of my unavoydable judgements. Or, I will give them over to the delusion of their own hearts, as their idols leade them, 2 Thess. 2. 11.

V. 6. *your selves*] Or, others.

V. 7. *separatch himself*] Like unto a harlot that separateth her self from her husband: see Hos. 4. 14. & 9. 10.

*by my self*] Not according to his design that asketh the question, nor according to the Prophets judgement: but according to my most holy truth and justice.

V. 8. *set my face*] Lev. 17. 10.

*a signe and a proverbe*] Deut. 28. 37. Chap. 5. 15. Namely, for a spectacle of my judgements, of whom every body shall speake.

V. 9. *if the prophet be deceived*] The Prophet declareth that God for mans ingratitude raiseth up false prophets to seduce them that delight in lies rather then in the truth of God; and thus he punisheth sinne by sinne, 1 King. 22. 20. 22. and destroyeth as well those prophets as that people, verf. 10. See Job 12. 16. Jer. 4. 10. 2 Thess. 2. 11.

*have deceived that prophet*] 1 King. 22. 23.

*I will stretch out mine hand*] Though he doth but what I by my secret providence have suffered him to do, yet will I punish him, because he sinneth against my law, which is the rule of humane actions.

V. 11. *Israel may go no more astray*] Thus Gods judgements against the wicked, are admonitions to the godly, to cleave



unto the Lord, and not to defile themselves with the like abominations.

V. 13. *land sinners*] The meaning is, when I have resolved to punish a land with some kind of scourge, I will not forbear to do it for any manner of intercession: how much lesse then can I be appeased now who have decreed a generall punishment of all manner of evils to fall upon Jerusalem for their extreme sinnes? Jer. 7. 16. & 11. 14. & 14. 11.

*then will I stretch*] Or, *and I stretch*.

*and will break*] Or, *and break*.

*staffe of bread*] Levit. 26. 26. Chap. 4. 16. & 5. 16. Isa. 3. 1.

*and will send*] Or, *and send*.

*and will cut*] Or, *and cut*.

V. 14. *I though these three men*] Jer. 15. 1.

Noah, Daniel, and Job] Though Noah and Job were now alive, which in their time were most godly men, (for at this time Daniel was in captivie with Ezekiel). and so these three together should pray for this wicked people, yet would I not hear them: read Jer. 15. 1.

*righteousnesse*] Meaning, that a very few (which he calleth a remnant, ver. 22.) should escape these plagues, whom God hath sanctified and made righteous: so that this righteousnesse is a signe that they are the Church of God, whom he would preserve for his own sake.

V. 15. *spoil it*] Or, *bereave*.

V. 16. *in it*] Heb. *in the midst of it*.

V. 19. *bloud*] That is, by some great slaughter.

V. 21. *For thus*] Or, *Therefore thus*. That is, I do alledge all these examples of particular scourges to conclude, that I shall much lesse be entreated when I shall resolve to joyn them all together, for a deluge of evils, which are brought to the height.

*How much more*] Or, *Also when*.

*four score judgements*] Chap. 5. 17.

V. 22. *a remnant*] Read Chap. 5. 3.

*come forth unto you*] Within a very short time they shall be brought hither to Babylon into captivie like as you are.

*comforted concerning the evil*] When ye shall know their grievous sinnes, you will have cause to acknowledge Gods justice, and strengthen your selves against the scandall of this destruction, and give glory to God.

CHAP. XV.

Verf. 2. *A*mong the trees of the forest] Which bringeth forth no fruit, no more then the other trees of the forest do: meaning, that if Jerusalem, which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed. Others, a Vine that is planted, and liveth, is indeed of more value and excellency then other trees; but being pulled up, the wood thereof is worse to burn then any other wood, or unfit for any use.

V. 4. *is it meet*] Heb. *will it prosper*.

V. 5. *meet for no work*] Heb. *made fit*.

V. 7. *And I will set my face*] Levit. 17. 10. Ezek. 14. 8. *one fire*] Though they scape one danger, yet they shall fall into another: as 1 King. 19. 17. Amos 5. 19.

V. 8. *committed a trespass*] Heb. *trespassed a trespass*. Chap. 14. 13.

CHAP. XVI.

Verf. 2. *C*ause Jerusalem to know] Namely, the remnant of the Jews which are in Jerusalem, which represent the whole body of the Nation and State.

V. 3. *Thy birth*] Heb. *cutting out*, or *habitation*. Though you be of Abraham's race, yet you are so degenerate, that you deserve rather to be called Ammorites and Hittites, which were two accursed and execrable Nations: see Isa. 1. 10. Hof. 12. 8. Joh. 8. 33. 37. 40. Rom. 2. 28. & 9. 7, 8.

V. 4. *nativitie in the day thou was born*] Hof. 2. 3. An Allegorie continued in all this Chapter: wherein the peoples estate temporall and spirituall is represented by a wretched maide, married, exalted, and enriched through meer grace: when I called Abraham, of whom thou wast born, from Ur of the Chaldees, his father Terah was an idolater, Joh. 24. 2. If the peoples birth be referred to the time when it came to some forme and perfection of a Nation, and was brought from Egypt, the multitude of Israel forsook not the idols of Egypt, Ezek. 20. 8.

*thy navel was not cut*] Termes taken from that which useth to be done to little children newly born, to shew that the people had no humane help nor assistance, but were utterly forsaken in their miserie.

*to supple thee*] Or, *when I looked upon thee*.

*thou wast not salted at all*] Salt being used about these little creatures, to bathe and rub them, to drie up, cleanse and strengthen the body of the childe.

V. 6. *when I passed by thee*] Hereby seems to be shewen that God did not deliver his people presently, but let them lie a long time in miserie in Egypt, amidst sundry bloody persecutions, preserving them still alive, and not suffering them to be destroyed: which is signified by these reiterated words, Live, in thy bloud.

*polluted in thine own bloud*] Or, *trodde under foot*. Being thus in thy filthinesse and forsaken of all men, I took thee and gave thee life; whereby is meant, that before God wash his Church, and give it life, there is nothing but filthinesse and death.

V. 7. *I have caused thee to multiply*] Heb. *made thee a million*. Exod. 1. 7.

*excellent ornaments*] Heb. *ornament of ornaments*.

*thy breasts are fashioned*] He continueth the same figure of a maid, that is now come to age to have a husband: to signifie the time appointed by God to set his people at libertie, and honour them with the title of being his Church, and to make his Covenant with them in Horeb: as Cant. 8. 8. See Hof. 2. 15.

*naked and bare*] Without any honour, or defence, being yet in miserie and captivie in Egypt.

V. 8. *I spread my skirt over thee*] An ancient ceremonie, wherein the husband in signe of the right of propertie which he obtained in his wife, and for a pledge of his duty of protection, and love, did when he married her, cover her with the skirt of his garment, Deut. 22. 30. Ruth 3. 9. Which was a figure of the righteousnesse, innocencie, and merit of Christ, which hideth all the blemishes of his Church from Gods sight, and protects her; and hereby shews himself to be her head, lord; and husband: which hath at all times been the foundation and summe of the Covenant of grace.

*and covered thy nakednesse*] These words, as bloud, pollution, nakednesse, and filthinesse, are oft times repeated to beat down their pride, and to cause them to consider what they were before God received them to mercy, favoured them, and covered their shame.

*I swore unto thee*] I made a solemne Covenant with thee, that I would take thee to be my people. See concerning the time of the peoples marriage, Jer. 2. 2.

V. 9. *Then washed I thee with water*] Corporally I took away from thee all signes and tokens of miserie, and of thy former oppression, and enriched thee with my gifts and benefits: and spiritually I purged thee from thy sinnes, which are the uncleannesse of thy soule, in which man is born; and endued thee with the graces of my Spirit, signified by the anointing which was commonly done after that they had washed, Ruth 3. 3. Luk. 7. 44.

*bloud*] Heb. *blouds*.

V. 10. *balgers skin*] Which were some way neatly dressed for to make handsome shooes.

*I covered thee with silk*] With a curious veile, which maidens bore over thy head.

V. 12. *thy forehead*] Heb. *thy nose*. See touching this kind of ornament, Gen. 24. 47. Isa. 3. 21.

*crown upon thine head*] Hereby he sheweth how he saved his Church, enriched it, and gave it power and dominion to reign.

V. 13. *prosper into a kingdome*] That is, didst grow up so high, that thou becamest a great and glorious kingdome.

V. 14. *comelinesse which I put upon thee*] He declareth wherein the dignitie of Jerusalem stood, to wit, in that that the Lord gave them of his beautie and excellencie.

V. 15. *thou didst trust*] Thou art become presumptuous and bold, by reason of the gifts received from me, and wouldest be no longer subject to me, nor contain thy self within the chastitie of my service and obedience, but didst chuse to live a loose life.

*playedst the harlot*] Isa. 57. 8. Jer. 2. 20. & 3. 2, 6, 20. Ezek. 23. 3, 12. Thou hast joyned thy self by unlawfull covenants, and by imitation of idolatry to profane people, which thou hast drawn to thee, by the greatnesse of thy state, and the preeminency which thou hadst above other Nations.

*pouredst out*] Thou hast indifferently, and impudently prostituted thy self. See Chap. 16. 36. Jer. 3. 13.

*his it was*] He might satisfie his lust as he would, for thou gavest him free liberty to do it.

V. 16. *high places*] Namely, the altars, Chappels, and Temples of thine idols, garnished with ornaments and rich tapestry, which I had bestowed upon thee for thine own use. Hof. 2. 8.

V. 17. *of men*] Heb. *of a male*. Namely, of idols, which were as adulterers to the idolatrous souls; though there were many female idols also.

V. 19. *a sweet savour*] Heb. *a savour of rest*. Burning those offerings, as it were, to appease the idols, as God had appointed they should do to him.

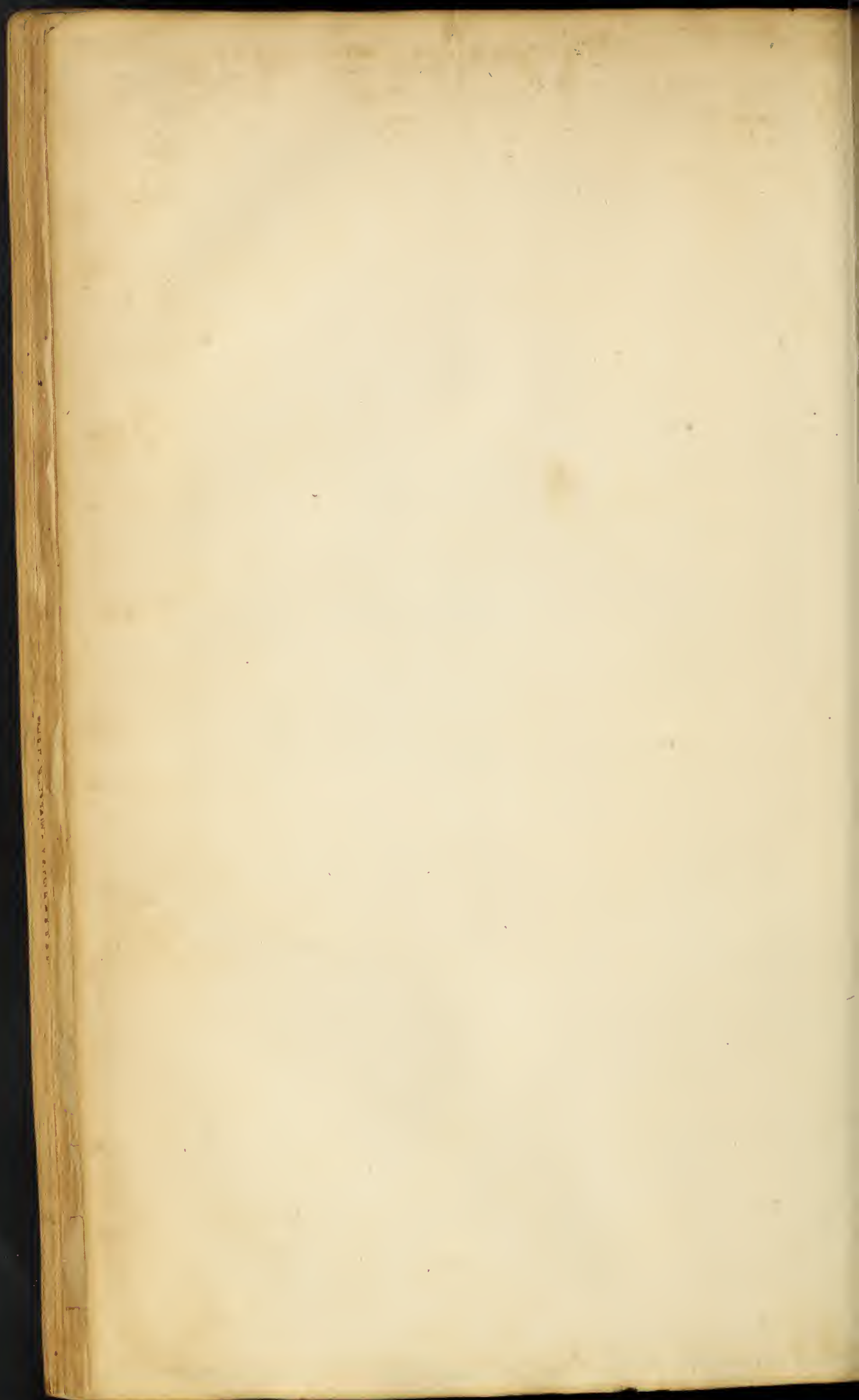
*thus it was*] All these things were notoriously known and verified, and they are not to be denied nor excused.

V. 20. *whom thou*] Whom at their birth were mine, by vertue











virtue of my covenant, whereby the whole body of the Nation was as a wife to me, and the particular persons as children; wherefore thou shouldest have consecrated them to me.

and these hast thou sacrificed ] 2 King. 16. 3. Psal. 106. 37. Isa. 57. 5. Chap. 20. 26.

to be devoured ] Heb. to devour. Meaning by fire, read Lev. 18. 21. 2 King. 23. 10. Jer. 7. 31.

V. 21. for them ] Namely, for the images of the aforesaid idols.

V. 22. in all thine abominations ] Thine unbridled idolatry hath been accompanied with an infamous ingratitude and presumptuous confidence, that thou couldest no more fall into thy former misery.

V. 24. thou hast also ] Like to an unchaste woman, who after she hath used dishonesty privately with some particular men, doth also prostitute her self publicly in a brothell house; whereby is meant idolatry that is commonly practised, and allowed by publike authority. See Isa. 3. 9.

eminent place ] Or, brothell-house.

and hast made thee an high place ] Isa. 57. 5, 7. Jer. 2. 20, 23. & 3. 2, 6. & 13. 27.

V. 26. the Egyptians ] He noteth the great impietie of this people, who first falling from God to seek help of strange nations, did also at length imbrace their idolatry, thinking thereby to make their amity more strong. See Chap. 8, 10, 14. and 23. 19.

great of flesh ] A figurative terme taken from the shamelesse desires of lascivious unchaste women, Chap. 23. 20. to signifie that the power and wealth of Egypt did entice the people to desire to adhere, and to be linked unto them.

V. 27. have diminished thine ordinary food ] I have weakned thy estate, and taken away the abundance of my blessings from thee.

the daughters ] Or, the cities. Namely, to the cities and people. See 2 Chron. 28. 18.

are ashamed ] They detest and abhorre thine unconstant and wavering idolatry, they holding themselves constant to their ancient idolatry, which was first established. See Jer. 2. 10, 11, 33.

V. 28. Thou hast played the whore ] 2 King. 16. 7, 10. 2 Chron. 28. 23. Jer. 2. 18, 36. Ezek. 23. 12.

V. 29. unto Chaldea ] Chap. 23. 14, 15.

V. 30. weak is thine heart ] Weakned and melted in spirituall lust, which worketh the same effect in the souls, as bodily lust doth in the bodies, extinguishing all manner of true vertue in them, and effeminating them to a base and sensuall esteem of God and his service, and weakning the true worship of him in spirit and truth.

an imperious whorish woman ] That is to say, licentious, unbridled, and incorrigible; that taketh liberty to do what she pleaseth.

V. 31. In that thou buildest thine ] Or, in thy daughters is thine, &c.

thou scornest hire ] As much as to say, thou hast not beene sought after, nor solicited, nor rewarded, nor payed; but thou thy self hast solicited and paid thine adulterers, which in a woman is the extreme of impudency. See 2 King. 16. 7, 8. 2 Chron. 28. 21. Isa. 30. 6. Hof. 8. 9.

V. 33. hirest ] Heb. bribeest.

V. 34. and in that thou givest ] No body hath desired nor solicited thee: so is the sinne of the people aggravated, who without any bodies inducement, of their own proper motion were runne into idolatrie. See Jer. 31. 32.

V. 36. thy filthinesse ] Heb. thy poison. The meaning is, thou hast sinned without shame, and I will punish thee with infamy and disgrace, even by them with whom thou hast sinned.

V. 37. thy lovers ] Egyptians, Assyrians, and Chaldeans, whom thou tookest to be thy lovers, shall come and destroy thee, Chap. 23. 9, 22, 28.

I will even gather ] Jer. 13. 22, 26. Lam. 1. 8. Ezek. 23. 22, 29. Hof. 2. 10.

V. 38. as, &c. ] Heb. with judgments of.

break wedlock ] I will judge thee to death, as adulteresses, Levit. 20. 10. Deut. 22. 22. and murderers, Gen. 9. 6. deserve.

shed blood ] That do murder the children which they do bring forth. Ver. 36.

I will give thee blood ] Or, I will make thee all blood.

V. 39. eminent place ] Namely, the Citie Jerusalem it self, or the whole state where idolatry had been publicly practised, and without controll. Ver. 24, 31.

thy fair jewels ] Heb. instruments of thine ornaments.

V. 40. stone thee ] He hath relation to the punishment appointed for adulteresses by the Law, Deut. 22. 24.

V. 41. they shall burn thine houses with fire ] 2 Kings 25. 9. Jer. 52. 13.

women ] Namely, of many kinde of people, and nations, whereof the Chaldean Army shall be composed.

V. 42. my jealousy ] I will utterly destroy thee, and so my jealousy shall cease.

V. 44. so is her daughter ] As were the Canaanites, and the Hittites (who were taxed with serving of devills, and sacrificing their children to them, Deut. 18. 9, 10.) & others your predecessors, so are you their successors.

her husband ] Namely, God the Creatour of all, and law-giver to all, whose knowledge and service those Nations utterly forsook, to worship devils.

thy sisters ] That is, of Samaria and Sodome:

V. 46. elder sister ] That is, thou Jewish Nation, and Samaria, that is, the ten tribes, and Sodome are like one another in sinning, even as if ye were one and the self-same mothers daughters. Deut. 32. 32. Isa. 1. 10. Jer. 3. 8.

left hand ] That is, Northward; for the Hebrews call the forepart the East, and the hinder part the West, the left side the North, and the right side the South.

thy younger sister ] Heb. lesser then thou.

V. 47. nor done after their abominations ] Thou hast not been contented with imitating and equalling them, but hast gone beyond them.

as if that were a very little thing ] Or, that was loathed as a small thing.

V. 48. Sodom thy sister ] Mat. 10. 15. & 11. 24.

V. 49. Pride ] She had gotten none but temporall excellencies from me, and not the spirituall ones of my Word and Covenant, as thou hadst. And besides, her greatest sinne was but against the second Table, and not against the first, as thine is in violating my service.

V. 50. I took them ] Gen. 19. 24.

as I saw ] Or, after I had seen: to wit, their abominations. Gen. 18. 21.

V. 51. Samaria ] Which worshipped the Calves in Bethel and Dan.

half of thy sinnes ] Because thou receivedst more favours at my hands, and hast been longer suffered, exhorted, corrected; and hast seen my judgements upon the other; therefore thy ingratitude, rebellion, and obstinacy cannot be equalized.

hast justified thy sisters ] Made their sinnes to seem but little ones, and excusable by the excesse of thine; and them innocent in comparison of thee. Jer. 3. 11. Mat. 1. 41. 42.

V. 52. judged thy sisters ] Condemned them without any pitie as wicked, and not deserving any mercy.

V. 53. When I shall bring ] That is, as I will never re-establish those Cities and Nations into their former estate; so shall the Jewish nation never be perfectly restored, after the ruine which shall come upon them by the Chaldeans; in respect of the glory of the Temple, and the state of the Kingdom, and other advantages: but as concerning the spirituall good, the people had alwaies a remainder of grace, and hope of restoration to salvation, Ver. 60. which the other nations had not, Isa. 1. 9.

the captivity ] This word is taken for all kindes of extreme miserie, Job 42. 10.

the captivity of thy captives ] Namely, free them from thy servitude, and other continued and successive calamities. See 2 Chron. 33. 11. and 36. 6, 10. Jer. 52. 28, 29, 30.

V. 54. a comfort ] A common kinde of speech; as if those other nations had any way been eased, by seeing the Jewes as much, or more punished then they were. Lam. 4. 6.

V. 55. then thou and thy daughters ] Meaning that it should never come to passe.

V. 56. mentioned ] Heb. for a report, or, hearing.

by thy mouth ] Thou wouldst not call her punishment to minde when thou wast aloft, to learn by her example to fear my judgements.

pride ] Heb. prides, or excellencies.

V. 57. discovered ] That is, till thou wast brought under by the Syrians and Philistines, 2 Chron. 28. 18, 19.

Syria ] Heb. Aram.

about her ] Which joyned with the Syrians, or compassed about Jerusalem.

despise ] Or, spoil.

V. 58. born thy lewdnesse, and thine abominations ] Heb. born them.

V. 59. the oath ] By which thou hadst bound thy self to me, as a people to their King, and a wife to her husband; as ver. 8. See Deut. 27. 15.

V. 60. remember my covenant ] That is, of mercy and love I will pitie thee, and so stand to my covenant, though thou hast deserved the contrary.

I will establish ] Jer. 31. 31, 32. Hof. 2. 19.

everlasting Covenant ] Namely, a spirituall covenant, made with the true Israel in spirit.

V. 61. Then thou shalt remember ] Chap. 20. 43. Thou shalt be touched with true compunction and repentance.

when thou shalt receive ] Namely, when I shall convert the Gentiles, and make them members of the Church, (and perform that great promise, Gen. 9. 27.) whose body was repre-



sent by the old Jewish nation, which was also first employed in the preaching of the Gospel.

*elder and thy younger* ] More or lesse ancient, powerfull, or noble then thy self.

*for daughters* ] Gal. 4. 26.  
*but not by thy Covenant* ]

Not by vertue of the old, externall and outward Covenant, in which the naturall Jews onely had part, or such as joynd themselves to their religion and ceremonies, Jer. 3. 1. 32. but by vertue of the new, spirituall, and eternall one, grounded upon the Messias, and upon his righteousness, redemption and Spirit, which is made with the whole Israel, according to faith. Gal. 4. 24, 25.

V. 63. *That thou mayest remember* ] These things are here written and set down, to the end that after thy re-establishment, especially in the time of the Gospell, thou mayest give God all the glory for thy deliverance, by a sincere acknowledgement, and confession of thy sinnes, approving of, and adorning in silence those judgements which had formerly been inflicted upon thee, Rom. 3. 19.

CHAP. XVII.

Verf. 2. *Put forth a riddle* ] Or a figurative speech, representing one thing by another, with a convenient correspondencie.

V. 3. *A great Eagle* ] That is, Nebuchadnezzar, Jer. 48. 40. and 49. 22. who hath great power, riches, and many countreys under him, shall come to Jerusalem, and take away Jeconiah the King, as verf. 12.

*drivers colours* ] Heb. *embroidering*. Hereby is meant Nebuchadnezzar's Empire over many nations of divers customes, and languages; or his army composed of severall sorts of people.

*unto Lebanon* ] To Judea, which is oftentimes likened to a wood of excellent trees.

*highest branch* ] Namely Jehoiachin, led into captivity, 2 King. 24. 12.

V. 4. *He cropt off* ] Hereby is signified the captivity of the chief of the kingdom, led away with Jehoiachin.

*merchants* ] Or, *trafficke*: He meaneth some Province or City of Babylon, assigned to the Jews, which was commodious for traffick; to keep them from all thoughts of warre and State policie.

V. 5. *of the seed* ] Namely, Zedechiah, who was of the blood royall. See upon verf. 13.

*planted it in a fruitfull field* ] Heb. *put it in a field of seed*. To wit, in the kingdom of Judea, not yet made desolate, where Zedechiah, made king in stead of Jeconiah, 2 King. 24. 17. Jerem. 37. 1. might have maintained himself, and grown prosperously.

V. 6. *it grew* ] Zedechiah prospered whilest he was faithful to the Chaldeans.

*of low stature* ] Signifying that he was but a vassall, not Sovereign nor absolute, that he might not have power to rebell against Babylon, as verf. 14.

*whose branches* ] Being a dependant, and subject to Nebuchadnezzar.

*the roots* ] That is, he stayed in his own countrey, and was not transported into any other place, and the State remained in its ancient form and seat; onely the Kings power was diminished, and subjected to the King of Babylon.

*brought forth branches* ] Zedechiah begat and brought up Children. Jer. 52. 10.

V. 7. *another great eagle* ] Namely, the King of Egypt, who was also a mighty King, with whom Zedechiah joynd himself against Nebuchadnezzar, verf. 15. 17. 2 Kings 24. 20. Jerem. 52. 3.

*water it* ] That is, uphold and relieve him with his Forces, against the Chaldeans. See Jer. 37. 7.

*the furrows* ] He alludeth to the Channels and Pipes wherewith the Egyptians conveyed the waters of Nilus to their Land. See Deut. 11. 10.

V. 8. *It was planted* ] It was very likely that Zedechiah, by this league with Egypt, might have maintained and bettered himself; but Judah thinking to be moistened by the waters of Nilus, (thence to get Chariots and Horse to keep them from Babylon) in vain did resist one set up a Conquerour for their sinnes, when they daily more and more provoked God against them.

*soil* ] Heb. *field*.

V. 9. *shall he not pull* ] Shall not Nebuchadnezzar, the great Eagle, Verf. 3. destroy it?

*without great power* ] He shall not need a great Army to subdue King Zedechiah, for God will deliver him into his hand, for violating his oath.

V. 10. *East winde* ] By this tempestuous and scorching wind, Jon. 4. 8. is meant Gods judgement executed by the means of the Chaldeans. Ezek. 19. 12.

*furrows* ] That is to say, notwithstanding Egypts assistance and relief.

V. 12. *to the rebellious house* ] To the Tribe of Judah.

*the King* ] That is, Jehoiachin, Verf. 2. 3. 2 King. 24. 12, 15. who was called Jeconiah, 1 Chron. 3. 16. and Coniah, Jerem. 22. 24. & 37. 1.

V. 13. *of the Kings seed* ] To wit, Mattaniah, whose name was changed to Zedechiah, 2 King. 24. 17. who was sonne to King Josiah, 1 Chron. 3. 15. yet he is called sonne to Jeconiah, 1 Chron. 3. 16. not by nature, for he was Uncle; but son by succession in the kingdom: also Zedechiah is called Jeconiah's brother, 2 Chron. 36. 10. by generall terme of kindred.

*taken an oath of him* ] Heb. *brought him to an oath*. 2 Chron. 36. 13. For his subjection and obedience.

*the mighty of the land* ] That is, he hath carried them away with him, to weaken the Kingdome, and for to have hostages by him.

V. 14. *but that by keeping of his covenant it might stand* ] Heb. *to keep his covenant, to stand to it*.

V. 15. *But he rebelled* ] 2 Kings 24. 20.

*horses* ] Isa. 31. 1, 3.

V. 16. *in the midst of Babylon he shall die* ] Jer. 32. 5. & 34. 3.

Chap. 12. 13.

V. 17. *make for him* ] He shall do Zedechiah no good, who was straitly besieged by Nebuchadnezzar. Jer. 37. 5, 7.

*by casting up mounts* ] Jer. 52. 4. Chap. 4. 2.

V. 18. *he had given his hand* ] Because he took the Name of God in vain, and brake his oath which he had confirmed by giving his hand, therefore the Prophet declareth that God would not suffer such perjury and infidelity to escape punishment.

V. 19. *mine oath* ] Namely, the punishment for breaking the oath he had made in my Name.

V. 20. *And I will spread my net upon him* ] Chap. 12. 13. & 32. 3.

V. 21. *And all his fugitives* ] Chap. 12. 14.

V. 22. *I will also take* ] This begun to be put in execution in Zerubbabel, who was of the blood royall, and brought the people out of Babylon; but the perfect accomplishment is in Christ, the everlasting King, and Sonne of David, Isa. 11. 1.

*a tender one* ] Hereby are meant Christs weak beginnings in his humane nature, who was descended from the ancient stock of the Kings of Judah.

*and will plant it upon an high mountain* ] That is, God would set this King upon his holy hill of Sion, Psal. 2. 6. and over his Church.

V. 23. *the height of Israel* ] Namely, in my Church, which spirituallly is higher then any wordly height. Chap. 20. 40. Isa. 2. 2, 3. Mic. 4. 1.

*and under it* ] The Israelites, and all the Tribes, and spirituallly the elect of all Countreys, both Jews and Gentiles, shall come under the Messias to shelter themselves from all evils. Isa. 66. 23.

V. 24. *all the trees* ] All the great ones of the world shall know that I have plucked down the proud enemies, & set up my Church which was low and contemned. So it came to passe by Gods ordering, that Babylon was overthrown by Cyrus, and the spirituall Kingdom of the Devill by Christ, that the Jewish people were returned from captivity, and the elect from their spirituall bondage into the liberty of the sons of God.

CHAP. XVIII.

Verf. 2. *The fathers have eaten* ] That is, have sinned, and the children have suffered for it; as the sinnes of Manasseh are remembered upon Judah, and the sinnes of Jeroboam upon the ten Tribes. See Lament. 5. 7. See more Jer. 31. 29.

V. 3. *any more* ] Since ye make my patience an argument whereupon to taxe my judgements, I will hereafter bring them presently upon him that sinneth, and lay open your iniquities like unto the iniquities of your forefathers, for which I have heretofore punished them.

V. 4. *all souls are mine* ] I am equally God, and Judge of all, not accepting of persons; and if I do delay my generall punishments, it is out of my superabundant goodnesse; and if the children do bear the iniquities of the fathers, it is according to justice, either by reason of their imitating them, or in so much as I punish them in their body and goods, which they had from their fathers; but the judgements upon the soul, which proceeds absolutely from me, and is mine, have no other cause nor foundation, but every ones owne works.

V. 5. *that which is lawfull and right* ] Heb. *judgement and justice*.

V. 6. *hath not eaten* ] Namely, of the idols sacrifices, whose service was done upon hills and mountaines, Ezek. 22. 9. See Deut. 32. 38. Psal. 106. 28. 1 Cor. 10. 20, 21.

*hath lift up his eyes* ] That is to say, shall have detested them with all his heart.

defiled











defiled his neighbours wife ] Levit. 18. 20. By adultery.  
to a menstruous woman ] Levit. 18. 19. & 20. 18.  
V. 7. And hath not oppressed any ] Exod. 22. 21. Levit. 19.  
15. & 25. 14.

pledge ] Exod. 22. 26. Deut. 24. 12.  
hath given his bread to the hungry ] Deut. 15. 7. Isa. 58. 7.  
Matth. 25. 35.

V. 8. upon usury ] Exod. 22. 25. Levit. 25. 36, 37. Deut. 23.  
19. Psal. 15. 5. Usury and increase : the first word in Heb. pro-  
perly signifieth biting, from the effect, because it doth bite or  
eat out a mans estate ; the latter word signifieth multiplicati-  
on or increase ; in Greek it is *usura*, Mat. 25. 27. Luk. 19. 23.  
a birth, because hereby money begetteth money, as Arist.  
shewes, in Polit. Book 1. Chap. 7. Thus money was not to be  
lent to the poor, Exod. 22. 25. Levit. 25. 36, 37.

V. 10. robber ] Or, breaker up of an house.  
that doth the like to any one of these ] Or, that doth to his  
brother besides any of these ; or, any one of these.

V. 11. And that doth not any of those ] Or, though he hath not  
done any of these things. Hath not done all the good deeds set  
down before, vers. 7, 8, 9. Or, hath not committed those  
sins mentioned vers. 10. but some of those after following, vers.  
11, &c.

even ] Or, either.  
and defiled ] Or, or defiled.

V. 12. Hath oppressed ] Or, or hath.  
hath spoiled ] Or, or hath spoiled.  
hath not restored ] Or, or hath not restored.  
and hath lift ] Or, or hath lift.

hath committed ] Or, or hath committed.  
V. 13. Hath given ] Or, Or hath given.  
and hath taken ] Or, or hath taken.  
he hath done ] Or, if he hath done.

all these abominations ] Or, any.  
he shall surely die ] He sheweth how the sonne is punished for  
his fathers fault ; that is, if he be wicked as his father was, and  
doth not repent, he shall be punished as his father was ; or else not.  
his blood ] Or, his bloods. He shall suffer capitall punish-  
ment for his own sin, and he shall be the cause of his own death.  
Lev. 20. 9. Act. 18. 6.

V. 16. hath not withholden the pledge ] Heb. hath not pledged the  
pledge, or taken to pledge.

V. 17. hath taken off ] That is, keeps himself from wrong-  
ing or oppressing, though he might have some reason to do it.

V. 19. Why? doth not the sonne ] He sheweth that those pro-  
fane men contending with the Prophets, did seek to catch  
them, and make them confesse, either that Gods judgements  
were not just, in punishing the children for the fathers sinnes ;  
or that the Prophets limitations and expositions were contrary  
to Gods Law. Exod. 20. 5. Deut. 5. 9.

the son hath done ] The meaning of my law is, that I will  
punish the sinnes of the father upon the children, in case that  
they follow their fathers examples ; which I doe often suffer  
to fall out so, through my secret judgement ; and if through my  
speciall grace I do sanctifie them, so that they do not follow  
their fathers steps, they shall also be exempted from the pu-  
nishment.

the sonne shall not bear ] Deut. 24. 16. 2 King. 14. 6. 2 Chron.  
25. 4. Jer. 31. 29. Namely, the innocent sonne, who is by my  
Spirit purged from his fathers wickednesse. Yet this is no gene-  
rall rule in respect of the body and bodily goods, in which  
God in all seasons hath visited the Children for the fathers sins ;  
but must be understood of the everlasting punishment of the  
soul, or especially of the temporal punishments of those times.

the righteousness ] That is, every one shall receive either a  
reward for his good workes, or punishment for his evil  
works.

V. 21. But if the wicked ] Chap. 33. 12.

statues ] He joyneth the observation of the Commande-  
ment with repentance : for none can repent indeed, except he  
labour to keep the Law.

V. 22. he shall live ] He shall be delivered from the com-  
mon evils of this world, and shall attain to everlasting life, to  
which the true way and direction is the pure conversion of  
a sinner, and perseverance.

V. 23. Have I any pleasure at all ] Chap. 33. 11. He speaketh  
this to commend Gods mercy to poore sinners, who rather is  
ready to pardon then to punish, as his long suffering declareth,  
Chap. 33. 11.

V. 24. But when the righteous ] Chap. 3. 20. & 33. 12, 13.  
his righteousness that he hath done ] That is, the false opinion  
that the hypocrites have of their righteousness shall not move  
God to spare them. See vers. 22.

V. 25. Yet ye say ] Or in Heb. and will ye say? Will you  
yet dare to say, either mine actions with injustice ; or my words,  
and my law with contradiction?

The way of the Lord is not equal ] Chap. 33. 20. In punishing  
the father with the children.

are not your wayes unequal ] All the injustice is in you, who  
follow your fathers wayes, and not in me : my Law agreeth  
well with this doctrine, but your understanding is perverted.

V. 26. When a righteous man ] This is the rule of my so-  
veraign justice, that the death of every one shall be the punish-  
ment of his own proper sinne : as the order of my mercy is,  
to give a sinner hope that he shall be restored by repentance.  
Both the one and the other is well enough known unto you,  
but that in this contestation you fight against your own con-  
sciences.

V. 30. every one according to his wayes ] And not for the  
sinnes of their fathers, as you impute it to me.  
repent ] Matth. 3. 2.

your selves ] Or, others.

ruine ] Heb. a stumbling-block ; to cause the ruine.

V. 31. make you a new heart ] Jer. 32. 39. Chap. 11. 19. and  
36. 26. Give way to the Spirit of grace, to whom it properly  
belongeth to regenerate a man, who cannot do it of himselfe,  
Jer. 13. 23. Ezek. 11. 19. & 36. 26.

V. 32. I have no pleasure in ] Chap. 33. 11. 2 Pet. 3. 9.  
your selves ] Or, others.

## CHAP. XIX.

Vers. 1. **T**He princes of Israel ] Namely, for Jehoahaz, Je-  
hoiakim, Jehoiachin, and Zedekiah, last kings of  
Judah, in whom consisted the remainder of the princes of  
Israel.

V. 2. What is thy mother ] Namely, the mother of every  
one of these kings, or the royall stock : Or nation of the Jews :  
Jerusalem wherein you have been born and bred, hath for a  
long time been a citie of blood and violence : and hath brought  
forth kings of the same nature.

V. 3. up one of her whelps ] Namely, Jehoahaz, who was  
made king three moneths in Jerusalem, 2 King. 23. 30, 31.

V. 4. he was taken in their pit ] Or net : A terme taken from  
the manner of hunting of Lions. Pharaoh Necho carried him  
to Egypt, and put him in chains, 2 King. 23. 33. Of him Je-  
remie told he should returne no more to his native country,  
but die in Egypt. Jer. 22. 10, 11, 12. So it fell out, 2 King  
23. 34.

Egypt ] See 2 King. 23. 34. Jer. 22. 11, 12.

V. 5. when she saw that he had waited ] Namely, Jerusalem,  
when she saw that there was no hope that Jehoahaz should be  
restored.

another of her whelps ] Namely, Jehoiakim, appointed to be  
King by the King of Egypt, 2 King. 23. 34.

V. 6. he went up and down ] A description of Jehoiakims  
treaties with other Kings, and chiefly with the King of Egypt :  
which was also the cause of his ruine.

devoured men ] He slew of the Prophets, and them that feared  
God, and ravished their wives.

V. 7. And he knew ] That is, Jehoiakim visited and spoiled  
the palaces of those whom he did destroy, or in hostile manner  
slew with the sword. Vers. 6.

their desolate palaces ] Or, their widows.

he laid wast their cities ] Namely, the Cities of his people, by  
his extortions and violencies, 2 King. 24. 4. Jer. 22. 17.

noise of his roaring ] By his cruel and tyrannicall commands.

V. 8. the nations set against him ] 2 King. 24. 2. Nebuchad-  
nezzar with his great armie, which was gathered of divers Na-  
tions, 2 King. 24. 2.

and spread their net ] 2 Chron. 36. 6. Jer. 22. 18.

V. 9. in chains ] Or, hooks.

into holds ] In some strong tower, or rock, where he died,  
and his body was afterward thrown out upon a dunghill. See  
2 Chron. 36. 6. Jer. 22. 18, 19.

V. 10. Thy mother is like a vine ] After thy tyrannie was  
ceased, which was signified by the lions roaring, Jerusalem  
seemed to flourish again, especially under Zedekiah, who had  
many sonnes fitting to succeed him in his kingdome, and to  
prop him up ; which is signified by the following termes.

in thy blood ] Or, in thy guineffe ; or, in thy likenesse.

V. 12. east-wind ] Hos. 13. 15. Ezek. 17. 10. Meaning, that  
the Chaldeans should destroy them, as the East wind doth the  
fruit of the Vine : See Chap. 17. 10.

her strong rods were broken ] Namely, all the young men, and  
the royall issue. See 2 King. 25. 7.

V. 13. she is plauted in the wilderness ] The whole body of  
the Nation shall within a short while be carried away into Ba-  
bylon, to live there in extreme misery.

V. 14. out of a rod of her branches ] Namely, out of Zede-  
kiah, who through his perfidiousnesse, and rebellion against  
Nebuchadnezzar, shall be the cause of the last desolation,  
2 Chron. 36. 13. So that none of Judahs Kings were strong, nor  
after should be, till Christ came, to whom the Kingdome did  
belong.



and shall be for a Lamentation] Not onely at the present time, but in after ages likewise.

## C H A P. X X.

Verf. 1. *In the seventh year*] In the seventh year of the captivity of Jechoniah (or Zedekiahs reign) Ezekiel telleth that Israel brought from the wilderness into a pleasant land, shall be brought again into the wilderness of the Hea-

then.

*certain of the elders*] Chap. 8. 1. V. 3. *Are ye come to enquire of me*] Chap. 14. 3. & 20. 31. In that true manner as I have appointed you to desire my favour by the way of faith and repentance: Or do ye come to tempt me; having no other aime, but to get something out of my Prophet as may be pleasing to you?

*I will not be enquired of by you*] Or, I will not answer you: Or, you shall not finde me.

V. 4. *judge them*] Or, *plead for them*. Chap. 22. 2. and 23. 36. *cause them to know*] This declareth the great lenitie and patience of God, which calleth sinners to repentance before he condemne them.

*the abominations of their fathers*] Imitated and encreased by their children, who would not amend by the examples, nor the punishments of their fore-fathers: Verf. 30.

V. 5. *In the day when I*] When as my people being in Egypt I declared by effects that I had chosen them to be mine, according to my promises made to their fore-fathers.

*lifted up mine hand*] Or, *swore*; and so verf. 6. &c. Did shew my soveraign power for their deliverance, to the destruction of their enemies. See Exod. 14. 8.

*known unto them*] Exod. 3. 8. and 4. 31.

*I lifted up mine hand unto them*] That is, did sweare unto them.

V. 6. *espied for them*] That is, appointed it for them by my decree, as the most excellent above all other countries: And for the conquest of which I had prepared all things in my secret counsell, as into which I had marched before mine Ark, to give them a secure entrance into it. See Num. 10. 33.

*glory of all lands*] = Sam. 1. 19. Psal. 48. 2. Or, *flower*. A title of the land of Israel, or Canaan, both here and in the 15. verf. and Dan. 8. 9. a pleasant mountain, Dan. 11. 16. for Sion or Jerusalem, not onely for its naturall qualities, but also for the singular blessing of God, and by reason that it was chosen to be the seat of his Church, and a figure of the Kingdome of heaven.

V. 7. *said unto them*] These things are not specified in so many words in Exodus, but are revealed by the Spirit to the Prophet, and do agree with what is written, Josh. 5. 9.

*abominations of his eyes*] That is, the idols, to the spirituall desiring of which, mans heart is induced by the eyes; delighted with the matter, or the forme of them: and generally by all the outward senses; seeing they could not apprehend any Deity in them by the spirit. See Num. 15. 39. And to which they lifted up their eyes, Chap. 18. 6.

*defile not your selves*] God had forbidden them to make mention of the idols, Exod. 23. 13. Psal. 16. 4.

V. 8. *their eyes*] Which thing declareth the wickednesse of mans heart, which judge Gods service by their eyes and outward senses.

V. 9. *my names sake*] God hath ever this respect to his glory, that he would not have his Name evill spoken of among the Gentiles for the punishment that his people deserved; in confidence whereof the godly ever prayed, as Exod. 32. 12. Num. 14. 13. 16. Deut. 9. 28.

V. 10. *caused them to go forth*] Exod. 13. 18.

V. 11. *shewed them*] Heb. *made them to know*.

*which if a man do*] Levit. 18. 5. Rom. 10. 5. Gal. 3. 12.

*live in them*] Shall be preserved from all dangers, and shall at the last obtain everlasting life; the way to which, and the beginning and pledge of which is new obedience: though it be no way a cause of it.

V. 12. *sabbaths*] Exod. 20. 8. & 31. 13, &c. & 35. 2. Deut. 5. 12.

V. 13. *polluted*] Exod. 16. 27.

*wildernesse to consume them*] Num. 14. 29. & 26. 65.

V. 14. *heathen*] Who might thereby take an occasion to blaspheme my Name, and to accuse me of lack of abilitie; or else that I had sought a means to destroy them more commodiously.

V. 15. *given them*] That is, had promised and resolved to give them, if they had not made themselves utterly unworthy of it.

V. 16. *sabbaths*] That is, my true Religion, which I had commanded them, and gave themselves to serve me according to their own fantasies. See Isa. 56. 4.

V. 18. *your fathers*] Whereby the holy Ghost confuteth them that say they will follow the religion and example of their

fathers, and not measure their doings by Gods word, whether they be approveable thereby or no. See Jer. 44. 17.

V. 20. *a sign between me and you*] A Sacrament of an interchangeable agreement; namely, that I shall sanctifie you by my Spirit, causing you to cease from your evill works: and you likewise shall be conformable to the working of my grace.

V. 22. *Neverthelesse I withdrew*] Psal. 78. 38.

V. 23. *I lifted up mine hand*] Though I did forbear them for that time; yet I swore to them, That if they continued in their sinnes after I had performed my promises unto them, by bringing them into the promised Land, I would drive and scatter them out of it.

*and disperse them*] Levit. 26. 33. Jer. 15. 7.

V. 24. *they had not executed*] Namely, after I had put them into the Land of Canaan.

*their fathers idols*] Meaning, that they set their delight upon them.

V. 25. *I gave them also statutes*] Because they would not obey my Laws, by my just judgement I gave them up to themselves that they should obey their own lusts, as verf. 39. Psal. 81. 12. Rom. 1. 21. 24.

V. 26. *I polluted them in*] I suffered them to prostitute themselves to all manner of abominable idolatrie.

*passed through the fire*] Chap. 16. 21. 2 King. 17. 17. & 21. 6. 2 Chron. 28. 3. & 33. 6. Either to sacrifice them, or to purifie and consecrate them, which in this place is most probable.

*that openeth the womb*] That is, the first-born, which ought to be sanctified to the Lord, Exod. 13. 2.

V. 27. *Therefore sonne of man*] Seeing that I give thee commission to lay all their fathers sinnes open before them, verf. 4. adde this to all the rest.

*committed a trespass*] Heb. *trespassed a trespass*.

V. 28. *For when I had*] Not onely in the wilderness, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt mans heart is to idolatry; seeing that by no admonitions he can be drawn back.

*then they saw*] Isa. 57. 5. 6.

*the provocation*] That is, the offering which was the object and provocation of my wrath.

V. 29. *I said unto them*] Or, *I told them what the high place was, or Bamah*. I did often admonish them by my Prophets, and reproved them for their idolatry.

*What is the high place*] Do you not know sufficiently, by the very name of high place, which at all times hath been infamous, as a place of idolatrie, and unlawfull worship, that all that is done there is abominable? as the very name of a brothel is sufficient to make any honest woman to flie the conversation and neighbourhood of it.

*Bamah*] Which signifieth a high place: declaring that they vaunted themselves of their idolatrie, and were not ashamed thereof, though God had commanded them expressly that they should have no Altar lifted up on high by stairs, Exod. 20. 26.

V. 30. *Wherefore say*] Seeing that reproving of the fathers sinnes ought to serve for a correction to the children which follow them, tell them that I reject all their false shews of piety, which they make in seeking after my word, verf. 3.

V. 31. *shall I be enquired of by you*] Verf. 3.

*I will not be enquired of by you*] He sheweth that the ingratitude of the people deserved, that God should cut them off, and that they should not have the comfort of his word.

V. 32. *as the heathen*] Namely, idolatrous and heathen people, who do prosper for all that, Jer. 44. 17.

V. 33. *rule over you*] I will exercise my power over you in punishment, as over rebellious and disloyall subjects: seeing you have not accepted of my government in obedience; and I will not suffer in you that are bound unto me by dutie and obedience, the excuses which I winke at in other Nations, strangers to my Covenant. See Hof. 9. 1. Amos 32.

V. 34. *I will bring you out*] I will not let you live at ease in the idolatrous Countrey, where you had sheltered your selves. See Jer. 40. 11, 12. & 43. 7.

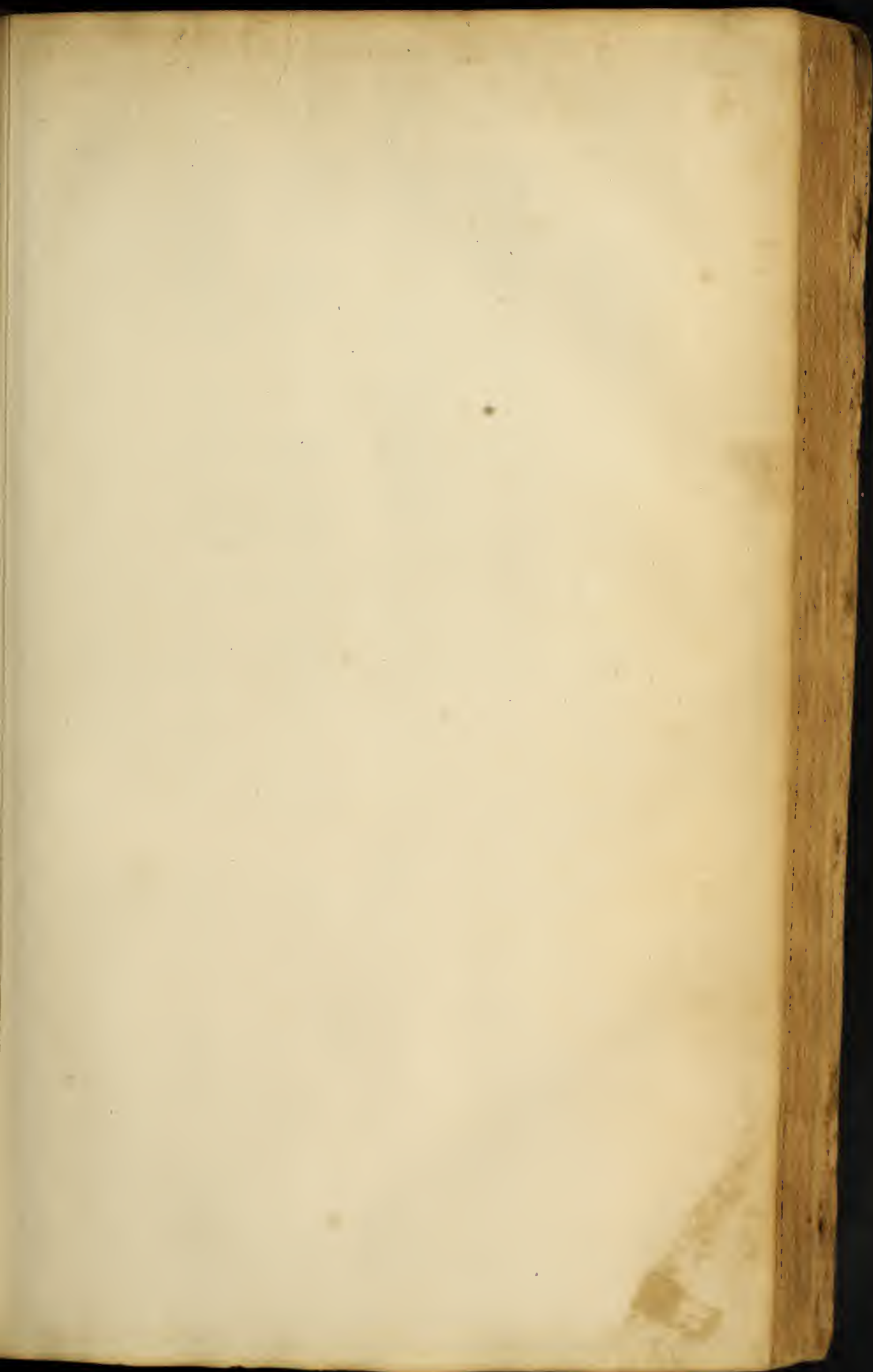
V. 35. *I will bring you into*] I will drive you into the most solitary and savage places of the world, for a fulnesse of misery, verf. 38.

*there will I plead with you*] Execute my revenge with all manner of rigour. Others, and there will visit you, and so call you to repentance, and then bring the godly home againe, Isa. 65. 9.

V. 37. *I will cause you to passe*] Even as a Shepherd maketh his sheep to passe one by one when they come out of the sheep-cott, and marketh them distinctly with his rod, to distinguish them from other, Levit. 27. 32. So I will sever those that are rebellious from among you, to punish them; and shew favour to the other, Ezek. 34. 17. Matt. 25. 32, 33.

*I will bring you into*] Will constrain you to acknowledge me for your God and King by those punishments, the threatnings whereof I have joynd to my Covenant: by which I will chain you up like wilde beasts, and tame your stubbornesse.











the bond of the Covenant] Or, a delivering.

V. 38. *purge out from among*] Signifying that he will not burn the corn with the chaffe, but choole out the wicked to punish them when he will spare his.

*I will bring them forth*] As ver. 35.

*they shall not enter*] Jer. 44. 14.

V. 39. *Goye*] I do cast you off quite, and give you over to all manner of wickednesse: that my Name which you make profession of worshipping, may be no more profaned by your hypocrisie, nor be exposed to the scorn of mine enemies.

*with your gifts*] Offered indeed to the true God, but defiled by the idolatrie which is joynd to it. See Isa. 1. 13. & 61. 8. Or really presented to idols.

V. 40. *For in mine holy mountain*] Isa. 2. 2, 3. Ezek. 17. 23. Mic. 4. 1. I do cast all you apostates off, and will onely hold the true Israel, which truly beleeveth, and is truly converted, for to be my people, and will gather them into my Church, to be by them served in spirit and truth; whereof the ancient service was but onely a figure: An Evangelicall prophetic whereof the return from Babylon was an essay.

*accept them*] An ordinary terme for lawfull sacrifices which were duly performed.

*require your offerings*] Shunning them no more, as I had done the offerings of idolaters, and hypocrites, Isa. 1. 13.

*first-fruits*] Or, chief.

V. 41. *sweet savour*] Heb. savour of rest.

*sanctified in you*] I will caule my self to be revered, praised, and blessed for your sakes: and the sacred and inviolable truth of my promises shall be acknowledged by all men.

V. 43. *And there shall ye remember*] Chap. 16. 61.

*lothe your selves*] Chap. 6. 9. Your own consciences shall convict you after that you have felt my mercies.

V. 46. *toward the south*] Namely, toward Judea, which lay Southward from Chaldea where the Prophet was.

*drop thy word*] That is, speak and preach like a Prophet: a terme which seemes to be taken from Deut. 32. 2. See Amos 7. 16. Mic. 2. 6. 11.

*forest of the south-field*] That is, Jerusalem, and the people which are therein: great Cities and multitudes of people being often times likened to forests, Isa. 9. 18. & 10. 18. & 32. 19. Jer. 21. 14. & 46. 23.

V. 47. *kindle a fire in thee*] Namely, the Chaldean warre.

*green tree in thee*] All manner of people indifferently, both good and bad, ver. 8. many righteous men being also entangled in these temporall judgements. See Luk. 23. 31. Others say, that by these green trees, and just men, are meant those which are not so guiltie as others: Or young and old, weak and strong, poore and rich.

*all faces*] Those that are not consumed therewith, shall be brought into extreme miserie. See Lam. 4. 8. & 5. 10.

*from the south to the north*] From one end of the Countrey to the other.

V. 49. *they say of me*] These profane people do scoffe at my prophecies, which thou dost dictate to me in Allegoricall and Enigmaticall termes, as if they were dreames and imaginations.

## C H A P. XXI.

Ver. 2. *Set thy face toward Jerusalem*] Seeing it is so, prophetic the same things in plain and proper termes.

*the holy places*] Namely, against the Temple and the buildings adjoyning to it, which were not to be spared in this general desolation. See Jer. 7. 14. Ezek. 9. 6.

V. 3. *the righteous and the wicked*] See Ezek. 20. 47.

V. 5. *it shall not return*] Untill it hath performed all its execution.

V. 6. *the breaking of thy loynes*] Doing like a woman that travelleth, bowing, and wringing her self. See Jer. 16. 11. & 21. 3. Jer. 4. 19.

V. 7. *For the tidings*] Because of the great noise of the coming of the armie of the Chaldeans, which I see approaching to Jerusalem to destroy it, as I have foretold.

*shall be weak as water*] Heb. shall go into water.

V. 9. *A sword, a sword is sharpened*] Deut. 32. 41. My judgement is ready to be put in execution.

V. 10. *that it may glitter*] That it may terrifie and affright with the brightnesse of it.

*should we then make mirth*] Can one do any thing but lament, as I do?

*it condemneth the rod of my sonne, as every tree*] Or, it is the rod of my sonne, it despiseth every tree. Heb. the rod of my sonne condemneth every tree. That is, the sword is the rod appointed by me to chastise my people, which is deare to me as a sonne, and being hardened, cannot be broken when I use it to strike the rest of the people. Others, That nation hardened against all fatherly punishments, as an evill child is against a rod; thou shalt now be punished by the sword. In the Hebrew Text, there

is an allusion between a rod or staffe, and tribe: the meaning whereof is, whilst thine afflictions are moderate, as from rod to rod, thou dost contemne them: but this shall be as from rod to sword, which thou shalt not be able to endure nor withstand.

V. 11. *the hand of the slayer*] To the King of Babylon, who is the executioner of Gods judgements.

V. 12. *terrors, by reason of the sword*] Or, they are thrust down to the sword with my people.

*smite therefore upon thy thigh*] Jer. 31. 19. Devise all the actions of a grieved and moaning person.

V. 13. *Because it is a triall, and what if the sword condemn even the rod*] Or, when the triall hath been, what then? shall they not also belong to the despising rod? I am almost forced to come to the extremitie of punishment: for all chastisements to try to bring them to repentance, would be vain, Isa. 1. 5. Or, as if God had said; Because I have tried Judah with two captivities, and they are not bettered; therefore they are worthy to be further punished with famine, pestilence, sword, and the burning of Temple and Citie; and Nebuchadnezzar, set up by me a conquerour for their sinnes, shall be the rod they shall not resist.

V. 14. *smite thine hands together*] Heb. hand to hand. In token of extreme sorrow. Ezek. 6. 11.

*the third time*] For Nebuchadnezzar came three times against Jerusalem, 2 Chron. 36. 6. & 10. 17.

*the sword of the slain*] By which there shall be a great slaughter in Jerusalem, not only of meane people, but also of Princes and great ones: and the King himself being overcome by this sword shall die in captivity.

V. 15. *I have set the point of the sword against all their gates*] Or, glittering, or fear. I have caused their Cities to be furiously besieged and set upon.

*wrapt up for the slaughter*] Or, sharpened.

V. 16. *Go thee one way or other*] Heb. unite thy self, &c. In which words, by Apostrophe, God speaketh to the sword comparing it to a souldier, because he commands it to unite it self, to wit, with fellow souldiers to invade with joynd forces all parts of the land of Judea, and to oppose the Jews whether they turne to the right hand or left. Others say it is an expression of the permission which God gave the Chaldeans, to root out at their pleasure.

*or on the left*] Heb. set thy self, take the left hand.

V. 17. *I will also smite*] As I have commanded thee, Ezekiel, to smite thy hands for sorrow, ver. 14. so will I likewise smite mine, in sign of joy, that I have vented my wrath, and satisfied my justice. See Deut. 28. 62. Isa. 1. 24. Ezek. 5. 13. & 16. 42.

V. 19. *appoint thee two wayes*] God commands the Prophet to draw out two wayes upon the tile, in which he had portrayed the City of Jerusalem, and the siege thereof, Chap. 4. 1, 2. the one leading to Rabbah the royall Citie of the Ammonites, 2 Sam. 11. 1. & 12. 26. Jer. 49. 2. the other to Jerusalem, ver. 22. and because the King of Babel was purposed to go against both, and the Prophets choice of, or pointing the side to which the King should turn at the head of the way, (or crossing of the road) sheweth, his Army should take the way to Jerusalem. Draw out in Prophetick action, upon a tile, or upon the ground, two wayes, coming both from one plain place, to represent Nebuchadnezzars deliberation, where he had gathered his Army; whether he should goe against Jerusalem, or against the land of the Ammonites, which were the two wayes to set upon Egypt, which was the Chaldeans chiefe intent.

*choose thou a place*] To make a mastering place to muster the Army in.

*the head of the way*] At the crossing of a road way, such as those high-wayes were which led to great Cities.

V. 20. *Rabbah*] The royall Citie of the Ammonites, 2 Sam. 11. 1. & 12. 26. Jer. 49. 2.

V. 21. *at the parting of the way*] Heb. mother of the way. To know whether he should go against the Ammonites, or them of Jerusalem.

*to use divination*] According to the custome of the Heathens in deliberations of any importance.

*arrows*] Or, knives.

*images*] Heb. seraphim.

*he looked in the liver*] This was a kinde of divination, by the shape, colour, posture, &c. of entrails of sacrificed beasts, and especially of the liver.

V. 22. *At his right hand*] His divination admonished him; that he should go by the way on the right hand, which led to Jerusalem.

*captains*] Or, battering rammes. Heb. rammes.

*to open the mouth in the slaughter*] To take it by assault, with shout and cries, used in such actions; and with a generall slaughter.

V. 23. *a false divination*] The Jews who had oftentimes before broken and renewed their Covenants with the Chaldeans, without falling into small ruine, shall think that the



business will passe so farre this time also; and that Nebuchadnezzars enterprize will come to nothing.  
to them that have sworn oaths] Or, for the oaths made unto them.

but he will call to remembrance] Nebuchadnezzar will at this time pay them for their former treacheries.

V. 24. to be remembred] Through your wickednesse and impiety which you openly make profession of, you give cause, first to me, whose name hath been used in your oaths, and next to the King of Babylon, to punish you at once for your perjuries, and reiterated rebellions.

V. 25. wicked prince of Israel] Namely, Zedekiah, who practised with the Egyptians to make himself high, and able to resist the Babylonians.

whose day is come] To wit, of thy just punishment.

V. 26. this shall not be the same] The kingdome of Judah shall no more be that triumphant kingdome which it was at other times.

exalt him that is low] Jehoiachin, now a prisoner, and afterward set at liberty, and exalted. 2 King. 24. 12. & 25. 27, 28.

abase him that is high] Zedekiah. See his abasement. 2 King. 25. 7.

V. 29. I will overturn, overturn, overturn it] Heb. Perverted, perverted, perverted will I make it.

until he come] The kingdome of Judah shall never be restored to it former lustre, until the Messiah come, to whom by right it belongeth, as Davids successor according to the flesh, and established by God to be King over his Church, who shall alter it into a spirituall and everlasting Kingdome. See Gen. 49. 10. Luke 1. 32, 33. To this place of Ezekiel Nathaneel had respect, John 1. 49. acknowledging him come to whom the Kingdome did belong.

V. 28. Thus saith the Lord GOD] By this prophetic is declared, that though the Ammonites were at that time spared, yet at the last they should be destroyed by the Chaldeans.

concerning the Ammonites] Jer. 49. 1. Ezek. 25. 2, 3. Zeph. 2. 8.

concerning their reproach] Namely, the wrongs and outrages offered unto my people, and their insulting over them. Chap. 25. 3, 6. Zeph. 2. 8.

V. 29. Whiles they see vanity] Whiles thy Diviners and Soothsayers do foretell thee all manner of happinesse and security; perswading thee that thou shalt trample upon the Jewes necks which are slain for their sinnes, and that no harme shall come to thee.

their iniquity] Vers. 25.

V. 30. Shall I cause it to return] Or, cause it to return. Jer. 42. 6, 7.

in the place] O ye Ammonites, I will not scatter you into strange lands, as I have done my people, but will destroy you in your own land.

V. 31. I will blow against thee] I will light and kindle it. brutish] Or, burning.

V. 32. thy blood shall be in the midst of the land] All thy country shall be overflowed with blood.

## CHAP. XXII.

Vers. 2. **W**ilt thou judge] Or, plead for. Chap. 20. 4. & 23. 36. Art thou ready to execute thy charge which I commit unto thee against Jerusalem, that murdereth the Prophets, and them that are godly?

bloudie citie] Heb. citie of bloods. Chap. 24. 6, 9. Nahum 3. 1.

yea thou shalt shew her] Or, wilt thou shew her. Heb. make her know.

V. 3. her time] The time of her destruction.

against her self] To her own undoing.

V. 4. thou hast shed] 2 King. 21. 16.

reproach] Deut. 28. 37.

V. 5. infamous, and much vexed] Heb. polluted of name, much vexed. Whose very name all men hate.

much vexed] Thou shalt be famous for the greatest desolation that ever befell any Citie.

V. 6. power] Or, arm.

V. 7. have they dealt] He meaneth hereby that there was no kinde of wickednesse which was not committed in Jerusalem, and therefore the plagues of God should speedily come upon her.

oppression] Or, deceit.

V. 9. men that carry tales] Heb. men of slanders. Exod. 23. 1. Levit. 19. 16.

they cat upon the mountains] Chap. 18. 6.

V. 10. they discovered] Levit. 18. 8. & 20. 11.

was set apart] Levit. 18. 19.

V. 11. And one] Or, And every one.

committed abomination with his neighbours wife] Levit. 18. 20.

Jer. 5. 8.

another hath] Or, every one hath.

lowly] Or, by lownesse.

humbled his sister] Levit. 18. 9. & 20. 17.

V. 12. have they taken gifts] Exod. 23. 8. Deut. 16. 19.

& 27. 25.

thou hast greedily gained] Exod. 22. 25. Levit. 25. 36. Deut.

23. 19.

V. 13. I have smitten mine hand] Chap. 21. 17. In token of my wrath and vengeance; a sign either of great joy, or of extreme sorrow and anger; as in this place.

V. 14. Can thine heart endure] Wilt thou have courage and strength enough to withstand my judgements, or be able to defend thy self?

V. 15. I will scatter thee among the heathen] Deut. 4. 27. & 28. 25, 64.

and will consume] Chap. 23. 27, 48. I will take away the occasion of thy wickednesse: Others, I will cause thee to perish, that thou maist no more provoke me by thine enormities.

V. 16. And, &c.] Thou shalt be no more the inheritance of the Lord, but forsaken; or Heb. And thou shalt be profaned, or defiled; that is to say, filled with blood, desolated, not regarded as a holy Citie, but like a wicked place, which God hath cast off.

V. 18. the house of Israel, &c.] Isa. 1. 22. Jer. 28. 29, 30. It is quite degenerate, like to good silver turned to dross.

are brass] They have some appearance of goodnesse and holinesse, but in effect they are wicked, like to a masse of base silver, mixed with all manner of base metals.

in the midst of the furnace] Namely, in Jerusalem, where I will melt and consume them by the fire of my judgements, as in a furnace. See Chap. 24. 10.

dross] Heb. drosses.

V. 20. As they gather] Heb. According to the gathering.

V. 24. say unto her] Namely, to the Jewish nation, or to Jerusalem.

not cleansed] The fire of my judgements hath not cleansed thee from thy filthinesse, and there is nothing found nor good in thee; therefore I will lay a most extreame burthen upon thee, and use no clemency at all towards thee. See Jerem. 4. 11. & 6. 29. Chap. 24. 6.

V. 25. There is a conspiracie] All this may have relation to the persecutions which the false prophets by plots and conspiracies used against good men. See Jer. 20. 2. & 26. 8, 20. & 29. 25, 26. Lam. 4. 13.

they have devoured souls] Mat. 23. 14.

V. 26. violated] Heb. offered violence to.

they have put no difference] Jer. 15. 19. Chap. 44. 23.

have hid their eyes, &c.] They have winked at the violation of my sabbaths; for they themselves have framed pretences whereby they might safely violate it. Contemned and dishonoured, without any reverence to my sacred Majestic.

V. 27. Her princes] Mic. 3. 11. Zeph. 3. 3.

V. 28. And her prophets] Chap. 13. 10. They which should have reproved them, flattered them in their vices, and covered their doings with lies. Chap. 13. 10.

V. 29. oppression] Or, deceit.

wrongfully] Heb. without right.

V. 30. And I sought] Jer. 5. 1.

that should make up the hedge] Chap. 13. 5. Which should shew himself zealous in my cause, by resisting vice, Isa. 59. 16. & 63. 5. See Jer. 5. 1. Chap. 13. 5. and also pray unto me to withhold my plagues. Psa. 106. 23.

V. 31. their own way] Their evil deeds have I punished, as Chap. 16. 43.

## CHAP. XXIII.

Vers. 2. **T**wo women] Meaning Israel and Judah, divided into two Kingdoms, both came out of one family. See Jer. 3. 7, 8, 10. Chap. 16. 44, 45.

V. 3. And they committed whoredoms] Levit. 17. 7. Josh. 24. 14. Chap. 20. 8. Spiritually by idolatry.

there were their breasts pressed] A figurative description of the peoples first going astray after idols.

V. 4. Aholah the elder] Aholah signifieth a mansion or dwelling in her self; meaning Samaria, which was the Head Citie of the ten Tribes, Isa. 7. 9. who having forsaken the Temple of God, had established a worship of God according to their own mindes, 1 King. 12. 16, 28, 31. And Aholibah signifieth my mansion in her; whereby is meant Jerusalem, where Gods Temple was, in which the pure worship of God remained. 2 Chron.

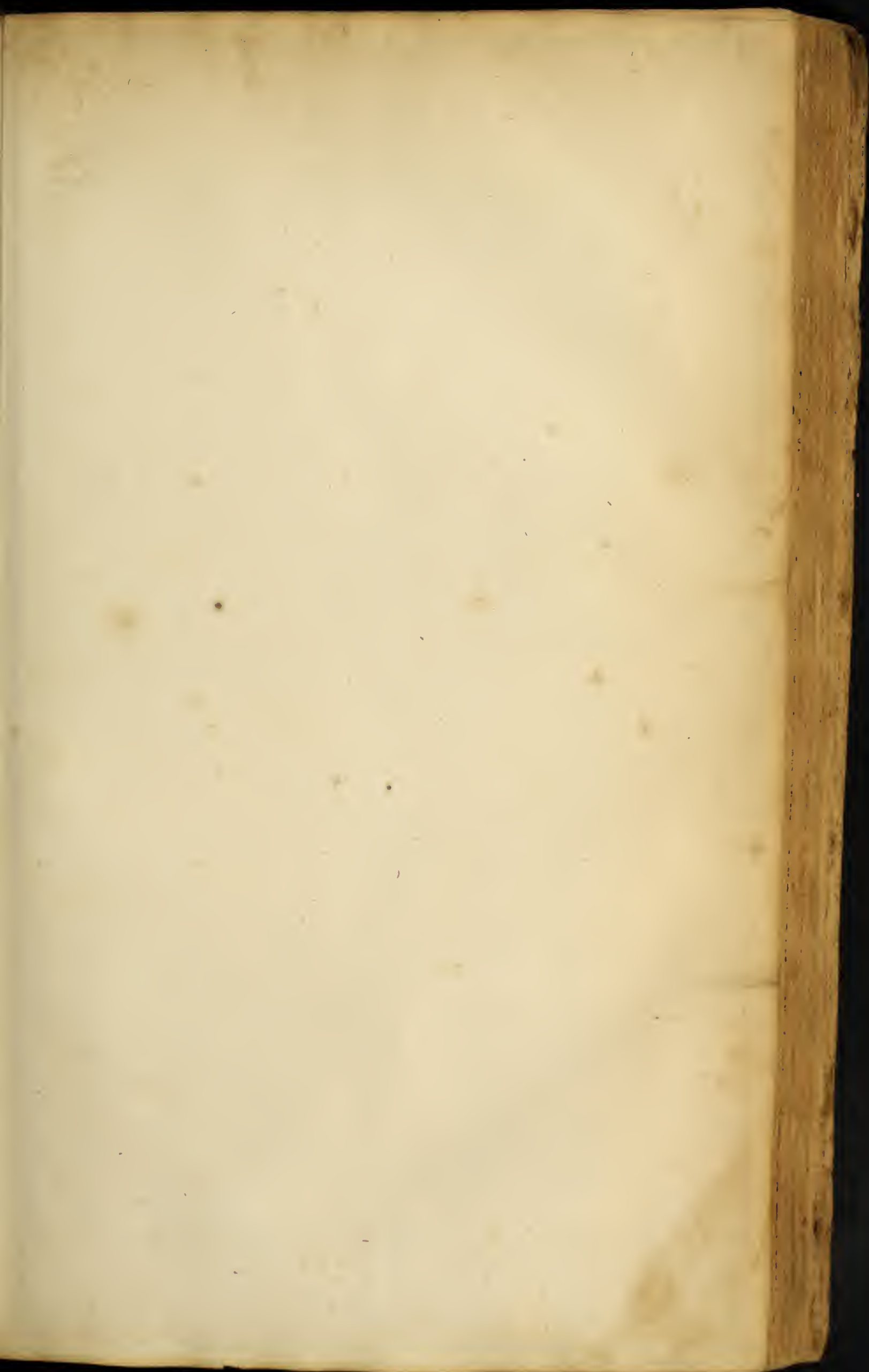
13. 10, 11.

and they were mine] Chap. 16. 8, 20.

V. 5. when she was mine] Heb. under me. Which may be understood thus, Being my wife, subject to me.

her











her lovers ] An ordinary title for profane nations, with which Gods people joynd in idolatry and impiety.

on the Assyrians her neighbours ] 2 Kings 15. 19. After the Assyrians had conquered Syria, which bordered upon the ten Tribes.

V. 6. clothed with blue ] A magnificent, gentle, rich and powerfull nation.

V. 7. committed her whoredoms with them ] Heb. bestowed her whoredoms upon them.

the chosen men of Assyria ] Heb. the choice of the children of Ashur.

V. 8. from Egypt ] He seems to have relation to the golden Calves set up by Jeroboam, in imitation of the Calfe Apis, dedicated to the Egyptians chiefeft Idol Serapis; see Exod. 32. 4. This may also be understood of the unlawfull Covenants made with Egypt, 2 King. 17. 4.

they lay with her ] The holy Ghost useth these terms, which seem strange to chaste ears, to cause this wicked vice of idolatry so to be abhorred, that scarce any should abide to hear the name thereof mentioned.

V. 9. I have delivered her ] 2 Kings 17. 3, 4, 5.

into the hand of the Assyrians ] 2 Kings 17. 23.

V. 10. They discovered her nakednesse ] Chap. 16. 37. That is, they have shamefully punished her. A terme taken from the disgraces which are done to poor women taken in the wars. Isa. 20. 4. & 47. 3.

and slew her ] Namely, the body of the Nation, taking away their Kingdom; whereof see 2 King. 17. 4, 5, 6. and 18. 11.

famous ] Heb. a name. That is, a noted and memorable example of Gods judgement.

V. 11. her sister Aholibah ] Jer. 3. 8.

she was more corrupt in her inordinate love then she ] Heb. she corrupted her inordinate love more then she.

more then her sister in her whoredoms ] Heb. more then the whoredomes of her sister. Jer. 3. 11. Chap. 16. 47.

V. 12. the Assyrians ] 2 Kings 16. 7. Chap. 16. 28.

V. 14. men portrayed upon the wall ] A description of unbridled lust, like a woman that should fall in love with strangers that are absent, onely by seeing their pictures, and should send to seek after them into farre countreys.

V. 16. as soon as she saw them with her eyes ] Heb. at the sight of her eyes.

V. 17. Babylonians ] Heb. children of Babel.

her minde was alienated from them ] Heb. loosed, or, disjoynd. That is, the Jews have broken the league which they had made with the Chaldeans, to joyn with the Egyptians, their enemies and emulators. 2 Kings 24. 1, 20.

my minde was alienated ] Jer. 6. 8.

V. 19. Yet she multiplied her whoredoms ] She hath also had shamefull doings with the Egyptians, putting confidence and trust in their relief and friendship, contrary to the faith they owed to God.

V. 20. their paramours ] Heb. concubines. By the Egyptians Concubines or Paramours are to be understood the neighbouring nations, adhering to them, and imitating their idolatry.

whose flesh is as the flesh of asses ] Chap. 16. 26. These are termes taken from the shamelesse lusts of unchaste women, and do shew the strength and riches of Egypt; which moved the Jews to make a league with them.

V. 21. the paps of thy youth ] The meaning is, the Egyptians took occasion to perswade thee to idolatry, when thou wast in thy spirituall childhood, by reason thou hadst but small knowledge and experience of my pure worship; which thou canst not now pretend, being fully instructed in it: as a young maide, if she were seduced, might partly be excused for her simplicity, which a married woman that is of full age cannot plead.

V. 22. Behold, I will raise ] Chap. 16. 37.

V. 23. Pekod, and Shoa ] Names of some people of Asia, which were subjects to Nebuchadnezzar, of which his army was also composed. Jer. 50. 21.

V. 24. according to their judgements ] They shall indeed be my judgements, but I will leave the execution of them to their discretion. Or, he doth oppose mens judgements, which are without mercy, to the judgements of God, which are alwayes tempered with some clemency. See 2 Sam. 24. 14. Zach. 1. 15.

V. 25. they shall take away thy nose ] A kinde of speech taken from the ignominious punishments used in some countreys against adulterous women: or, from the cruelties of enemies enraged against prisoners, before they kill them. Others, they shall destroy the Princes and Priests with the rest of thy people.

V. 26. They shall strip thee ] Chap. 16. 39.

fair jewels ] Heb. instruments of thy decking.

V. 27. Thus will I make thy lewdnesse ] Chap. 22. 15.

from the land of Egypt ] I will hinder thee from going any

more into Egypt to commit fornication. Or, I will cause thy fornication which thou hast brought out of the land of Egypt to cease.

V. 28. whom thou hatest ] Chap. 16. 37.

from whom ] Ver. 17.

V. 29. all thy labour ] All thy treasures and riches which thou hast gotten by labour.

shall be discovered ] Even as a malefactors misdeeds are discovered, when he is once sentenced to death. Or, all the world shall see thy shamefull forsaking of God to serve idols.

V. 31. of thy sister ] Namely, of the ten tribes.

I will give her cup into thine hand ] I will execute the same judgements and vengeance against thee. A terme taken from the ancient manner of feasting, where every one had his portion of meat and drink given him. See Psal. 75. 8. Jerem. 25. 15. Matth. 20. 23.

34. suck it out ] Psal. 75. 8. Isa. 51. 17.

break the sherds thereof ] Thou shalt grow mad therewith like a drunken man, who after he is overcome with wine will break the cups and pots, and will tear his flesh with his nails, and with his teeth. Jer. 25. 16.

V. 35. and cast me behind thy back ] 1 King. 14. 9. Nehem. 9. 26.

V. 36. judge Aholah ] Chap. 20. 4. and 22. 2. Of plead for.

V. 37. and bloud is in ] Chap. 16. 38.

devoure them ] Read Chap. 16. 20.

V. 38. they have defiled ] They have openly derided and mocked me, making a shew as if they would do me some service in my Temple at appointed times. See Chap. 20. 39. Of they have committed these abominations in my Temple and upon holy dayes. See 2 King. 21. 4. Jer. 11. 15. Chap. 8. 3. 6.

V. 39. thus have they done ] 2 King 21. 4.

V. 40. that ye have sent for men ] A figurative description of the profane entertainment given to the Chaldeans, Egyptians, and others sent for by the Jews, to treat of unlawfull covenants, taken from a whores preparation when she entertaineth her expected ruffian.

to come ] Heb. coming.

wash thy self ] He directeth his speech to either of them two, namely, Aholah, or Aholibah.

V. 41. stately bed ] Heb. honourable. According to the manner of many ancient Nations, and also of the Jews, who at their most solemne feasts used to sit or lie upon beds, Esth. 1. 6. and 7. 8. Joh. 13. 25.

whereupon thou hast set ] Pro 7. 17.

mine incense and mine oyl ] Which thou hadst received of me together with other blessings, and with which they did rub and anoint themselves at banquets and publike feasts. As if he would say, she had employed Gods gifts in gaining the favour and friendship of profane Nations. Isa. 57. 9.

V. 42. with her ] Heb. in her. Namely, Jerusalem and Samaria upon these occasions have been full of strangers, walking, and taking their pleasures, like fornicatours in a brothel-house.

with the men ] Heb. to the men. That is, besides those great and noble Nations, the Jews have also desired the friendship and relief of the Arabians, Ethiopians, and other base Nations, who thinking themselves much honoured by such a request, have carried them presents, which the nobler Nations have not done, but have received presents of the Jews, Chap. 16. 33, 34.

of the common sort ] Heb. of the multitude of men.

Sabeans ] Or, drunkards.

V. 43. unto her that was ] To either of those Nations which were grown old in their idolatry.

they now commit ] Words of disdain, as much as to say, Now they will satisfie their unbridled lust, having all their fornicatours at their command: sometime with the one, sometime with the other.

whoredomes with her ] Heb. her whoredomes.

V. 45. righteous men ] Namely, the Assyrians and Chaldeans executioners of Gods justice, who shall have a just cause according to mens opinions, to revenge themselves of the Jewes and Israelites perjuries and rebellious. Or, your lewdnesse is such, that all just men shall judge you worthy of all that befalls you.

judge them after ] Chap. 16. 38.

V. 46. I will bring up ] Chap. 16. 40.

to be removed and spoiled ] Heb. for a removing and spoil.

V. 47. dispatch them ] Or, single them out.

V. 48. Thus will I cause ] Chap. 22. 15.

all women may be taught ] Meaning, all other Cities and Countreys, especially those where God hath planted his Church.

V. 49. your lewdnesse upon you ] Namely, the just punishment for it.

# CHAP. XXIII.

Ver. 1. [In the ninth year] Of the second captivity, since Jeconias, Mordecai and Ezekiel were carried captives.

R R R R

fives



tives, and Zedekiah made King: the tenth moneth, and the tenth day of the moneth, Ezckiel is told in Mesopotamia, that Nebuchadnezzar that very day in Judea laid siege to Jerusalem, 2 King. 25. 1. Jer. 39. 1. & 52. 4.

*in the tenth moneth*] Called Tebeth, which containeth part of December, and part of January.

V. 2. *this same day*] Jer. 52. 4.

V. 3. *Set on a pot*] That is, set a pot on the fire. See such a similitude, Jer. 3. 13. Ezek. 11. 3. The pot is Jerusalem: the flesh, and the fat pieces are the chief, the richest, and the noblest that are in her: the fire are Gods judgements, by which he would have humbled, and mollified his peoples hearts, to bring them to repentance; but that having taken no effect, by reason of their obstinate rebellion, he would convert those judgements into a totall consumption.

V. 5. *burn*] Or, *heap*.

*bones under it*] Meaning of the innocents, whom they had slain, who were the cause of kindling Gods wrath against them.

*seeke the bones of it therein*] It seemes that the bones were put into the bottome of the pot, vers. 4. 10. and not, as others have understood it, without the pot, to kindle the fire. And by the bones are meant the great ones and governours, which bear up the body of the State.

V. 6. *Wherefore*] To make the accomplishment answerable to the figure.

*Wo to the bloody citie*] Chap. 22. 2. Nah. 3. 1.

*to the pot whose scum*] Namely, to Jerusalem that hath not been cleansed by my punishments. See Jer. 4. 11. & 6. 29. Chap.

22. 24.

*bring it out*] Let all the people without any difference be driven out of it, and carried away; let none be pardoned: for in warres oftentimes they cast lots, to slay some, and to save some.

V. 7. *her blood is in the*] She is full of mis-deeds, especially of murders and oppressions.

*she set it upon*] This Citie shewed her crueltie to all the world, and was not ashamed thereof, neither hid it: contrary to what God had commanded; namely, that the very blood of beasts should be covered over with dust, Lev. 17. 13. Deut. 12.

16. 24.

V. 8. *set her blood upon the top of a rock*] I will punish her openly, and the signes and monuments thereof shall remaine for ever.

V. 9. *Wo to the bloody citie*] Nah. 3. 1. Hab. 2. 12.

*I will even make the pile*] That is, what I have commanded thee to do for a sign, do thou also in act, making ready the Chaldeans great fire, Jer. 1. 13.

V. 10. *kindle the fire*] Meaning, that the Citie should be utterly destroyed; and that he would give the enemies an appetite thereunto.

V. 11. *set it emptie*] To signifie that Jerusalem after the inhabitants were gone out of it should be burnt by the Chaldeans, as it were to cleanse it perfectly from all its excrements.

V. 12. *She hath wearied*] In stead of the onely means of deliverance, which was repentance, and conversion, she hath with great care sought out other worldly and unprofitable means.

V. 13. *lewdeesse*] Thy wicked obstinacie hath been the onely cause that thou hast not been cleansed.

*I have purged thee*] I laboured by sending my Prophets to call thee to repentance; but thou wouldest not.

*till I have caused*] Chap. 16. 42.

V. 14. *shall they judge thee*] That is, the Babylonians. See Chap. 23. 45.

V. 16. *the desire of thine eyes*] Namely, thy deare wife, as vers. 18.

*with a stroke*] By a sudden death, proceeding from some supernaturall and divine cause: for whom he is forbid to mourn, signifying that his peoples sorrow for the children of Jerusalem should be greater then open mourning might expresse, Jer. 22. 10.

*rumor*] Heb. go.

V. 17. *Forbear to crie*] Heb. be silent.

*bind the tire of thine head upon thee*] Shew no sign at all of mourning, such as those were of going bare headed, Lev. 10. 6. and 21. 10. and bare footed, 2 Sam. 15. 30. Isa. 47. 2. of coverings ones face, Levit. 13. 45. Mic. 3. 7. and eating of food brought in and given by neighbours and friends, Jer. 16. 5. 7.

*lips*] Heb. upper lip: and so vers. 22.

V. 18. *morning*] Meaning, the morning following.

V. 21. *I will profane my sanctuarie*] By sending the Chaldeans to destroy it, as Chap. 7. 22.

*the excellencie of your strength*] Namely, the Temple, the Ark, and other signes of my presence, wherein consisted the glory, and the strength of your subsistence and defence.

*the desire of your eyes*] Namely, your wives.

*that which your soul pitieth*] Heb. the pitis of your soul. That which you are most jealous and tender of.

*your daughters whom ye have left*] In Judea: for the Prophet spake to those which had been carried away prisoners with Jehoiachin.

V. 22. *ye shall do as I have done*] You shall be forced to digest all these sorrowes, not daring so much as to seeme to be grieved thereat, for feare of angring your enemies: Or because that in such a great desolation every one shall think upon himself, without taking any care for others: Or because that there will an expresse curse of God be perceived in it: Or for that there will be more cause of weeping for those that are alive, and languish in sorrow, then for the dead. See Job 27. 15. Psal. 78. 64. Jer. 16. 5. Amos 6. 10. & Jer. 22. 10.

*ye shall not cover*] Jer. 16. 6. 7.

V. 23. *but ye shall pine away for your iniquities*] Lev. 26. 39. Ezek. 33. 10. Ye shall be busied in weeping for your own sinnes and miseries.

V. 24. *a signe*] Chap. 12. 6. & 4. 3.

V. 25. *in the day when I take*] When I shall have fulfilled these prophecies, by the taking, and ruine of Jerusalem, I will cause tidings thereof to be brought unto thee, and then shalt thou put the people in mind of these things, for their instruction and conviction.

*that whereupon they set their minds*] Heb. the lifting up of their soul. That is, that which they desire and hope for; namely, to see and enjoy their children again.

V. 26. *he that escapeth in that day*] Chap. 33. 21. 22.

V. 27. *dumbe*] The Prophet as he was speaking these things became dumbe in an instant, by miracle: but when these things were fulfilled, he recovered his speech: to assure the Jewes that all proceeded from God. See Chap. 3. 26. 27. and 33. 22. Others do take this of becoming dumbe, for holding his peace: as if he said, Thou hast spoken enough to this people, for to warn them; let them alone, untill that by the bringing to passe of these things, thou mayest convince and waken them again.

## CHAP. XXV.

Vers. 2. **A**gainst the Ammonites] Jer. 49. 1. &c. Ezek. 21. 28. Amos 1. 13. Zeph. 2. 8.

V. 3. *thou saidst, Aha*] Because thou hast injuriously scoffed, Chap. 21. 28. Zeph. 2. 8.

V. 4. *to the men of the east*] Heb. children. That is, to the Babylonians. Others to the Arabians, who after the Chaldeans had spoiled the Ammonites Countrey, and had slain and carried away the inhabitants into captivitie, did come and possess the land.

*palaces in thee*] Namely, their holds, fitted for warre, and for defence of the Countrey; for they dwelt for the most part in tents, often changing their abodes, according to the commodiousnesse of their pastures.

V. 5. *Rabbah*] Called also Philadelphia, which was the chief citie of the Ammonites, and full of conduits, 2 Sam.

12. 26. 27.

*camels*] Wherein the Arabians do abound, for to carry their households, their stuffe, and merchandize. Or caravans for camels and travellers.

V. 6. *clapped thine hands*] Heb. hand. This here is a signe of joy, derision, and insulting.

*feet*] Heb. foot.

*heart*] Heb. soul.

V. 7. *a spoil*] Or, meat.

V. 8. *Because that Moab*] Jer. 48. 1. &c. Amos 2. 1.

*Seir*] This was the Idumeans countrey, Gen. 36. 8. bordering upon the Moabites: whereby these nations did oftentimes joyne against the Jewes.

*house of Judah*] Though she boast of having alone the true God, yet he hath not protected her, no more then the Gods of other nations have protected them: words of contempt and blasphemy against God himself, as 2 King. 18. 33.

V. 9. *I will open the side of Moab*] Heb. shoulder of Moab. I will cause the Chaldeans to break through that part of the Countrey, where the strong and frontier cities are, which are here under named: for a difference between that, and the other part of the land, which lay open, and was not fortified.

*from his cities*] Others translate it, towards the cities of Ar. See Num. 21. 28. Josh. 12. 2.

*Bethjesimoth*] Josh. 13. 20.

*Baal-meon*] Num. 32. 38.

*Kiriathaim*] Num. 32. 37.

V. 10. *with the Ammonites*] Or, against the children of Ammon.

V. 12. *Because that Edom*] Jer. 49. 7. 8. Ezek. 35. 2. Amos

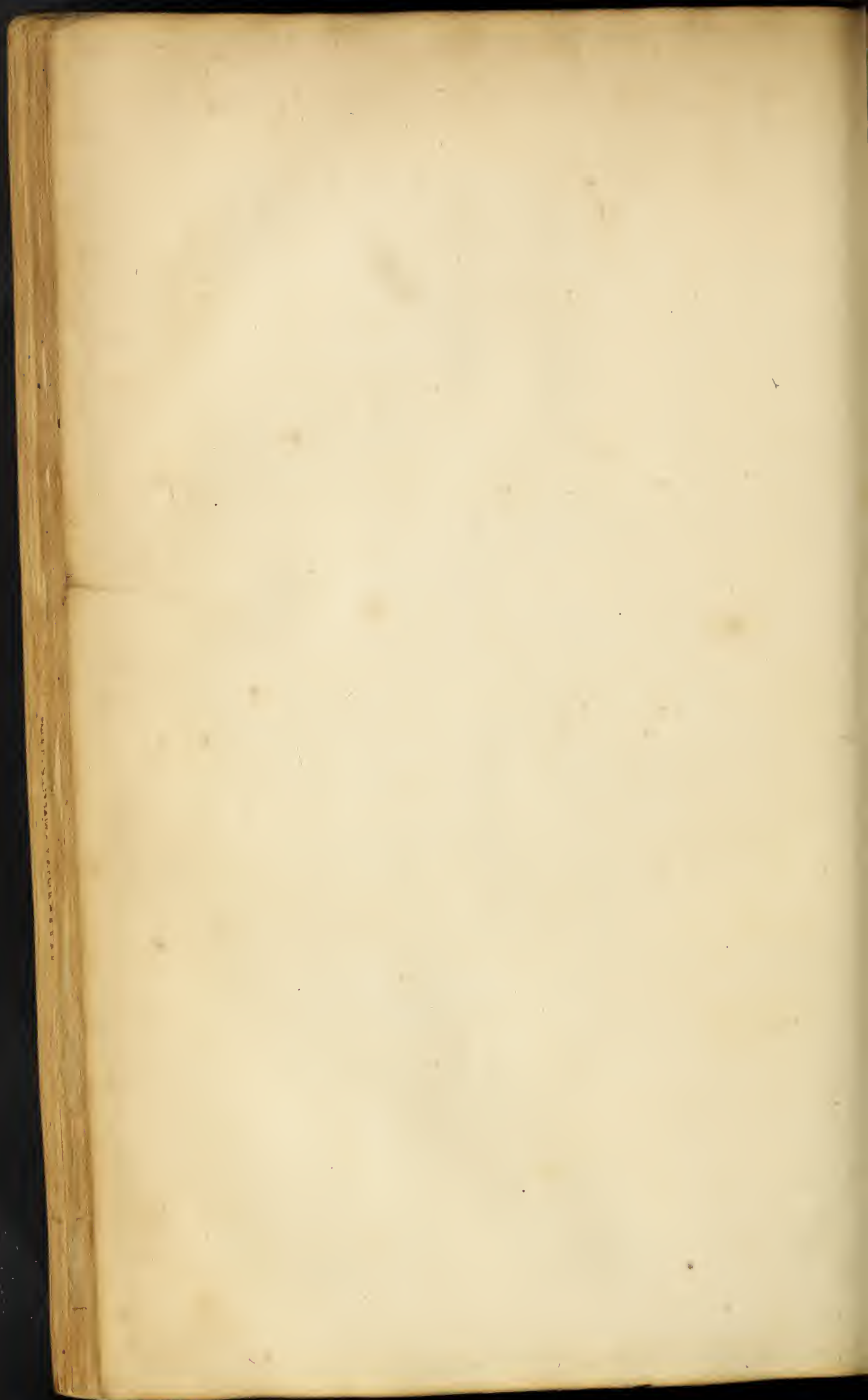
1. 11. Obad. 11.

*by taking vengeance*] Heb. by revenging revengeance. For the title of birth-right, which Jacob did get away from Esau the father of the











the Edomites: Or of Davids conquering of Edom, 1 Chron. 18. 13. See Ezek. 35. 5. Amos i. 11.

and hath greatly] Psal. 137. 7.

V. 13. Temin] Jer. 49. 7. 8.

they of Dedan shall fall by the sword] Or, they shall fall by the sword unto Dedan.

V. 14. I will lay my vengeance] We read nothing of this execution done by the Jews upon the Edomites, but onely 1 Mac. 5. 3. & 2 Mac 10. 16, 17. Some do understand this spiritually, of the Churches victory over her deadly enemies, as the Edomites were to the Jewes; as Isa. 11. 14. Jer. 49. 21.

they shall know] Namely, my people: Or Edom.

V. 15. Because the] Jer. 25. 20. & 47. 2.

have dealt by revenge] See 2 Chron. 28. 18. Amos i. 6.

for the old hatred] Or, with perpetuall hatred.

V. 16. Cherethims] Which were a part of the Philistines, whereof mention is in the verse before. Conferre with this 1 Sam. 30. 14. 16. Zeph. 2. 5. Of the Cherethims David also had a guard, 2 Sam. 8. 18.

sea coast] Or, haven of the sea. Upon which was the Philistines land.

V. 17. vengeance] Heb. vengeancees.

### CHAP. XXVI.

Verf. 1. **T**He eventh yeere] Either of the Captivitie of Jeroniah, or of the reign of Zedekiah.

month] Some say it was the first, Ezek. 40. 1. Others the fifth; that is to say, the first after the taking of Jerusalem: which was the cause of the Tyrians insulting, which is here mentioned. See Jer. 52. 6.

V. 2. because that Tyrus hath said against Jerusalem] Isa. 23. Jer. 25. 22. & 47. 4. Amos 1. 9. Zach. 9. 2.

Aba] Chap 25. 3.

the gates of the people] That is, the famous citie Jerusalem, whereunto all people resorted, both for Religions sake and for traffick. A manner of speech taken from that, that neer the chiefe gates of the citie, there were commonly great places for market meetings and law pleas, &c.

she is turned unto me] That is to say, I being the second citie in Palestine for commodiousnesse and repute, shall obtain all those priviledges which Jerusalem now hath, for traffick, concourse of people, and for wealth.

be replenished] My riches and fame shall increase: thus the wicked joyce at their fall by whom they may have any profit or advantage.

V. 3. many nations] Or, great nations; namely, the Chaldeans army composed of divers mighty nations, Verf. 7.

V. 4. scrape her dust from her] That is, I will destroy it utterly: This did not befall Tyrus the first time that the Chaldeans took it, Isa. 23. 15. but the ruine of it began then, and then from time to time it came to that degree as the Prophet speaketh of, as may be seen at this time.

the top of a rock] Chap. 24. 7.

V. 5. the spreading of nets] As who should say, a waste and desolate place.

the midst of the sea] Because that Tyrus was an Iland encompassed with the sea.

V. 6. her daughters] The townes that belonged unto her, as a mother citie.

V. 7. a king of kings] Namely, him that is possessor of this mighty Monarchy, which calleth it selfe universall. See Jer. 27. 6. 7. Dan. 2. 37.

from the north] From Chaldea, which was partly northward from Tyre and Palestine.

V. 8. cast a mount] Or, poure out the engine of shot.

and lift up the buckler against thee] That is, comming to the assault.

V. 10. as men enter into a citie] Heb. according to the entrings of a citie broken up.

V. 11. strong garrisons] Or, pillars of strength. For Tyrus was much built by art, and by labour of men was won out of the sea. Some refer this to the images of the Noble men, which they had erected up for their glory and renown. Others take it for idols.

V. 12. thy pleasant houses] Heb. houses of thy desire.

V. 13. And I will cause the noise] Isa. 24. 8. Jer. 7. 34. & 16. 9.

thy songs to cease] The Tyrians having at all times been much given to musick, Isa. 23. 16. Chap. 28. 13.

V. 14. thou shalt be a place to spread nets upon] I will make thee so bare, that thou shalt have nothing to cover thee, Verf. 4. 5.

shalt be built no more] Namely, after her last ruine, whereof the spoile made by the Chaldeans was but the beginning.

V. 16. Then all] Chap. 32. 10.

princes of the sea shall come down] The governours and rulers of other countries that dwell by the sea; whereby he signifieth

that her destruction should be so horrible, that all the world should heare thereof, and be afraid.

trembling] Heb. tremblings.

V. 17. lamentation for thee] Revel. 18. 9.

of sea-faring men] Heb. of the seas. Meaning Merchants, which by their traffick did enrich her wonderfully, and increase her power.

her inhabitants] Those that were born and brought up there. See Isa. 23. 8.

on all that haunt it] Strangers also.

V. 18. at thy departure] Because thou wilt be carried into exile and captivitie.

V. 19. when I shall bring up the deep upon thee] When I shall have rooted thee out by a most cruell warre.

V. 20. When I shall bring thee down] When I shall cause thee to perish, as many nations and cities have done before, especially in the generall deluge, to which he seems to have relation: having before likened the invasion of Tyrus to an overflowing.

with] Or, to.

of old time] Which were dead long agoe.

and I shall set glory] I shall gloriously re-establish my people, and cause them to live and flourish again, for to be the honour of the world. See Chap. 20. 6.

the land] Psal. 27. 13. Isa. 38.

the living] Meaning in Judea when it shall be restored. See Chap. 28. 25, 26. Or by thy destruction I will glorifie my selfe among the living.

V. 21. I will make thee a terror] Heb. terrors. Chap. 27. 36. & 28. 19. Thou shalt be brought into such an extream desolation, full of horreur in thy selfe, and a subject of terror to others. Others render it, I will bring thee to nothing, and to perdition.

### CHAP. XXVII.

Verf. 3. **T**He entry of the sea] In a very commodious place to resort unto by sea from divers places, and to carry merchandize from thence into the continent or firme land.

of perfect beauty] Heb. perfect of beauty.

V. 4. Thy borders] Thou art encompassed round with the sea.

midst] Heb. heart.

V. 5. made] Heb. built.

of Senir] This mountain was called Hermon, but the Amorites called it Senir, Deut. 3. 9.

V. 6. the company of the Ashurites] Or, they have made thy hatches of ivory well troden. Heb. the daughter.

thy benches of ivory] Wherewith they covered the walls and floores of chambers, and the decks of ships.

of Chittim] Which is taken for Grecia and Italy. See Gen. 10. 4. & Num. 24. 24. whereby Chittim afflicting Heber whose chiefe sonne Chist was, he meaneth chiefly Italy, whose first name was Chittim: and by the Roman policie Chist was crucified.

V. 7. blue and purple] Or, purple and scarlet.

of Elishah] It is thought that hereby are meant the Eolians, a people of Greece, Gen. 10. 4. Some doe take it for Italy.

which covered thee] Namely, the poepe of thy shippes. Or, which was thy rayment.

V. 8. Arvad] It is thought to be the Iland called Arado, neer to Sidon, Gen. 10. 18.

V. 9. calkers] Or, stoppers of chinks. Heb. strengtheners. Meaning the chiefe of this nation, famous for architecture and building, and the masters and most cunning workmen built the walls of the citie, which is here meant by the ship. Or which were cunning shipwrights, and were employed in making and mending her shipping.

V. 10. of Lud] See Gen. 10. 13.

Phut] See Gen. 10. 6.

they hanged the shield] According to the custome of Garrison souldiers.

they set forth thy comeliness] These souldiers being there continually, did much increase thy splendour and majesty.

V. 11. The men of Arvad with thine army, &c.] Those of Arvad which lived by the sea coast, verf. 8. and thine own souldiers kept a continuall watch about the citie.

and the Gammalims were in thy towers] That is, they of Cappadocia, or Pigmies and dwarfs, which were so called, because that out of the high towers they seemed little. Others thinke them a people of Syria, of a citie called Gama.

V. 12. Tarshish] Namely, the people that lived along the coast of the Mediterranean sea, and especially the citie of Tharsus a Tyrian colonie. Others will have it to be Carthage.



they traded in thy fairs ] That is, these they gave for thy commodities.

V. 13. *Javan* ] That is, Greece. Javan was Japhets sonne, Gen. 12. 2. of whom came the Greeks. See Dan. 8. 2. 1.

*Tubal* ] See Gen. 10. 2.

persons of men ] Heb. *soul of man*. That is, souls of men or persons by selling slaves. See Apoc. 18. 13.

market ] Or, *merchandise*.

V. 14. *Togarmah* ] He was Japhets nephew of Gomer, Gen. 10. 2, 3. These are taken for a people of Asia Minor. *horsemen* ] Men which were expert in managing and taming of horses.

V. 15. *Delan* ] People of Arabia. Gen. 10. 7.

they brought thee for a present ] For to have the benefit of being free of thy Faires and Markets.

horns of ivory and ebony ] So the great teeth of the Elephant, which on either side of his mouth stand out, are called, because by their crookednesse they are like hornes.

V. 16. *the wares of thy making* ] Heb. *thy works*.

*agate* ] Heb. *chrysoprase*.

V. 17. *wheat* ] By 1 King. 5. 9. Acts 12. 20. it appears that Tyrus was furnished with corn out of the land of Israel.

*Mimith* ] The name of a town, whereof mention is, Judg. 11. 33. where the best wheat grew.

*Famag* ] Some will have it to be the name of a countrey, and the name of Phenicia to be taken from thence. Others translate it rozen, or balsame.

*balm* ] Or, *rosin*; or, *turpentine*. Wherein Gilead abounded. Gen. 37. 25. Jer. 8. 22. & 46. 11.

V. 18. *Helbon* ] A place of Syria, which is thought to be that which at this time is called Aleppo.

V. 19. *Dan* ] He meaneth those which after the captivity of the ten Tribes, came and inhabited the ancient countrey belonging to Dan, in Laish, a citie neere to Tyre, Judg. 18. 28. 29.

going to and fro ] Or, *Merchandise*. To seeke what they may give for thy commodities. The Greeks have alwayes been great travellers, and the trade at Tyrus so great, that those countreys which had nothing to exchange, went to other countreys to get something to trade with Tyre.

V. 20. *precious clothes for chariots* ] Heb. *clothes of freedom*. It is very likely that they were some faire shagged carpets, wherewith they covered their horses and chariots, to sit upon them.

V. 21. *Kedar* ] Namely, of Arabia Petrea, which countrey abounded with cattell, Isa. 60. 7.

they occupied with thee in lambes ] Heb. *they were the merchants of thy hand*. Heb. *they occupied with thee at hand in lambes*, &c. For lambes and such like cattell could not be carried farre, as other wares.

V. 22. *Shebah*, &c. ] Names of Arabia Felix.

V. 23. *Haran*, &c. ] Places of Mesopotamia.

*Chilmad* ] It is thought to be Media, or some part thereof.

V. 24. *all sorts* ] Or, *excellent things*.

*blue clothes* ] Heb. *foldings*. Namely, silkes and woolls dyed in this noble colour, inclining to a violet.

V. 25. *The ships of Tarshish did sing of thee in thy market* ] That is, they which were carried in the ships did praise thee for thy wares. Others reade it according to the Hebrew; The ships of Tarshish were thy chiefe, and thy caravans: As those places which are haunted with wild beastes upon the land, are travelled through with great companies of travellers, and loaded cattell: so do the ships flocke towards thee in great numbers together.

*very glorious* ] Enriched in goods.

V. 26. *Thy rowers have brought thee into great waters* ] Thou hast been like unto a well furnished ship, brought into the main Sea of greatnesse, riches, and power, by thy governours, and there left to suffer shipwrack.

*the east-wind* ] Most tempestuous and dangerous in those countries, Psal. 48. 7. meaning Nebuchadnezzar with his army.

*midst* ] Heb. *heart*.

V. 27. *Thy riches and thy fairs* ] Revel. 18. 9, &c.

*thy calkers* ] Heb. Those which mend thy breaches: which some take for the breaches of walls and buildings.

*and in all* ] Or, *even with all*.

*shall fall into the midst of the seas* ] Heb. *heart*. Shall be all enfolded in thy ruine. A continuation of the same similitude of a broken ship.

V. 28. *The suburbs shall shake*, &c. ] Or, *waves*. Heb. *the boats*. The Hebrew word seemes to signifie a cockboat, which they throw out of the ship: it signifies also suburbs, which are as it were expelled the citie. The meaning is, that the colonies and cities subject to Tyre, should be surpris'd with terrour at the fall and ruine of their chiefe citie: and all other lesser states should be likewise so terrified.

V. 30. *against thee* ] Or, *for*; or, *over*. Vers. 31. Revel. 18. 11. 15-16.

*cast up dust upon their heads* ] Which is a signe of great sorrow and mourning.

V. 33. *When thy wares went forth out of the seas* ] Thou wast the Magazine and Staple of victuall and merchandises, which thou didst transport by Sea, and distribute them to divers nations.

V. 34. *thou shalt be broken by the seas* ] That is, by the overflowing of warres, Chap. 26. 19. Isa. 8. 7, 8. & 28. 2. & 59. 19.

V. 36. *hisse at thee* ] In token of wonder. See 1 King. 9. 8. *a terrour* ] Heb. *terrors*. A subject of terrour to all men by reason of thy terrible fall. Or, thou that hast been a terrour, art brought to nothing. Chap. 26. 21.

*never shalt be any more* ] Heb. *shalt not be for ever*.

## CHAP. XXVIII.

Vers. 2. *I Am a god* ] Thou art grown vain, and hast exalted thy self, through thy glory, wisdom, and happinesse, as if thou wert no more a mortall man, but a petty god.

*I sit in the seat of God* ] I reign in a most strong place, full of glory, and delights: which are the properties belonging to heaven, which is Gods habitation.

*midst of the seas* ] Heb. *heart*. Chap. 27. 4.

*yet thou art a man and not God* ] Isa. 31. 3.

*though thou set thine heart as the heart of God* ] Thou diddest think thy self to be endowed with divine and more then humane understanding and wisdom: the Tyrians wisdom being very famous, Zach. 9. 2.

V. 3. *Behold* ] Zach. 9. 2.

*wiser* ] In thine own conceit and opinion.

*Daniel* ] Who for the incomparable gifts of Gods holy Spirit, as well in prophesie as in counsell and wisdom, Dan. 1. 17. & 4. 9. was by a common proverb set as a pattern of wisdom in Babylon where Ezekiel then prophesied. See Chap. 14. 14.

V. 4. *riches* ] Or, *power*.

V. 5. *By thy great wisdom* ] Heb. *by the greatnesse of thy wisdom*.

V. 7. *the terrible* ] Chap. 30. 11.

*against the beauty* ] By strength they will overcome all thy counsels, and arts of prevention and defence. Or, they will kill thee, not respecting thy wisdom, which maketh thee so majesticall and venerable.

V. 8. *the deaths* ] Namely, of all kinds of violent death, in the generall slaughter of thy people. See Isa. 14. 19.

V. 9. *slayer* ] Or, *woundeth*.

V. 10. *the uncircumcised* ] Like the rest of the heathen and infidels, which are Gods enemies: for circumcision was a signe of the covenant of saving grace. Others, like to the ancient Canaanites condemned to a curse. See Chap. 32. 21.

V. 12. *Thou sealest up* ] Or, thou makest up the account. A terme taken from them which tell money, and make up what is wanting of the whole sum.

*wisdom and perfect in beauty* ] He derideth the vain opinion and confidence that the Tyrians had in their riches, strength and pleasures.

V. 13. *in Eden* ] Like to a tree planted in an earthly paradise, Gen. 2. 8. Chap. 3. 18. 9.

*sardius* ] Or, *rubie*.

*beryll* ] Or, *chrysolite*.

*emerald* ] Or, *chrysoprase*.

*workmanship* ] He hath relation to that, that the art of Musick was alwayes held in great esteem amongst the Tyrians, Esa. 23. 16. Chap. 26. 13.

*in the day that thou wast created* ] Even at the first founding of thy state, musick began to flourish in thee.

V. 14. *anointed* ] Endowed by God with severall prerogatives.

*cherub* ] Amongst the great ones of the world, which are Gods Ministers upon earth, thou wast exalted in glory, even as the heavenly Cherubims are.

*covereth* ] Being a secure defence to thy people, covering them with thy wings, which are attributed to this King, because he is called Cherub, whose shape and forme is set down in the Scripture with wings, which shadowed the Arke.

*the holy mountain* ] Having likened him to a Cherub, he compares his seat, being full of magnificence, to mount Sinai, where God appeared with millions of his Angels, having a fiery pavement under his feet, Exod. 24. 10.

*the stones of fire* ] To wit, among my people Israel which shined as precious stones. Or, clad with a garment of shining pearles, such as were in the breast-plate of Israels high Priest; as appeareth by comparing with this the verse before.

V. 15. *perfect in thy wayes* ] Which may be also understood of the state and condition, or of the enterprises.

*from the day that thou wast created* ] From the time thou wast first a settled Kingdome, as vers. 13. He seemeth to allude to the fall of wicked angels.











*till iniquity was found in thee*] Whilst thou hast continued in justice and integrity, I have borne thee up: But since thou and thy citie have given your selves to violences, deceits, and other manner of wickednesses, thy ruine hath been ready at hand.

V. 16. *I will cast thee*] That is, I will subvert thy glorious state.

*the mountain of God*] Thou shalt have no part among my people.

*O covering cherub*] Vers. 14.

V. 17. *hast corrupted thy wisdom*] Thy glory and greatness have caused thee to lose thine understanding and wise carriage, for which thy predecessors were admired; and thine own splendour hath dazzled thee.

V. 18. *defiled thy sanctuaries*] Thou hast made thy chiefe citie, which ought to have been a holy seat of justice and vertue, a den of thieves, and of all manner of wickednesse.

*the midst of thee*] He seems to intimate, that the occasion of the ruine of Tyre did proceed from it selfe, by some meanes, or accident, which the History doth not specifie.

V. 19. *thou shalt be a terror*] Heb. *terrors*. Chap. 26. 21. & 27. 36.

V. 21. *set thy face against Zidon*] Isa. 23. 4. 12. Jer. 25. 22. & 27. 3.

V. 22. *I will be glorified*] Exod. 14. 4. In the manifestation of my justice and power exercised over thee.

*be sanctified in her*] Levit. 10. 3. I shall give sufficient cause to be feared and worshipped; yea, blessed and praised.

V. 24. *a pricking brier*] Num. 33. 55. Josh. 23. 13.

V. 25. *when I shall have gathered*] This prophesie hath in part, and according to the letter, a relation to the return from the captivie of Babylon; but perfectly and in spirit, to the spirituall re-establishment of the Church by the Messias.

*sanctified in them*] He sheweth for what cause God will assemble his Church, and preserve it still, though he destroy his enemies; to wit, that they should praise him, and give thanks for his great mercies.

V. 26. *safely*] Or, *wish confidence*.

*despise*] Or, *spoil*.

## C H A P. XXIX.

Vers. 1. **T***He tenth yeare*] To wit, of the captivie of Jeconiah, or of the reign of Zedekiah. Of the order of these prophecies, and how the former standeth sometime after the latter, read Jer. 27. 1.

V. 2. *Pharaoh*] It is likely this was Pharaoh Hophrah, Jer. 44. 30.

*against all Egypt*] Isa. 19. 1. Jer. 25. 19. & 46. 2.

V. 3. *dragon that lyeth in the midst*] Psal. 74. 13, 14. Isa. 27. 1. & 51. 9. Chap. 32. 2. The Hebrew word signifieth any great water creature. Here is meant the Crocodile, the figure of Pharaoh: Or whale.

*My river is mine own*] Vers. 9. I possesse a most fruitfull Kingdome, and so strongly situated by reason of the river Nilus, that it cannot be taken from me by any strength.

*I have made it for my selfe*] I doe not depend upon any one: as I have gotten and encreased my Kingdome of my selfe, so am I sufficient to maintain it against all men.

V. 4. *But I will*] Isa. 37. 29. Chap. 38. 4.

*put hooks in thy chaws*] I will draw thee out of thy country which is so strong, together with all thy subjects, which will follow thee, to goe and meet Nebuchadnezzar, to the end that thou being all slain by him, your bodies may lye for food for the fowles of the ayre, and the wilde beasts of the field, Psal. 74. 14.

V. 5. *open fields*] Heb. *face of the field*.

*nor gathered*] To be buried.

V. 6. *have been*] They have solicited my people to rebell against the Chaldeans, promising them assistance, and have violated their faith; and so have not onely been unprofitable, but also very hurtfull to them.

*staff of reed*] 2 King. 18. 21. Isa. 36. 6.

V. 7. *and made all their loynes to be at a stand*] Thou hast left them to defend themselves with their own strength, and alone to bear the burden of the warre, which they had undertaken for thy advantage.

V. 9. *The river is mine*] Vers. 3. Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing save in him alone.

*and I have made it*] He speaketh in the person of this King, or in generall of all the Kings of Egypt his predecessors, who with great charges and labour, had brought Nilus with channels over all the land of Egypt.

V. 10. *utterly waste*] Heb. *waster of waste*.

*from the tower*] From one end of Egypt to the other. See Chap. 30. 6.

*Syene*] Heb. *Seveneh*. It hath been commonly thought by reason of the likenesse of the name, that it was the citie of Syene, standing upon the confines of Egypt, and Ethiopia, where there might be some tower to mark the defect of shadows in the very day of the Summer *Solstice*: as there was a well also to that purpose.

*Ethiopia*] Heb. *of Chush*. That is, to the borders of the Chushites, or Arabians: for betweene Seveneh and Arabia is situated all Egypt: for Seveneh was one border of Egypt, confronting and joyning to Ethiopia; and the Chushites or Arabians the other. So we are to understand Chap. 30. 4. 5. 9.

V. 11. *neither shall it be*] Jer. 46. 26.

V. 30. *end of forty years*] Isa. 19. 23. Jer. 46. 26.

V. 14. *Pathros*] Gen. 10. 14.

*babination*] Or, *birth*.

*base kingdome*] Heb. *low*. Namely, subject and tributary to the Persian, who shall people it againe. See Chap. 17. 6. 14.

V. 16. *which bringeth their*] Left by reason of these unlawfull practises, through which my people, trusting upon Egypt, have forsaken their belief they had in me, and have broken their faith to the Chaldeans, I may again call them to account for all the sinnes which they have committed, by imitating the Egyptian idolaters, Chap. 8. 10. 14. & 23. 19, 20, 21.

V. 17. *seven and twentieth yeer*] Counting from the captivie of Jeconiah.

V. 18. *caused his army to serve*] Namely, to execute my judgements upon Tyre, and therefore I will requite him. And if ancient histories be true, that siege lasted thirteene yeers.

*every head was made bald*] That is, they have suffered long and hard labours, and toyles, and have worne out themselves about it.

*for Tyrus*] Or, *from*. Or, out of Tyrus.

V. 19. *take her spoil, and take her prey*] Heb. *spoil her spoil, and prey her prey*.

V. 20. *for his labour*] Or, for his hire.

*for me*] To execute my judgements, though they did not know my will, nor had any intent to obey it, Isa. 10. 7.

V. 21. *In that day*] When I shall beat down the Egyptians, then will I beginne to raise up again my people in Babylon, by the exaltation of Jeconiah, Jer. 52. 31. which certainly caused a great deale of ease, and libertie to the Jewish prisoners.

*but forth*] See Psal. 132. 17.

*I will give thee the*] I will make it so that thou Ezekiel, as all the rest of the true beleivers, may freely, and with open mouthes, praise the Lord in your Assemblies, Chap. 24. 27. & 33. 22.

## C H A P. XXX.

Vers. 2. **H***owlye*] Namely, ye Egyptians and other nations, which are subject to, and confederate with you.

*no worth the day*] To wit, the day of the ruine of Egypt; whereof he speaketh hereafter.

V. 3. *a cloudy day*] Of horrible and strange calamities: as rainy dayes are very rare in Egypt.

*beaten*] In which the profane nations, Egyptians, Chushites, and others shall be visited, and punished.

V. 4. *pain*] Or, *fear*.

*Ethiopia*] Heb. *Chush*. A neighbouring and confederate nation with Egypt.

V. 5. *Ethiopia*] Heb. *Chush*. A people of Arabia. See Gen. 10. 6. 13.

*Libya, and Lydia*] Heb. *Phut*, and *Lud*: are meant, the one a people living in Africa; the other in Asia.

*mingled people*] See Jer. 25. 20. 24.

*Chub*] The name of some part of Africk, not mentioned elsewhere.

*men of the land*] Heb. *children*.

*that is in league*] It might be some land that was confederate with Egypt: or some country of divers nations, which governed themselves in Commonalties, which were confederate one with another. Unless the word of *League*, or *Covenant* be taken for the proper name of a citie in Arabia called Beritos: for the common or mixt people also which were spoken of before, were of Arabia.

V. 6. *They also that uphold*] Namely, those armies, or nations which shall take their parts, or relieve them.

*Syene*] Which was a strong citie of Egypt, Chap. 29. 10.

V. 7. *And they shall be desolate*] Chap. 29. 12.

V. 8. *destroyed*] Heb. *broken*.

V. 9. *from me*] Namely, from Egypt, where I will shew my selfe present by the execution of my judgements. For God is said to be present there where he operates.

*in ships*] Upon the Red sea, Isa. 18. 2.

*as in the day of Egypt*] As formerly all neighbouring nations were



were astonished at the report of the Egyptians discomfiture in the Red sea, Exod. 15. 14.

*it cometh*] To wit, the foresaid calamitie.

V. 11. *the terrible*] Chap. 28. 7.

V. 12. *And I*] Isa. 19. 5.

*will make the rivers dry*] Heb. *drought*. That which is most fruitfull by reason of the abundance of waters which are in it, shall become barren, and desolate, as if it were scorched up with the Sunne. Or I will make the waters thereof to be no safeguard for it. See Jer. 50. 38.

*all that is therein*] Heb. *the fulnesse thereof*.

V. 13. *destroy the idols*] Zech. 13. 2. Jer. 43. 12. & 46. 25.

*Noph*] Called afterward by the ancients, Memphis. See Isa. 19. 13.

*land of Egypt*] Heb. *out of the land*. That is, no native or Egyptian shall rule them, but strangers.

V. 14. *Pathros*] The name of a Countrey in Egypt. See Chap. 29. 14.

*Zoan*] Which is Tanis one of the chief cities of Egypt. See Num. 13. 22.

*Nof*] Jer. 46. 25. Nahum 3. 8. Which is Alexandria.

V. 15. *Sin*] Which is Pelusium, a strong frontier citie of Egypt.

V. 17. *Aven*] Or, *On*. Which is the Citie Heliopolis.

*Phi-beseth*] Called by Authours Pabastum.

*these cities shall go into captivity*] To wit, the multitude of people which is in them.

V. 18. *Tehaphneches*] This is the citie of Daphne, which was as it were the gate of Egypt; at which the Chaldeans came in, Jer. 43. 7, 8, 9.

*darkened*] Or, *restrained*. An extreme calamitie, desolation, and confusion shall overtake them.

*a cloud shall cover her*] As if one should say, a sudden storme of evils, ver. 3.

*daughters shall go into captivity*] That is, the cities which are subject to the citie royall, Chap. 26. 6.

V. 20. *eleventh year*] Of the captivity of Jeconiah, or Zedekiahs reign.

V. 21. *broken the arm*] This hath relation to the first overthrow of the Egyptians under Neco at Carchemish, Jer. 46. 2. by which they lost a great part which they possessed out of Egypt; which is the broken arm: and there remained nothing to them but Egypt alone; which was the whole or sound arm. And after this losse they could never recover, nor defend themselves against the Chaldeans. See Chap. 29. 14, 15.

*it shall not be bound up*] Jer. 46. 11.

V. 22. *break his arms*] His forces and powers.

V. 24. *word in his hand*] To execute my judgements.

V. 25. *when I shall put my sword*] Whereby we see that Tyrants have no power of themselves, neither can do any more harme then God appointeth, and when he will they must cease.

## CHAP. XXXI.

Verf. 1. *In the eleventh year*] Of Zedekiahs reign, or Jeconiahs captivity, Chap. 1. 2.

V. 2. *like in thy greatness*] Meaning that he was not like in strength to the King of the Assyrians, whom the Babylonians overcame. See Isa. 23. 13.

V. 3. *cedar in Lebanon*] See Chap. 17. 3. 22. 23. Dan. 4. 10.

*with fair branches*] Heb. *fair of branches*.

V. 4. *waters*] He was grown great through abundance of all prosperitie.

*made him great*] Or, *nourished*.

*set him up*] Or, *brought him up*.

*with her rivers*] The great sea of his happinesse did seeme to runne round, as it doth at the coming in of great rivers, at the foot of this tree: and he out of his grace, and plenty, seemed to send forth ~~from~~ some small streames out of it to other Kingdomes; alluding to the waters of Nilus, Chap. 29. 3.

*little rivers*] Or, *conduits*.

V. 5. *when he shot forth*] Or, *when it sent them forth*.

V. 6. *fowls of heaven*] Dan. 4. 12. The greatest part of mankind tired under his dominion and protection.

V. 8. *garden of God could*] Gen. 2. Signifying that there was no greater power in the world then his was.

V. 10. *thou hast lifted up thy self*] Namely, thou Assyrian Empire.

V. 11. *mightie one of the heathen*] That is, of Nebuchadnezzar, who subdued Assyria, overthrew the Empire of it, and after was the Monarch and onely ruler of the world.

*he shall surely deal with him*] Heb. *in doing he shall do unto him*.

V. 12. *strangers*] Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

*the terrible of the nations*] Chap. 28. 7. & 30. 11.

V. 13. *shall*] Or, *did*.

*fowls of the heaven*] The nations which were subject to the Assyrians, after the overthrow of the Empire, did prey upon them with contempt.

*shall*] Or, *did*.

V. 14. *To the end that*] I have set forth this spectacle of my judgements upon Asshur, for to teach all Princes that are grown great through my blessings, not to raise themselves against me through pride: for they are all mortall by nature, and I can bring down their estates, as I have raised them.

*stand up in their height*] Or, *stand upon themselves for their height*.

*for they are all delivered*] Psal. 82. 7.

V. 15. *I caused a mourning*] By this fall of Assyria, I raised a generall horror, and terrour in them all: seeing him on a sudden deprived of my help and blessing, by the means of which he had prospered so well.

*to mourn for him*] Heb. *to be black*.

V. 16. *shall be*] Or, *were*.

*comforted in the nether parts of the earth*] To cause this destruction of the King of Assyria to seeme more horrible, he setteth forth other Kings and Princes, which are dead, as though they rejoyced at the fall of such a Tyrant: A figurative and poetical representation: as Isa. 14. 8, 9, 10. Ezek. 32. 31. Hab. 2. 17.

V. 17. *his arm that dwelt under his shadow*] That is, all his power and dominion.

V. 18. *To whom art thou*] He applieth the foresaid things by comparison to Pharaoh, as if he should say, Compare thy self to whom thou wilt, thou canst not avoid ruine.

*uncircumcised*] Chap. 28. 10.

*this is Pharaoh*] All this allegoricall speech hath relation to Pharaoh.

## CHAP. XXXII.

Verf. 1. *In the twelfth year*] Of the Captivite of Jehoiachin, Ezek. 1. 2.

V. 2. *lion of the nations*] In crueltie and violence. See Chap.

19. 2.

*whale*] Or, *dragon*. Or, *crocodile*. See Chap. 29. 3. Thus the Scriptures compare Tyrants to cruell and huge beasts which devoure all that be weaker then they, and such as they may overcome.

*camest forth*] By reason of the convenient situation of thy kingdome thou diddest undertake divers enterprises, annoying and invading of other countries. A similitude taken from Crocodiles which come up into the land by divers arms of Nilus.

V. 3. *spread out my net*] Chap. 12. 13. & 17. 20.

V. 4. *Then will I leave thee*] Chap. 29. 5.

V. 5. *with thy height*] With heapes of the carcasses of thine armie.

V. 6. *the land wherein thou swimmest*] Or, *the land of thy swimming*. That is, the land subject to thy Empire; namely, Egypt: and as Nilus overfloweth Egypt, so will I make the bloud of thine host to overflow it.

V. 7. *put thee out*] Or, *extinguish*.

*I will cover the heaven*] Joel 2. 31. & 3. 15. Matth. 24. 29. I will fill the world with horror, and terrour at thy ruine. See Isa. 13. 10.

V. 8. *bright lights of heaven*] Heb. *light of the light in heaven*.

*dark over thee*] Heb. *them dark*.

*set darknesse upon thy land*] By this manner of speech is meant the great sorrow that shall be for the slaughter of the King and his people. Others, I will deprive thee of all advice, wisdom, and direction, and will bring all thy state into confusion, and extreme miseries.

V. 9. *I will also vex*] Heb. *provoke to anger*, or *griefe*. Seeing so mighty a Kingdom perish, and the King of Babylon grown so great.

V. 10. *moment*] Chap. 26. 16.

V. 12. *the terrible*] Chap. 28. 7. & 30. 11. & 31. 12.

*pompe of Egypt*] This came to passe within a few years after this prophetic.

V. 13. *great waters*] From off the land of Egypt, which is abundantly watered, and therefore very fruitfull.

*neither shall the foot*] Chap. 29. 11.

*trouble them any more*] A figurative description of a mighty desolation of a waterish countrey, wherein there is neither man nor beast for to trouble the waters.

V. 14. *waters deep*] To wit, of the Chaldeans thine enemies, which shall quickly enjoy all thy commodities.

V. 15. *desolate of that whereof it was full*] Heb. *desolate from the fulnesse thereof*.

V. 16. *the daughters*] The cities and comonalties.

V. 17. *twelfth year*] See verf. 1.

*month*] Namely, the twelfth moneth, verf. 1.

V. 18. *wait for the multitude*] Make some kind of funerall exequies







Cap. 33. 11. No pleasure —  
— quod non nisi in Electis  
locum habet. P. Martyr,  
1 Sam. 12. 22. fol. 69. b.

33. 24. — we are many — They  
make no question, but God would  
deal favourably with them,  
because they were many.  
Sober Singularity, p. 35.



exequies for Egypt, by lamentations, or mournfull songs, according to the custome: and for the funerall of other nations likewise.

*cast them down*] That is, prophetic; that they shall be cast down: thus the Lord giveth his Prophets power both to plant and to destroy by his word: read Jer. 1. 10.

V. 19. *Whom dost thou passe*] O Egypt, what priviledge hast, or deservest thou, more then all the other profane nations, and kingdoms? Thou must even perish, as all the rest have, and must do, Chap. 3. 18.

*with the uncircumcised*] Chap. 28. 10.

V. 20. *shall fall in the midst*] God will make a generall destruction of such people by warre; to do which, he hath already given the Chaldeans a commission.

*she is delivered*] Or, *the sword is laid.*

*draw her*] Or, *they shall draw.* That is, Egypt, even as one would draw a dead carcass.

V. 21. *mighrie shall speak*] To make the matter more sensible, he useth a poeticall and ironicall representation, of the entertainment which other Princes and warlike nations, and especially those which were Egypts confederates, and were already dead, would give Pharaoh at his coming into hell. See Isa. 14. 9. Or when he shall be brought down, Isa. 14. 14, 15. Matth. 11. 23.

*his graves*] Namely, the graves of his men which were slain in the warres.

V. 23. *caused terror*] Or, *caused dismay.* Who had also been violent and tyrannicall in this world, like Egypt.

V. 24. *There is Elam*] Meaning the King and people of Persia, or of some part of it. Gen. 10. 22.

*the living*] Whom in this life all the world feared.

V. 26. *There is Meshech*] Gen. 10. 2. That is, the Cappadocians and Italians, or Spaniards, as Josephus writeth.

V. 27. *not lie with the mighty*] These Kings did not die gloriously, having overcome their enemies, neither are buried triumphantly with their armes, as it is the manner to honour warriours burials; but these are dead basely, being overcome, and discomfited by their enemies.

*the uncircumcised*] Which died not by cruell death, but by the course of nature, and are honourably buried with their Coat-armour, and signes of honour.

*with their weapons of warre*] Heb. *with weapons of their warre.*

*their iniquities shall be upon their bones*] They which have not suffered punishment for their faults and tyrannies in this life, but it hath been reserved for them, to be inflicted upon them after their death, by reason that no man durst undertake to punish them whilst they lived.

V. 28. *thou shalt be broken*] Namely, thou O King of Egypt.

V. 29. *all her princes*] Gen. 36. 40.

*laid*] Heb. *given*, or *put.*

V. 30. *with their terror*] Notwithstanding, or together with that great power with which they kept men subject to their tyrannie.

*are ashamed of their might*] Because that it could not save them, but is at the last come to nothing.

V. 31. *shall be comforted*] As the wicked rejoyce when they see others partakers of their miseries.

V. 32. *I have caused my terror*] I will make the Egyptians afraid of me, as they caused others to fear them. Others, I have stayed their fury through my terrible judgements.

## C H A P. XXXIII.

Verf. 2. **V**Vhen I bring the sword upon a land] Heb. *A land when I bring a sword upon her.* That is, warre, with all the sudden invasions, inroads and dangers belonging to it.

*watchman*] He sheweth that the people ought to have continually Governours and Teachers, which may have a care over them, and to warn them ever of the dangers which are at hand.

V. 4. *whosoever heareth*] Heb. *he that hearing heareth.*

*his blood shall be upon his own head*] His death must not be imputed to any others, but to himself.

*he is taken away in his iniquity*] Signifying that the wicked shall not escape punishment, though the watchman be negligent; but if the watchman blow the trumpet, and then he will not obey, he shall deserve double punishment.

V. 7. *So thou*] Chap. 3. 17, &c.

*as my mouth*] Which teacheth, that he that receiveth not his charge at the Lords mouth, is a spie, and not a true watchman.

V. 8. *When I say unto the wicked*] Chap. 3. 18.

*will I require at thine hand*] The watchman must answer for the blood of all that perish through his negligence.

V. 10. *If our transgressions*] The meaning is, It is true that you Prophets have admonished us heretofore, and we having neglected your admonitions, do bear our punishment, and are

ruined past all relief; what good doth it do then to speak to us any more of these preservatives against the evil, into which we are already fallen? The Lord answereth, Your ruine is not so extreme, but that you may rise again by true repentance, which cometh alwayes in time, either before or after the punishments, so it come during life.

*we pine away in them*] Levit. 26. 39.

V. 11. *I have no pleasure in the death of the wicked*] 2 Sam.

14. 14. Chap. 18. 32.

*why will ye die*] Chap. 18. 31.

V. 12. *The righteousness*] Chap. 18. 24.

V. 13. *that he shall surely live*] If he persevere to the end; A condition necessarily annexed to all the promises of the Law.

*all his righteousness shall not be remembered*] Or, *not any of all his righteousness shall be remembered.*

V. 14. *that which is lawfull and right*] Hereby he condemneth all them of hypocrisie, which pretend to forsake wickedness, and yet declare not themselves such by their fruits; that is, in obeying Gods commandments, and by godly life.

*lawfull and right*] Heb. *judgement and justice.*

V. 15. *If the wicked restore the pledge*] Exod. 22. 26. Deut.

24. 12. Chap. 18. 7.

*give again that he hath robbed*] Exod. 22. 1, 4. Levit. 6. 2, 4.

Num. 5. 6, 7.

*the statutes*] The observation of which statutes have the promises of life annexed to them. Levit. 18. 5.

V. 17. *The way of the Lord*] Chap. 18. 25.

V. 20. *The way of the Lord*] Chap. 18. 25.

V. 21. *twelfth year of our captivity*] Chap. 1. 2. When the Prophet was led away captive with Jeconiah.

*The city is smitten*] 2 Kings 25. Taken by force, and sacked.

V. 22. *Now the hand*] I was indued with the Spirit of prophesie. Chap. 1. 3. and 8. 1.

*had opened my mouth*] He had again appointed me to speak to the people, after I had a while held my tongue by his command; or, after I had lost the use of my tongue, and revealed unto me, and inspired me with what I should say, according to the prediction, Chap. 24. 26, 27. and hereby is signified, that the Ministers of God cannot speak till God give them courage, and open their mouthes, Chap. 29. 21. Ephes. 6. 19.

V. 24. *Abraham was one*] If out of Abraham alone could come so numerous an issue, as could conquer, and people all this Country; how much more may we hope, that are left in great number, that we may be restored to our former estate, which is beaten down by the Chaldeans, and once again repossesse, and be masters of the Country? Thus the wicked thinke themselves more worthy to enjoy Gods promises, then the Saints of God, to whom they were made; and would binde God to be subject to them, though they would not be bound to him.

V. 25. *Ye eat the blood*] Contrary to the Law, Gen. 9. 4. Levit. 7. 26. & 17. 10. & 19. 26. Deut. 12. 16. which ye transgressed, and so declare you are not true sons of Abraham.

*and lift up your eyes*] Chap. 18. 6.

V. 26. *Ye stand*] Ye men stand upon your sword, and ye women work abomination. Meaning, that every one righteth himself, defends and revengeth himself by violence; and justice and good order and honesty are quite beaten down.

V. 27. *to be devoured*] Heb. *to devour him.*

*in the caves*] In hidden and strong places, into which people did use to flee in time of warre. See Judges 6. 2. 1 Sam. 13. 6.

V. 28. *most desolate*] Heb. *desolation and desolation.*

*the pomp of her strength shall cease*] Chap. 7. 24. & 24. 21. & 30. 6, 7.

V. 30. *are talking against thee*] In profane contempt and derision; or through hypocrisie or curiosity.

V. 31. *as the people cometh*] Heb. *according to the coming of the people.* Very frequently, and with a shew of devotion; as it were to an ecclesiasticall Assembly. Chap. 14. 1.

*they sit before thee as my people*] Or, *my people sit before thee.*

*for with their mouth*] Isa. 29. 13.

*they shew much love*] Heb. *they make loves*, or *jests.* This declareth that we ought to hear Gods Word with such zeal and affection, that we should in all points obey it, else we abuse the Word to our own condemnation, and make of his Ministers as though they were jesters to serve mens foolish fantasies.

V. 32. *a very lovely song*] Heb. *a song of loves.*

V. 33. *when this cometh*] That is, the accomplishments of my threatnings in the last ruine of Jerusalem, and of the whole Nation.

*that a prophet*] Chap. 2. 5.

## C H A P. XXXIII.

Verf. 2. **S**hepherds of Israel] Jer. 23. 1.

*We be to the shepherds*] By the shepherds he



meaneth the King, the Magistrates, Priests, and Prophets, all Governours both Ecclesiasticall and Politick.

V. 3. *To eat the fat* ] Zech. 11. 16. Ye seeke to enrich your selves by their commodities, and so spoyle their riches and substance. Zech. 11. 5.

V. 4. *The diseased have ye not strengthened* ] He describeth the office and dutie of a good Pastor, who ought to love and succour his flock, and not to be cruell toward them.

*with force and with crutchie have ye ruled them* ] 1 Pet. 5. 3.

V. 5. *And they were scattered* ] Spiritually, by running into errors, superstitions, idolatries, vices, and disorders: or corporally, by their dissipation out of their countrey by the ill leading of their guides.

*because there is no shepherd* ] Or, *without a shepherd*, and so verf. 8. That is, no true and faithfull shepherd. For lacke of good government and doctrine they perished. Zech. 12. 7.

V. 10. *for I will deliver my flock from their mouth* ] By destroying the covetous hirelings, and restoring true shepherds, whereof we have a sign, so oft as God sendeth true Preachers, who both by doctrine and life, labour to feed his sheep in the pleasant pastures of his word.

V. 12. *As a shepherd seeketh* ] Heb. *according to the seeking, that he is among his sheep* ] When after they have been scattered by some sudden storme, the shepherd tels and milters up his sheep, to see whether any be wanting, and seeketh them out, and gathereth them together.

*in the cloudy and dark day* ] Which is full of calamities, and publike desolations, Joel 2. 2. And this promise is to comfort the Church in all dangers.

V. 13. *and will bring them to their own land* ] Corporally and according to the letter, into the land of Israel, by delivering them out of captivitie: and spiritually, into the Church, which is the true sheeple of all the elect. Joh. 10. 16.

V. 14. *I will feed them in a good pasture* ] Psal. 23. 1, 2.

V. 15. *I will feed my flock* ] This doth not inferre any abolishment of either Ecclesiasticall or Politick government in the Christian Church: but doth inferre a more effectuell and renewed presence of God in it, by his spirit, providence, grace, and vertue: Or the mysticall and inward operation of Christ, true God, upon all the members of his body, in quickening, conducting, comforting, and defending them.

V. 16. *the fat and the strong* ] Those who in my Church shall abuse my benefits unto pride and rebellion against me; and to contempt and oppression of their brethren: See Isa. 5. 17. & 10. 16. Amos 4. 1.

*with judgement* ] That is, by putting a difference between the good and the bad, and so give to either according to his work, as in the next verse. See Psal. 62. 11, 12.

V. 17. *Behold, I judge* ] Chap. 20. 3, 7, 38. Zech. 10. 3. Matt. 25. 32.

*cattel and cattel* ] Heb. *small cattel of lambes and kids.*

*he-goats* ] Heb. *great he-goats.*

V. 18. *Seemeth it a small thing unto you* ] O ye powerfull and rich Jews, is it not sufficient for you to enjoy my blessings in abundance, unlesse you trouble the poore in the possession of their small portion.

*to have eaten up the good pasture* ] By good pasture and deep waters, is meant the pure word of God, and the administration of justice, which they did not distribute to the poore, till they had corrupted it.

V. 23. *And I will set up one shepherd over them* ] Isa. 40. 11. Joh. 10. 11. Heb. 13. 20. 1 Pet. 2. 25. & 5. 4.

*even my servant David* ] Namely, Jesus Christ the sonne of David according to the flesh: and for this reason often called David, Jer. 30. 9. Ezek. 37. 24. Hof. 3. 5. and the servant of God, by reason of his humane nature, and office of Mediatour, Isa. 42. 1. & 49. 6. & 53. 11. Phil. 2. 7.

V. 25. *of peace* ] Of grace, reconciliation, and blessing. Jer. 31. 31.

*and will cause the evil beasts to cease out of the land* ] Isa. 11. 6. 8. & 35. 9. Hof. 2. 18. I will free the land of those wild beasts that overran the land in the time of captivitie: Figurative termes, to shew the Churches safeguard against all her spirituall enemies.

V. 26. *I will make them and the places round about my hill, a blessing* ] I will blesse them, and their habitation, and their pastures abundantly.

*showres of blessing* ] Psal. 68. 9.

V. 27. *and the earth shall yeeld her increase* ] Psal. 85. 12.

*when I have broken the bands of their yoke* ] When I have brought them out of captivitie; and so likewise, when I freed and redeemed them by the blood of my Sonne, from the spirituall captivitie of the devill and sinne.

V. 28. *but they shall dwell safely* ] Jer. 30. 10. & 46. 27.

V. 29. *a plant* ] Jesus Christ, glorious in his divine majesty, and strength: who shall make his Church famous through his gifts and graces, being the true tree of life. See Isa. 11. 1. Jer. 23. 5.

*of renown* ] Or, *for renown*. Christ shall be of renown not only among the Jews, as in time past; but also abroad among the Gentiles, which is demonstrated in the last verse, and more copiously, Chap. 36.

*consumed* ] Heb. *taken away*.

V. 31. *my flock the flock of my pasture* ] Joh. 10. 11. Psal. 100. 3.

*men* ] All the aforesaid things are to be understood spiritually, with a relation to the soul of the elect, and the salvation of it: So that the correspondency which is between the sheep, a brute beast, and the shepherd, which is man, is found in spirit between man and his God.

## C H A P. XXXV.

Verf. 2. **S**EIR ] Where the Idumeans dwelt, who came of Esau. Gen. 36. 9.

*prophecie against it* ] Jer. 49. 7, 8. Ezek. 25. 12. Amos 1. 11.

Obad. 11.

V. 3. *most desolate* ] Heb. *desolation and desolation*.

V. 5. *perpetuall hatred* ] Or, *hatred of old*. Against Israel.

See Ezek. 25. 15. Amos 1. 11.

*and hast shed the blood of the children* ] Heb. *poured out the children*. That is, hast assisted the Chaldeans in making a horrible slaughter of my people. Psal. 137. 7. Ezek. 25. 12.

*force of the sword* ] Heb. *hands*.

*in the time that their iniquitie had an end* ] Or, *brought an end*. At which time the measure of my peoples sinne being full, I also caused my judgements to fall violently upon them. Ezek. 21. 30. & 22. 2.

V. 6. *blood shall pursue thee* ] Namely, the sword and violent death.

*sith thou hast not hated blood* ] Psal. 109. 17.

V. 9. *I will make thee perpetuall desolations* ] Jer. 49. 18. Mal. 1. 3, 4.

*and thy cities shall not return* ] To wit, to their former estate.

V. 10. *These two nations* ] Thou hast persuaded thy selfe that thou shouldst possesse the land of Judah, and of the ten tribes.

*and we will possesse it* ] Psal. 83. 4, 12.

*whereas the LORD was there* ] Or, *though the LORD was there*. Though the Lord hath taken it for his own proper habitation, placing his people there, and his Temple, with the signs of his presence.

V. 11. *and I will make my self known amongst them* ] I will make my self known to my Church by new trials of my justice and power against her enemies, and of my love and mercy towards her.

V. 12. *to consume* ] Heb. *to devoure*.

V. 13. *boasted* ] Heb. *magnified*.

*and have multiplied your words against me* ] 1 Sam. 2. 3.

V. 14. *When the whole earth rejoiceth* ] Namely, when I shall cause all the world to rejoyce at my peoples deliverance, and their reestablishment in their countrey, then will I increase thy desolation: This was partly verified in the Idumeans: but hath been accomplished in the enemies of the Church; whose curse and condemnation increased, when salvation appeared to the elect, and beleeyers, through Christ.

## C H A P. XXXVI.

Verf. 1. **T**H E mountains of Israel ] Chap. 6. 2.

V. 2. *the enemy* ] That is, the Idumeans, See

Chap. 35. 10. Chap. 25. 3. & 26. 2.

*had said against you* ] Hath triumphed and scoffed at your desolation.

*the ancient high places* ] Heb. *the everlasting hills*. An epithet ordinarily given to high hills, Gen. 49. 26. Deut. 33. 15. Hab. 3. 6. by reason of their immovable firmnesse: but by figure is chiefly meant the Church, founded upon Gods promises, and therefore the chiefest of all the world, Deut. 32. 13.

V. 3. *Because* ] Heb. *Because for because*. *ye are taken up in the lips of talkers* ] Or, *ye are made to come upon the lip of the tongue*.

V. 4. *rivers and to the valleys* ] Or, *bottoms, or dales*.

V. 5. *which have appointed my land into their possession* ] They appointed with themselves to have it, and therefore came with Nebuchadnezzar against Jerusalem for this purpose.

V. 6. *the shame of the heathen* ] Because you have been a laughing-stock unto them.

V. 7. *I have lifted up mine hand* ] By making a solemn oath: reade Chap. 20. 5.

V. 8. *ye shall shoot forth your branches* ] Ye shall be endowed with new fruitfulness, which my people shall enjoy, being shortly to come out of captivitie. A figurative description of the happiness which shall be in the world under the Messias, in the behalf of the Church.

V. 11. at







The Land of God's holy Ordina-  
nces, is a true Christian's  
Own Land. ~~Mat. 22. 12.~~

Capt. 37. Qui ergo de genera-  
li Resurrectione hæc dicta in-  
telligunt: illud quod videtur fac-  
ere questionem: Ossa hæc —  
universa Domus est Israel:  
ad sanctorum Resurrectione  
referunt: de qua et Apo-  
stolus Johannes in Apocalypsi  
loquitur: Beatus & sanctus  
qui habet partem in resurrecti-  
one prima —

Hieron. in locum. fol. 240.

37. 34. David] Nam et Ezekiel &  
alii Prophetæ dicunt David fur-  
recturum esse & venturum:  
non de illo utique mortuo jam  
loquentes, sed de his qui illius  
virtutem erant imitaturi.

Chrysostom. Mat. tom. 2.  
col. 13. A.

The 34<sup>th</sup> & 37<sup>th</sup> of Ezek<sup>l</sup>. are but  
Comments to this Text of Hose, 1. 11.  
Burroughs, p. 106.







from God should fall upon the enemies of the Church. The like anticipation is used, Jer. 31. 15.

V. 2. *set thy face against* ] This prophetic may be referred to the desolations that should come upon the Jews after their return from Babylon, Dan. 8. 23. & 11. 31.

Gog ] Revel. 20. 8. That is, the Kings of Asia minor and Syria, whose history is in the books of the Maccabees, where it is shewed how it came to passe that they and their armies fell in Judea: and these two names, Gog and Magog, largely note Seleucus kingdome, as doth Meshech, Tubal, Paras, Gomer and Togarmah.

the land of Magog ] Or, in the land.

the chief prince ] Or, prince of the chief. That is, a province, which shall rule over others, or governour of many: for the Prophet reciteth the names of certaine nations by whom are to be understood, all they, whose endeavour and help the kings of Syria used to invade Judea, as appears verse the 5. and in the following.

of Meshech ] See Gen. 10. 2.

V. 3. *O Gog* ] That is, all the nations ministers to the king of Syria, to overthrow my people. Gog properly, was servant to Candaules king of Lydia, whom the Queen would have killed, because the king had set him where he might see her naked going to bed to her husband, except he would agree with her to kill his Master Candaules and marry her, which he did performe; and to root out Candaules his name, who came of Lydus (of whom the country was named Lydia) it he called Gygea, or Gogs land: Cræsus Gogs successour was conquered by Cyrus: the Persians were conquered by the Greeks, who holding that land are called Gog and Magog.

V. 4. *I will turn thee back* ] Chap. 39. 2. After thou hast assaulted my people, thou shalt turn into Syria to thine own place: for the Syrian kings made many incursions into Judea.

and put hooks into thy chawes ] 2. King. 19. 28. Ezek. 29. 4.

*I will bring thee forth* ] That is, I will bring thee and the nations which are named in the following verses, forth out of their countreys: shewing that the enemies should bend themselves against the Church, but it should be to their own destruction.

all of them ] Chap. 23. 12.

clothed with all sorts of armour ] That is, compleatly furnished with military necessities.

V. 5. *Persia* ] Whereof part paid tribute to Antiochus Epiphanes, 1 Mac. 3. 31.

Ethiopia ] In Hebrew Cush: he was the first born of Cham, Gen. 10. 6. The Ethiopians came of him: and here, as divers times elsewhere, the first fathers are put for the posteritie arising from them.

Libya with them ] Or, Phut. The third sonne of Ham, Gen. 10. 6. of whom came the Cyrenæans. By the help of the Ethiopians (spoken of before) and the Cyrenæans, Alexander was put to flight, and Demetrius restored to the kingdome by Ptolemy Euergetes, 1 Mac. 10. & 11. Chapters.

V. 6. *Gomer* ] Gomer was Japhets first sonne, and Togarmah the third sonne of Gomer, Gen. 10. 2, 3. and are thought to be they that inhabite Asia minor, whose posteritie were subject to Seleucidæ.

V. 7. *prepare for thy self* ] Signifying that all the people of these countries should assemble themselves against the Church of the Jews, and that the land of Gog and Magog by Grecians should afflict them, with great helps from many countreys.

a guard unto them ] That is, be thou their Emperour to keep them from hostile assault. Some say that Gog should compass the mountains of Israel, as in the next verse, with the multitude of his armies, and think to hold all the Jews as shut in prison or inclosed in a pit, and that the kings of Syria have done so, all histories testifie, so verse the 9. Others say, an ironical speech, as if he should say, Defend them, if it may be, from my power, and battell which I will give them.

V. 8. *After many dayes* ] To wit, in the times of the Maccabees, above two hundred yeares after this prophetic: In the parted kingdome of the Greeks, under the Seleucidæ and Lagidæ, the kings of the North and South, Dan. 11. this fell out.

visited ] That is, in anger: Or God will punish thee O Gog: and from the times of Seleucus Nicanor, the wonderfull judgements of God began to be executed for the defence of his people against the Grecian kings.

in the latter yeares ] A little before the coming of Christ in the flesh: whence there should begin a new world.

brought back from the sword ] Saved from the precedent ruines of warre: a description of the land of Israel, but by the land, is to be understood the inhabitants, because it is said to be brought back, as it was promised, Chap. 37.

against ] Or, upon.

always waste ] That is, a long time, and which seemed never to have been restored to its former state.

V. 10. *think an evil thought* ] Or, conceive a mischievous purpose. To molest and destroy the Jews.

V. 11. *unwalled villages* ] Meaning Judea, which was destroyed, and not yet built again: and this black face or sad condition befell her from the vastation wrought by the Chaldeans under king Nebuchadnezzar, who destroyed the cities and defended places, leaving them but unwalled towns.

rest ] Declaring hereby the simplicitie of the godly, who seeke not so much to fortifie themselves by outward force, as to depend on the providence and goodnesse of God.

safely ] Or, confidently: or, securely.

V. 12. *To take a spoil* ] Heb. to spoil the spoil, and to prey the prey.

to turn thine hand upon the desolate places ] Renewing the ancient desolations of this poore countrey restored from its ruines.

midst of the land ] In Hebrew, upon the navel of the land. That is, in the higher places, as mountains and hills; or in the heart or middle, where there is more securitie then in the confines: a Metaphor such as is Judg. 9. 37.

V. 13. *Sheba and Dedan* ] The Arabians, Sheba and Dedans posteritie: they came of Chush. Gen. 10. 7.

merchaunts of Tarshish ] Here chiefly are to be understood they of Tyros and Sidon, and others passing the seas for gain: meaning the Arabians and marine nations will come to thee to partake in thy spoils.

young lions thereof ] The pirates and robbers at sea, which are as it were the sea beasts: others say, merchaunts that lye in wait for gain, as the lion doth for his prey.

Art thou come ] As if they should say, if therefore thou comest, we will joyn with thee. Others, one enemy shall envy another, because every one shall thinke to have the spoile of the Church.

V. 14. *dwelleth safely* ] Or, securely. Shalt not thou spie thine occasions to come against my Church when they suspect nothing?

shalt thou not know it ] That is, thou shalt surely know my judgement against thee for this, as may appear by comparing the 16. 18. and following verses.

V. 16. *latter dayes* ] Meaning, in the latter age, before the coming of the Messiah.

be sanctified in thee ] When in punishing thee, O Gog, I shall manifest my self to be a holy and powerfull God: see Levit. 10.

3. Chap. 28. 22.

V. 17. *Art thou he* ] Meaning, surely thou art he.

old time ] There is no footsteps of this prediction before Ezekiels time: And therefore this word, old, should be understood in comparison, not of the Prophets age, but of the time of execution, which fell out above two hundred yeares after this Prophet.

by my servants ] Heb. by the hands. Hereby God declareth, that no affliction can come to the Church, whereof they have not been advertised afore time, to teach them to endure all things with more patience, when they know that God hath so ordained it: and this affliction is foretold by this Prophet Ezekiel in this and the next Chapter, and by Dan. Chap. 11. & Zach. 14.

V. 18. *fury shall come up in my face* ] Psal. 18. 8. A speech after the manner of men: taken from them that puffe in the nose when they are exceeding angry.

V. 19. *great shaking* ] All creatures shall be astonished and afraid at the presence of my glorious Majestic, in the punishment of my enemies.

V. 20. *So that the fishes of the sea* ] By these strange expressions God setteth forth the grievousnesse of his anger that was to come.

steep places shall fall ] Or, towres, or stairs. All means whereby man might thinke to save himself shall faile, the afflictions in those dayes shall be so great, and the destruction of the enemies shall be so terrible.

V. 21. *I will call for a sword* ] This was in part fulfilled in the civill warres of the Grecian kings, whence the ruine of that Empire did arise.

every mans sword ] That is, of the souldiers of Gog, as it happened to the Midianites, Judg. 7. 22. 2 Chron. 20. 22, 23.

V. 22. *I will plead against him* ] That is, with many and great judgements will I destroy him.

*I will rain upon him* ] I will make a miraculous discomfiture and destruction. These tearmes seeme to be borrowed from the fire of Sodom, and the hailstones of Joshua, Jos. 10. 11.

V. 23. *I will magnifie my self* ] Chap. 36. 23. & 37. 28.

# CHAP. XXXIX.

Verf. 1. **G**og ] In this Chapter, the prophetic against Gog is continued, the promise of the Jews deliverance from the Babylonish captivitie is adjoynd: the latter part be- ginneth verse the 25.

V. 2. *turn thee back* ] See Chap. 38. 4. An Hebrew phrase and expounded by others, I will make thee stand: that is, of six parts I will leave but one.

leave











leave but the sixth part of thee ] Or, strike thee with six plagues; or, draw thee back with an hook of six teeth, as Chap. 38. 4.

the north-parts ] Heb. the sides of the north.

V. 4. fall upon the mountains ] Meaning, that by the vertue of Gods word the enemy shall be destroyed wheresoever he assaulteth his Church.

fort ] Heb. wing.

to be devoured ] Heb. to devoure.

V. 5. the open field ] Heb. the face of the field.

V. 6. fire on Magog ] That is, an extreame desolation and ruine, as Chap. 38. 22. will God send upon the inhabitants of the land of Magog.

carelessly ] Or, confidently.

the isles ] Isa. 41. 1. 5. As the Tyrians and Sidonians: conferre with this Chap. 38. 13. and in all places where the enemies of my people dwell, seeme they never so farre separate or secure.

V. 7. pollute my holy name ] By the blasphemies, and insultations of my enemies.

V. 8. it is come ] That is, this plague is fully determined in my counsell, and cannot be changed.

V. 9. go forth ] Hyperbolicall termes to expresse an exceeding great discomfiture, after which the Church shall have great peace and tranquillitie, and burn all the weapons of the slain Macedonians, see vers. 10. because they shall no more fear the enemy: and this is chiefly effected at the accomplishment of Christs kingdome, when by their head Christ, all enemies shall be overcome.

hand-staves ] Or, javelins.

burn them ] Or, make a fire of them.

seven yeares ] How often in Scripture is a finite number put for an indefinite? meaning by seven yeares a long time: see vers. 12. and 14.

V. 11. a place ] Not a possession of the land which he did earnestly covet, but contrarily, I will slay them, so that in that land, part of the enemies shall be buried, unto verse the 17. part unburied shall be torn of beasts, thence to the 21. verse: which declareth that the enemies shall have an horrible fall.

the valley ] There is no mention elsewhere of this valley; it is likely, it was a valley much frequented by strangers that came to Judea: the end is to shew the immense slaughter by the place destined for buriall, which was a great valley, which should be fild up and obstructed to all passengers by bodies and bones.

east of the sea ] It seemes he understande the dead sea, or the lake of Sodom: others say, the sea of Tiberias, or the lake of Genesareth.

stop the noses ] Or, mouths. By reason of the stink.

Hamon-gog ] That is, the multitude of Gog.

V. 12. cleanse the land ] Because according to the law, a dead body unburied defiled the land: Deut. 21. 23.

it shall be to them ] This great mountain of bodies and bones shall be to them in stead of a glorious trophée and monument.

shall be glorified ] Chap. 28. 22. To wit, over those enemies of my people, by cutting them off.

V. 14. sever out ] Because those people were uncleane according to the Law, Num. 19. 11.

men of continuall ] Heb. men of continuance.

the land to bury ] Partly that the holy Land should not be polluted, and partly for the compassion that the children of God have even on their enemies.

with the passengers ] Taking the helpe of strangers whom they shall meet with in the way, because a Jew should be defiled by such an act.

V. 15. he set up a signe ] Heb. build. To shew as farre off to the buriers, that yonder be bones of dead bodies to burie, and so to cleanse the country.

V. 16. the name of the citie ] There shall remaine a perpetuall memory of this discomfiture, so that the next city on the top of this valley, shall beare the name Hamonah, that is, multitude.

V. 17. unto every feathered fowl ] Heb. to the fowl of every wing.

Assemble your selves ] Isa. 18. 6. & 34. 6. Jer. 12. 9. Rev. 19. 17.

gather your selves on every side ] Whereby is signified the horrible destruction that should come on the enemies of his Church.

to my sacrifice ] Or, slaughter. That is, to the supper prepared by me, consisting of flaine men, and satlings.

V. 18. the mighty ] Persons not vile or base, and the flesh, not of uncleane or starveling beasts; but renowned and delicate flesh, fatted in Bashan, which was a Mount excellent for feeding cattell; as you may see, Num. 32. 4. Deut. 32. 14.

goats ] Heb. great goats.

V. 21. And I will set my glory ] That is, make it clearly appeare.

V. 23. for their iniquitie ] The heathen shall know that they overcame not my people by their strength, neither yet by the

weakenesse of mine arme; but that this was for my peoples sinnes.

hid I my face from them ] I laid aside the care of them, I withdrew my help from them, Psal. 27. 9.

so fell they all by the sword ] The whole state or body of the people: or indifferently of every condition or qualitie.

V. 27. am sanctified ] Chap. 36. 23.

V. 28. which caused them to be led into captivity ] Heb. by my causing of them, &c.

V. 29. poured out my spirit ] Joel 2. 28. Act. 2. 17. Whereupon they being sanctified by me, I will take pleasure in them for ever: as on the contrary, sinne is that which turnes Gods face from his Church.

## C H A P. X L

Verf. 1. **I**N the five and twentieth yeare of our captivity ] He reckoneth from the captivity of Jehoiachin, or Jeconias, 2. King. 24. 12, 13, 14, 15, 16. as appeareth plainly by Chap. 24. 1, 2. compared with 2. King. 25. 1. And from the same date he counteth, Chap. 8. 1. & 20. 1. & 26. 1. & 29. 1. & 31. 1. & 32. 1. For this was properly the date of the captivity, Matth. 1. 11, 12.

in the beginning of the year ] The Jews counted the beginning of the yeare two wayes: for their feasts they began to count in March, and for their other affaires in September. This was in the moneth Tisri, or September: which was the naturall and genuine beginning of the yeare from the Creation, Joel 2. 23.

on the tenth day of the moneth ] The day of expiation, Levit. 16. 29. The very same day that the solemne reconciliation used to be made for the people, the Lord chooseth to shew them this comfortable earnest of their returne. And on this very same day of the yeare that Ezekiel is shewed the platforme of the Temple, Moses had come downe from the Mount after his last fourtie dayes fast, and brought the people the injunction and platforme for making the Tabernacle.

in the fourteenth yeare after the citie was smitten ] The fourteenth yeare from the eleventh of Zedekiah, when the City was destroyed and the Temple burnt, 2. King. 25. 2, 3, 8, 9. which fourteene added to the eleven of Zedekiah, make up the five and twentie mentioned immediately before.

the hand of the L. O. R. D. was upon me ] That is, the Spirit of Prophecie, as Chap. 1. 3. & 37. 1.

brought me thither ] To the citie that had beene smitten.

V. 2. and set me upon a very high mountaine ] The mountaine of the Temple, on the South-side of which the Citie it selfe lay. Mount Moriah, where Isaac by Gods command to Abraham was bound to be sacrificed, Gen. 22. 2, 9. where David built an Altar in the threshing-floore of Araunah the Jebusite, and there offered to the Lord burnt-offerings and peace-offerings, and the Plague was staid, 2. Sam. 24. 16, 21, 25. where afterward by Solomon, the Temple was built, 2. Chron. 3. 1. This Mount was high, for it was seene farre off, Gen. 22. 4. and because it was a figure of the spirituall Temple under Christ, when the Church was to be made Catholike, it is represented in vision like a very high mountaine: see Isa. 2. 3. Mic. 4. 1. Revel. 21. 10.

by which ] Or, upon which.

V. 3. And he brought me thither ] That is, from the mountaine of the Temple, to the Citie it selfe; mentioned immediately before.

a man ] An Angel in the appearance of a man, as Gen. 18. 1. and 32. 24. Josh. 5. 13. Judg. 13. 11, &c. This, most likely, was the Angel of the Covenant, Christ, who had shewed the platforme of the Tabernacle to Moses, and the fashion of the first Temple to David. See Chap. 1. 26.

like the appearance of brasse ] As fire, Chap. 1. 27. Rev. 1. 15.

with a line of flax and a measuring-reed ] This line or cord was to measure the compasse of the outer wall, and the floore of the whole building, and then of the Courts; and the reed to measure the height and thicknesse of the walls, and the proportion of the gates, chanibers, and other things.

and hee stood in the gate ] That is, in the gate of the Citie. For observe the Prophets sittings or removals in this vision. First, he is brought into the land of Israel, there he is set upon the mountaine of the Temple: from it he seeth the City lying on the South: then the Spirit bringeth him thither, or into the Citie, and there he seeth the Angel standing in the gate of the Citie: and from thence the Angel and he ascend the mountaine of the Temple, and the one measureth, and the other observeth the building.

V. 4. behold with thine eyes, &c. ] So did the Lord reveale to Moses in vision the fashion of the first Tabernacle, and to John the new Jerusalem.

V. 5. And behold, a wall on the outside of the house round about ] This was the bound between the Sanctuarie and the profane place, Chap. 42. 20. And it encompassed the mountaine of



the Temple being cast into a perfect equilaterall square round about it, Chap. 42. 16, 17, 18, 19. every side of the square was five hundred reeds long; and so the whole wall it selfe was two thousand reeds about, which being cast into cubits amount to this reckoning: that every side of the square was three thousand two hundred and fifty cubits, or one thousand six hundred twentie and five yards long, if the cubit were to be accounted but half a yard: and the whole square thirteene thousand cubits, or six thousand five hundred yards about: which falleth but little short of foure miles compasse, and was a space bigger then all Jerusalem, Citie, and Temple and all; and sheweth that this is not literally to be understood, but is to set forth the extent, strength and beautie of the New Jerusalem, or the Church under the Gospel.

*a measuring-reed of fixe cubits long, by the cubit, and an hand-breadth*] Sometimes he counteth the measures by the reed, and sometimes by the cubit: the measure of the cubite either upon the reed, or elsewhere was the same: and the length of the cubit is the extraordinarie cubit, or the cubit of the Sanctuary, which was double to the common, and it was a full yard, and here it hath a hand breadth added above. Therefore this being so, the compasse of the outwall mentioned even now, was indeed double to the extent mentioned before: for the reed of fixe cubits and fixe hand breadth amounted to fixe yards and an halfe, and the whole compasse of that wall to about eight mile. Now that this cubit was of this extent, may be conceived by these things. First, otherwise the chambers by the gates would be but three yards and an halfe square. Secondly, the Tables for killing of the burnt-offering, vers. 42. would be but three quarters long, and three quarters broad, and half a yard high, which is a proportion exceeding little in it selfe for these things, and unproportionable to the great and large things that were prefigured. Other reasons to prove this will arise to the Readers view or sight out of the dimension of things as we goe along.

*so he measured the breadth of the building*] That is, of the wall: and it was of an equall height and thickeesse, either of them fixe yards and an halfe: and this sheweth the great strength and defensiblenesse that the Lord setteth about his Church.

V. 6. *Then came he to the gate which looketh toward the east*] Heb. *whose face was the way toward the east*. By the staires of the mountaine of the Temple he cometh to the East gate of the outmost wall: and the rising up to it is seven steps: as vers. 22. 24.

*and measured the threshold of the gate*] The threshold or floore of the gate consisted of two halfe paces one rising a step above another, and either of them was in breadth a reed long, or fixe yards and an halfe: so that the ascending was thus: First, they rose the mountaine with steps into this gate, then stepped they up into the threshold, or entrance of the gate, and walked on fixe yards and an halfe, and then they stepped up an other threshold, and walked on fixe yards and an halfe upon that also; and this is that which is meant, vers. 11. where it is said, that the length of the gate was thirteene cubits.

V. 7. *And a chamber, &c.*] On either side of the gate at seven yards distance from it, adjoining to the wall, stood a chamber of a reed or fixe yards and an halfe square: and these stood out into the Court just as farre as the second threshold of the gate lay into it, for the first tooke up just the thickeesse of the wall, and the second lay into the Court.

*and between the chambers five cubits*] Not between these two that joyned to the wall side and stood facing one another, for there were twenty five cubits betweene them, vers. 13. but there were two chambers more built on either side, and stood facing each other as those did, along the way further into the Court, and so there were three on the one side, and three on the other, vers. 10. and it was the space of five yards or cubits betwixt that next the wall, and the other that stood next to him, and so much betwixt that other and the third that stood the furthest into the Court.

*and the threshold of the gate, by the porch of the gate within was one reed, &c.*] The first threshold of the gate lay in the wall, and was as long as the wall was thicke. The second lay inward toward the Court, and was a reed long, or fixe yards and an halfe up into it.

V. 8. *the porch of the gate within, one reed*] The porch stood crossing as it were, over the way that went forward: for the breadth of it, as you passed it through to goe straight up to the Temple, was but one reed: and thus was the passage hitherto: First, in the gate was the threshold one reed: then in the Court was another threshold one reed, and then the porch one reed also.

V. 9. *Then measured he the porch of the gate, eight cubits*] In length, from the North toward the South, for in the verse before he had measured the breadth of it one reed from the East toward the West.

*and the posts thereof two cubits*] Not simply and barely posts, [for in vers. 16. it is said] *there were windows into the posts*

but Rows or Cloisters born up with Posts (as the Royall Exchange in London, though something differing in the workmanship between the posts or supporters.) Now in this porch of the East gate, the Cloisters were at either end of it, and they were but a cubit broad a piece; and so is the porch now become ten cubits long, just according to the breadth of the gate before which it stood length-ways, onely fixe yards and a halfe betweene them. These Cloisters or rows at the North and South end of the porch, were two narrow passages like that joyning to one side of Bishopsgate and Aldersgate in London, saving that the outside of either was something open, by reason of the posts standing distant one from another.

V. 10. *And the chambers of the gate East-ward, three on this side, and three on that side*] Or the chambers that stood along the way at this Easterne gate.

*and the posts had one measure on this side and on that side*] Both the Cloisters that were betweene chamber and chamber, and those that ranne along before these and the chambers, of which hereafter, were exactly of the same size on either side of the way.

V. 11. *the breadth of the entry of the gate ten cubits*] From North to South, or from the one hand, to the other.

*and the length thirteene cubits*] From the East to the West, or just before you as you went up.

V. 12. *And a space also before the chambers, &c.*] Heb. *limit, or bound*. As soone as ever you were enured within the gate, the chambers stood on either hand, and thus situate. A cubit on either side from the cheeke of the gate, ran a raile or wall, or some such partition from the wall, straight up along toward the Temple, a yard distant from either end of the porch, and so beyond inclosed the way and made it a dozen yards broad all along as it went betweene the chambers.

*and the chambers fixe cubits on this side, and fixe on that*] Sixe cubits within that raile or partition on either side stood the chambers.

V. 13. *the breadth five and twenty cubits*] Betwixt the two chambers that stood joyning to the wall, and butted out just as farre toward the Court as the second threshold did, he measured, laying this measure over the gate over that second threshold, and the space betweene chamber and chamber, was five and twenty cubits. This space was taken up with these parcels. First, the breadth of the gate or threshold was ten cubits. Then was there a cubit on either side to this raile or partition. The raile or partition it selfe, was half a cubit thick, and then the chambers within that, fixe cubits on either side: and at the very same distance one over against another, stood the other foure chambers, two on either side the way, that stood further into the Court. And now let the Reader in his thoughts march up from the entering of the gate as farre as the chambers stand towards the house. First, he steppeth from without the wall, into the first threshold or entry of the gate, which is just as broad over as the wall is thick, namely, one reed, and tenne cubits the other way from side to side. Then steppeth he a step higher into the other threshold which lay within the wall, and was of the same length and breadth with the former, and was covered over with some covering, as was the other. Having paced over this, he entred into the porch which stood joyning to this threshold as a crosse building, and was of the same length and breadth that it was, save that on either hand, the wall was broken into a Cloister of a cubit broad, the farthest or outmost side of which was posts to support it. Being passed through the porch he cometh into a broad way of twelve yards broad railed in on either side: This raile ran behind the porch and the second threshold, a cubit or a yard from them, and so gave a passage betwixt it and them of that space: and fixe yards within the railes on either side stood the chambers facing each other, doore against doore. And thus they stood in correspondence to the threshold porch and way beyond them: the threshold was mated with a chamber on either side of it, and it betweene them, and they stood into the Court an equall space of fixe yards and an halfe. Then was there a space of five yards broad, answering to five yards of the porch, and opened just over against so much of it; and this space betweene the chamber next the wall, and the chamber next beyond it toward the Court, was cloistered or set upon posts, and was a passage betweene chamber and chamber to goe into the Court or open place that was behinde these buildings on either side.

Beyond this cloister or opening space, was another chamber on either side, the East ends of them for a yard and an halfe corresponding, or standing just opposite to a yard and an halfe of the West end of the porch, or so much of the porch standing betweene so much of them: and the other five yards space of them shewing each to other, at five and twenty cubits distance, and the way to the Temple railed in betweene. Beyond this chamber was another cloister, or cloisterlike passage, and beyond that cloister another chamber of the same proportion, and of the same posture with those before; save that no building or piece of building stood, but onely an open place lay between them











them as they stood facing one another on either side that open way. And thus have you from the wall, or from the East-gate in it, the chambers and the cloisters betweene reaching thirty yards within an halfe, up toward the house, or the inner Court.

V. 14. *He made also posts, of threescore cubits*] That is, a cloister or walkes supported with posts toward the open way that led forward into the Court: and this cloister ranne along from the wall at the East-gate before the chambers and the cloisters that were betweene them, up to the cloister that went off to the right and the left, at the very opening or entrance into the outer Court.

V. 15. *fifty cubits*] From the first entrance in at the East-gate, or through the wall of separation before you come into the open Court, you walked sixty cubits or so many yards hemmed in with buildings and cloisters on either hand, as ver. 14. Nine and twenty and an halfe of these cubits with buildings and cloisters before them, and the rest of them with cloisters onely without buildings at their back: Now whereas he speaketh here but of fifty cubits [and so ver. 25. 33. &c. at the other gates] it is to be understood thus, that of those sixty cubits mentioned before, which was the space betweene the entry in at the East-gate and the entrance into the Court; the tenne cubits that lay next to the Court were taken up with a porch which faced that at the East-gate, and so from the face of the gate of the entrance, as the Text saith, unto the face of this porch of the inner gate, were onely fittie cubits, and the porch it selfe tenne cubits; and so you come to the inner gate, or opening into the open Court. This porch stood just thirty seven cubits from the other, and was just square, or ten cubits long, and so much broad, and had a raille or some such partition so at the back of it on either side, as the other porch had, and at the same distance from it that the other was.

V. 16. *Narrow windowes to the chambers*] Heb. *closed*. Narrow without to receive the light, and broader within to disperse and dilate it.

*and to their posts*] Or to their cloisters which were arched from post to post, and windowes made in those arches, partly for beauty, but chiefly to give light the more to the inferiour part of the chambers before which they stood: and in those cloisters which were forward beyond the chambers, which had no chambers at all behind them, there were windowes in their arches to make them the more lightesome and delightfome: and the posts of these cloisters were carved with Palme trees.

*and likewise to the arches*] Or, *galleries, or porches*. To those cloisters that were betweene the chambers of five yards or cubits broad, ver. 7. As the chambers had windowes, and the cloisters before them had windowes, so these cloisters that were betweene the chambers had windowes as well as those cloisters that ran along before them.

*inward*] Or, *within*.

V. 17. *Then brought he me into the outward court*] All these buildings that he had passed betweene hitherto, stood in the outer Court. and now is he got through them into the open Court it selfe, to see what is behind these buildings, and what space before them betwixt and the next Court, and what compassse on either hand him towards North and South.

*to chambers, and a pavement, &c.*] As was this entrance at the East gate, so was there another at the North, and another at the South, of the very same spaciousnesse and manner of fabrick, ver. 20, 21. 24, 25. And these three running every one sixty cubits into the Court, in their proper places made two Courts on either side of the East entrance one, of a very large compassse: and these two were flagged or paved from the outmost wall to the pointings out of the East, North, and South entrances.

V. 18. *And the pavement by the side of the gates over against the length of the gates*] By the side of the gates he meant, the East, North and South gates, in the wall, or that the pavement began from the outmost wall: and by over against the length of the gates, that it came corresponding or shooting along the entrances up toward the Court threescore cubits.

V. 19. *And he measured the breadth, &c.*] Above this pavement, which lay within the pointings in of the entrances from the three gates, lay an other pavement or flat, raised a step, or some ascending above the other fourtie cubits broad: from the outgoing of every entrance, to the entry into the inner Court, and so these two made the outmost Court of a hundred cubits broad.

*without*] Or, *from without*.

V. 20. *And the gate which was toward the North, &c.*] Heb. *whose face was*. This gate, and the gate toward the South, were in all points so very like the East-gate described before, that there needeth no more explanation of these verses, 20, 21, 22. 24, 25, 26.

V. 23. *And the gate of the inner court, &c.*] Just before these three gates, East, North and South, an hundred cubits from them within were there three gates into the inner Court: See

ver. 27. and these three gates and their entrances up into the inner Court, were of the same dimensions, and of the same fashion that the outer gates and entrances were, ver. 28, 29. 32, 33. 35, 36. save that there were eight steps up into these, ver. 31. 37. whereas there were but seven into the outer, ver. 26. and that the wall on the sides of every gate was broken into a walke or cloister, which opened to the outer Court with arches, ver. 31. 34. 37. And these cloisters were twentie five cubits long on either side the gates, reaching eleven cubits further then the furthest wall of the chambers, and the breadth of this cloister was five cubits, which was the breadth of the little walkes, which were betweene the chambers.

V. 37. *Palme trees were upon the posts thereof on this side, and on that*] The posts that supported and arched the cloister had Palme trees upon them on the side toward the cloister, and Palme trees also on the other side toward the Court.

V. 38. *And the chambers, &c.*] Heb. *and a chamber*. One number being put for another. In the North-gate [viz. on the North side of the Altar, according to the Law Levit. 1. 11.] on either side of the gate, by the cloisters which run East and West from the gate, was there a roome or chamber, for the disposing or fitting of the sacrifice when it was slaine, against it should be brought to the Altar. And this was, because that in time of raine, the task would have beene unsufferable for the Priests to stand without any shelter or covert, to flea, wash, and divide the beasts to be offered; therefore roomes were thus provided for them, that in heat or foule weather, they might stand and worke without any annoyance from either of them. And the doores of these roomes opened into the cloisters by the gate side and not into the gate, but a close wall was betwixt the gate and them, which prevented disturbance to the Priests as they were at their worke, and any offence to the people as they entred the gate.

V. 39. *And in the porch of the gate two tables*] This porch was within the gate, or inward toward the Court, and these two tables on either side stood to the North and South wall of it. Where, if this inner North-gate was fashioned in all points like to the North-gate of the outer Court, it was broken into a kind of a cloister.

*and the sin-offering*] Levit. 4. 2. & 5. 12.

*and the trespass-offering*] Levit. 7. 1.

V. 40, 41, 42. *And at the side without, &c.*] Or, *at the step*. As there were these two tables within the porch on either side, as you passed through it into the Court: so on the outside of it also on either side, were two tables more, and on the outside of the gate on either side two tables likewise: so that in all, the tables were twelve, whereon the sacrifices were killed; the foure within the porch for the constant burnt-offering, and for the sinne-offering, and trespass-offering of the Congregation: and the eight other for the sacrifices and offerings of particular men.

V. 43. *And within were hookes*] Or, *end-irons*, or, *the two bearth-stones*. To hang the slaine beast on while they flayed him: The word in the Originall that signifieth *Hookes*, is of the duall number, for that two hookes were made upon one stem, an hand breadth one from another, and these were knocked up in the wall at a convenient distance each from other, that if need were, the two tangs of one hook might hold two severall beasts legs upon them.

V. 44. *And without the inner gate, &c.*] That is, at the back-side of these buildings of the North gate within the inner court, joyning to the partition wall or cloister that ran between the court of the people and this inner court, stood these chambers opening toward the South: And so likewise at the back-side of the buildings of the East gate, viz. on the North side of these buildings were there other chambers, which stood not with their backs to the wall or partition between the courts as it was with them at the North gate, but with their backs to the porch and buildings of the East gate that ran along into the court, and so their prospect or facing was toward the North.

V. 45. *the keepers*] Numb. 3. 27, 28. 32. 38.

*charge of the house*] Or, *ward*, or, *ordnance*: and so ver. 46.

V. 46. *the keepers of the charge of the altar*] Levit. 6. 12, 13.

*the somes of Zadok*] 1 King. 2. 35. He is mentioned, because he was the first Priest in the Temple that Salomon built, 1 King. 2. 35. and to him the Priesthood first devolved from the house of Ithamar: as ver. 27. of that Chapter.

V. 48, 49. *And he measured the porch, &c.*] The porch before the Temple was twentie cubits long, and eleven cubits broad: Now the standing of it was that the length of it stood crossing to the house, and was just as long as the house was broad: so that to passe through the porch into the house, you passed the breadth of it and not the length. Now as you go up to the front of it, it stood facing of you in this manner. In the middle of the length of it, was the doore of foure cubits broad, on either side of the doore was a gate or leaves of a gate to open when occasion was, three cubits on this side, and three cubits on that side, and on either side of these leaves were



were cloysters of five cubits long, and so was the whole length or front of the porch taken up. And at the point of these cloysters toward the entrance stood two pillars, as Jachin and Boaz in the Temple of Solomon, 1 King. 7. 21.

## C H A P. XLI.

Verf. 1. **A**fterward he brought me to the Temple ] Having described the forme and fashion of the severall courts, and of the buildings in them, he cometh now to set out the very house or Temple it self: The going up to which building or face of it was thus: Before you come to the very body of the house, there was a cloyster on either hand, six cubits broad, the breadth being to be thus conceived, that it was from the wall of the house, out Eastward into the court: the length of either cloyster, was a cubit lesse then was the breadth: for whereas they were six cubits broad, they were but five cubits long.

*The breadth of the Tabernacle* ] By the Tabernacle, is to be understood the holy place, distinct from the most holy, and this is also called the Temple, verf. 4. And so is the same place, in the fabricke made by Moses, called the tent, Exod. 20. 36. and the first Tabernacle, Heb. 9. 2. contradiistinguished from the second or most holy place, verf. 2. Now this place here spoken of, was fortie cubits long and twentie broad, and of such a proportion of measure, though not of the very same measure, was the holy place in the Tabernacle of Moses, namely, the length of it double to the breadth, it being ten yards long, and but five broad. The breadth of the Tabernacle here in hand, being twentie cubits, you are to conceive it, that the doore in the very middle of the East end, was ten cubits broad, and then from the doore cheeks, the wall to the South and North corners, was five cubits more on either side: and along these walls did the cloyster goe to those corners: and so is this verse to be understood: *he measured the posts*, or the cloysters standing upon posts six cubits broad on the one side, from the house toward the court, and six cubits broad on the other side, from the house toward the court, and they ran along the breadth of the house from the side of the doore to the corners of the house.

V. 2. *doore* ] Or, entrance.

*the length thereof fortie cubits, and the breadth twentie cubits* ] The measures of the whole Temple here, are the very same with the measures of Solomons Temple, if the cubit be but the same: for that whole fabricke was sixtie cubits long and twentie broad, and so is this: save that there was this difference, that in the Temple built by Solomon, there was but a veile of imbroidered worke, 2 Chron. 3. 14. that separated between the holy and most holy place, as it was also in the Tabernacle made by Moses, Exod. 26. 31, 32, 33. Here there was a partition of another nature and manner, as it appeareth in the verse next following.

V. 3. *Then went he inward* ] Forward beyond the holy place toward the Oracle.

*and measured the post of the doore two cubits* ] A cloyster, or an entry which was betwixt the holy and most holy, of two cubits breadth. And here the manner of partition betwixt the holy and most holy place differeth from that in Solomons.

*and the doore six cubits* ] That is, in height: for the breadth of it is set down to be seven cubits immediately after. And about this height there is discourse afterward: verf. 5. 17. 20. And here againe the partition betwixt the holy and most holy differeth from Solomons.

V. 4. *So he measured the length thereof twentie cubits, &c.* ] 1 King. 6. 20. Compare 2 Chron. 3. 8. The most holy place in Moses his Tabernacle was a perfect square every way, five yards long, and five yards broad, and five yards high: In Solomons Temple it was the like, twentie cubits every way, 1 King. 6. 20. and so is it to be supposed here though the height be not expressed.

*the breadth twentie cubits before the Temple* ] That is, the breadth of it was just equall with the breadth of the Temple, and stood streight and even before it.

V. 5. *After he measured the wall of the house six cubits* ] That is, from the ground upward: which space both in the Oracle and in the holy place was carved with Cherubims and Palme-trees, verf. 20.

*and the breadth of every side chamber* ] As 1 King. 6. 5. There were chambers built round about the house, both Temple and Oracle, for the laying up of holy things: And these chambers were three stories high, or one over another: Now for the support or foundation of these, there was a wall on the outside of the house, verf. 9. which was set as a border round about the house, so that the chambers rested not upon the wall of the house, but upon this, verf. 6. This wall and chambers were only upon the North and South sides, and at the West end, though it be said, that they were encompassing the Temple round about:

for the East end had no such thing to stand before it, but stood cleare and open, save that the cloysters tooke up about one third part or something more of the height of the front.

Now these chambers were so distributed about the building, that on either side of the house there were four ranks of them, of three stories in every rank, and two such ranks at the West end, thirtie chambers in the whole summe.

V. 6. *one over another* ] Heb. *side-chamber over side-chamber. thirtie in order* ] Or, three and thirtie times, or foot.

*have hold* ] Heb. be holden.

V. 7. *there was an enlarging and a winding about* ] Heb. it was made broader and went round. As 1 King. 6. 6. The chambers were jutted out one more then another, the second story over the first, and the third over the second: and so the highest was broadest, and therefore the breadth of the house is said to be above.

*and a winding about still upward* ] As 1 King. 6. 8. By winding staires they went out of the lowest chamber into the middle, and out of the middle into the highest. And indeed this winding was double, for it wound not only from one chamber up into another, but from one chamber into another, on the same floore there was a winding round about the house. For since two maine doores served for the generall entrance into all these chambers, one on the North side, and another on the South, and none on the West end, verf. 11. it was the artificialnesse of the building, to have a winding passage round about the whole fabricke in every story: much like the passage above staires about the royall Exchange London, save that in this there was the difference, that the chambers had partitions one from another which that passage hath not, and that there was not an encompassing cleane about the square of the Temple, as there is about that, for the East end was excepted.

V. 8. *I saw also the height of the house* ] Now he cometh to summe or speake of the house upwards, as he had done the compasse of it about, as it stood backed with these buildings: And the height of it was thus. First, from the ground, sixe great cubits, or sixe yards and an halfe upward, was the wall that was the foundation and supporter of these chambers, just the height of the doore at the East end, and of the cloisters on either side it: and of the wall of the house which he measured, verf. 5. and which was carved with Cherubims and Palme-trees, verf. 20. Then the three stories of the chambers built upon this foundation, were foure cubits, an halfe, and sixe or eight inches, or thereabout, high a piece, or foureteene great cubits divided into three equall portions: Now betwene this wall that supported the outmost sides of the chambers toward the Court, and betwene the Temple wall, there was a voyd space about five cubits broad, which was as a close cloister, on the North, South, and West parts of the Temple, as there was an open one at the East end: And this helpeth to understand verf.

9. 11. *a full reed of six great cubits* ] Chap. 40. 5.

V. 9. *The breadth of the wall which was for the side-chambers without, was five cubits* ] Not that the wall was so thick, but that it stood so much breadth from the wall of the house.

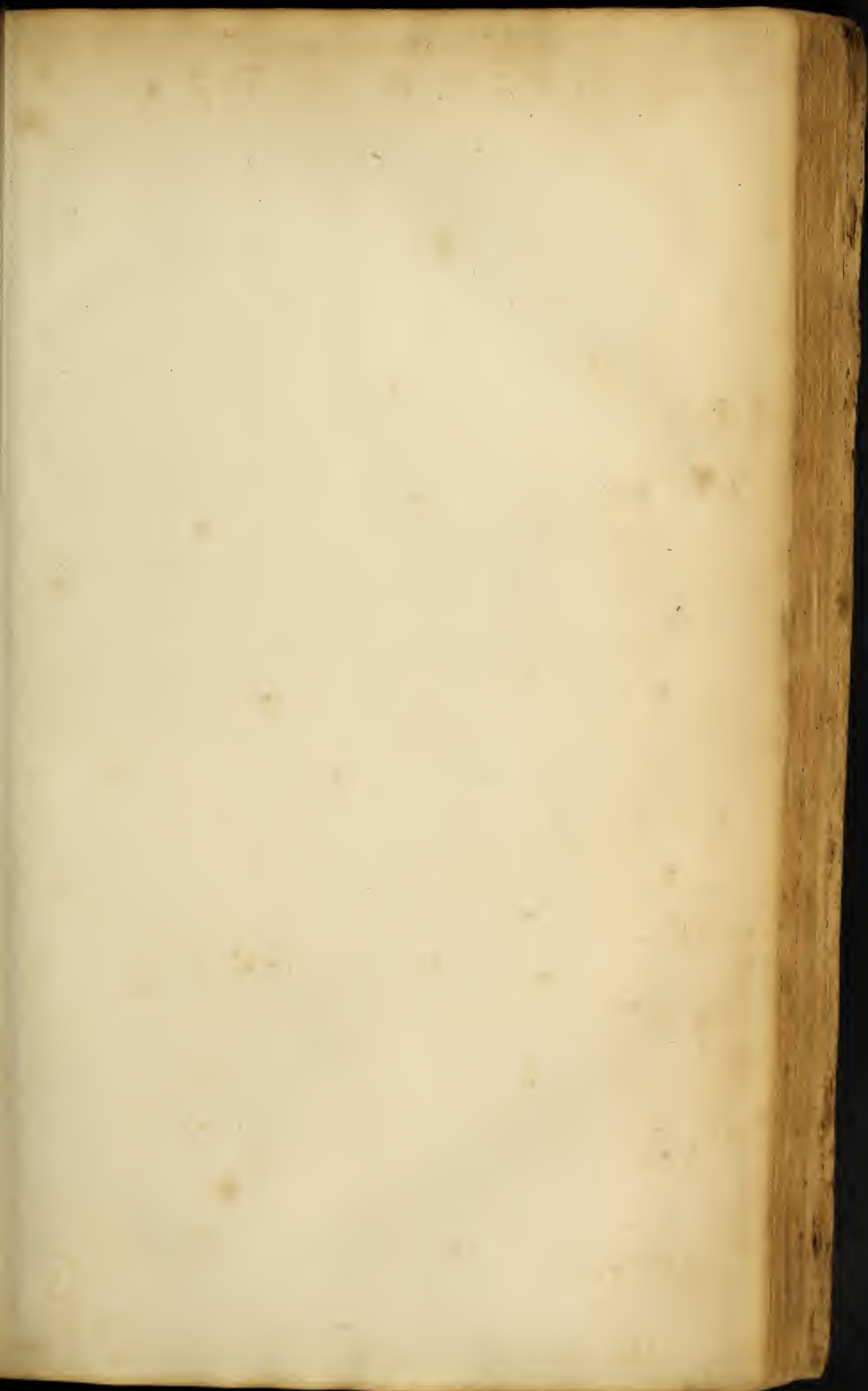
*and that which was left* ] Or the void space between, was the place of the chambers standing inward toward the house. And the doores of the side-chambers were in the place that was left: That is, there was a doore on either side of the house made through this wall, to passe into this cloister or void place, and then the winding staires began, and rose up into the first story, and so into the rest.

V. 10. *And between the chambers* ] Not these chambers that stood close to the Temple, but other chambers that stood out further in the Court, facing these at twenty cubits distance, onely there was not so much distance at the West end: Those chambers joyning to the Temple were for the laying up of the holy things; these spoken of now, were for the lodgings of the Priests.

V. 12. *Now the building that was before the separate place, at the end toward the west, &c.* ] The separate place is the space of ground that lay next without the chambers joyning to the Temple, or betwene them and the Chambers of the Priests which stood facing them at some seventene cubits distance. Now these buildings of the Priests chambers at the West end were exceeding great, being seventy cubits broad, and ninety long: A figure of the numerous and great multitudes of the people that should be of the Church in the West, of the Gentiles: and behind these buildings was a wall of five cubits thick, a type of Gods protection and defence about his people.

V. 13, 14. *So he measured the house, &c.* ] The buildings being thus platformed, he now cometh to take their measure, which he casteth into a square, though there was some difference in the posture of the buildings and face of the floore of the Close or inner Court: For first, he beginneth from the porch which stood before the house, and measureth the breadth of that eleven cubits, then sixe cubits cloister betwixt that and the











the holy place: forty cubits the length of the holy place: twenty the length of the most holy place, about a cubit the breadth of the wall that went up as a rib to carry the sides of the chambers towards the Temple, and five cubits to the further sides of the chambers toward the separate place, and the separate place it selfe at the West end about seventeene cubits, in all an hundred: these measures he measured along the walls of the building that stood joynted to the Temple. Then laid he his measure to the chambers that stood out-facing these at twentieth cubits distance on the North, and South sides, and measured just the same length from the first building that stood most East to the East point of the buildings the chambers of the Priests that stood behind the Oracle. So that would you walk about the Temple before you entred into it, take in on the right hand, or on the South side, and there was a faire walke betwixt goodly buildings or chambers of twenty cubits broad: after eighty three, or eighty foure cubits walking you might turne into another walke on the left hand, or at the West end of seventeene cubits broad: There, after you had paced thirty or two and thirty cubits, you might turne on your left hand againe, into a walke on the North side just proportionable and agreeable to that where you began on the South.

Now at the East end, betwixt the buildings of the East gate and the front of the porch of the Temple, there was an empty place of what space in breadth it is uncertaine, but most likely of the same with the separate place at the West end of seventeene cubits: but the length of it, viz. from North to South, was an hundred cubits, which were taken up thus: twenty in the breadth of the house, twenty on either side the house in the separate place, and twenty in the thicknesse of the buildings on either side of the separate place. So that this space at the East end was an hundred cubits long, and seventeene cubits broad, a plaine flat, or floore before you came to any of the buildings either of the house it selfe, or of the chambers.

V. 15. *And he measured the length of the building over against the separate place which was behind it*] The buildings which ran on the outside of the separate place North and South, did not reach cleane up to the building that stood crosse to them at the West end, but brake off just against the sides of the chambers at that end of the house, and so there was a space to passe between the North and the West buildings, and between the South and the West buildings of seventeene cubits broad. And thus the separate place at that end was just equall in length to that at the East end, of an hundred cubits long.

*galleries*] Or, *severall walkes*, or, *walks with pillars*.

V. 16. *And the doore posts*] Or the thresholds in the porch, and doore of either house.

*and narrow windowes*] Either the small windowes in the arches of the cloysters, or the windows narrow without to receive the light, and broad within to dilate and disperse it, as 1 King 6.4.

*over against the door cieled with wood*] Or, *ceiling of wood*. Or before the threshold overlaid with boards, which the Chaldee determineth boards of Cedars: this threshold seemeth to be that, that was as the halfe pace or bottome of the turning stairs that led into the chambers.

*and from the ground up to the windows*] Or, *and the ground unto the windows*. All these particulars mentioned had coverings, perthouses, or weatherboards over them to keep off the raine from the walls, and from the thresholds. The side buildings had so at their severall stories, the windowes had so over them, and so likewise under them or at their stooles, to keep the wall betwixt that and the ground unbeaten of the weather.

V. 17, 18. *To that above the doore, &c. within and without, by measure*] Heb. *measures*. That is, the wall both within and without, in either house, and in the front of the building, was drawne out into spaces or borders, to above the height of the doore of the house: and in those spaces were wrought Palmetrees and Cherubims.

*and every cherub had two faces*] Chap. 1.10.

V. 21. *The posts of the Temple were square, &c.*] Heb. *post*. Viz. The posts of the doores of the Temple were not round like pillars, as was the entrance of the Tabernacle, but square like other buildings.

*and the appearance of the one, &c.*] Both the doores and posts of the holy and most holy place, were of one fashion and appearance.

V. 22. *And the Altar of wood, &c.*] This was the Altar of incense that stood before the Oracle, made of wood, and overlaid with gold.

*and he said unto me*] Chap. 40.3.

*the table that is*] Mal. 1.7.12.

V. 23, 24. *two doores. And the doores had two leaves*] Both the holy and the most holy place was double doored, as it is common with us in our buildings, one doore of thick boards or planks, and another within of waincot or ceiling: and either of these doores in either house was double leaved: and a

wicket in those folding leaves, to go in and out by, when the great gates or doores needed not to be opened.

*the side-chambers*] Chap. 40.26.

## C H A P. XLII.

Verf. 1. *Then brought he me forth into the utter court*] This is not to be understood of the utter spacious Court described at large in Chap. 40. or the first Court that you were to come into, when you went into the Temple: but this is a Court that was on the outside of the buildings, that stood facing those buildings that joynted to the Temple, which indeed was in the inner Court properly so called; yet was it an outer Court in comparison of that which lay along between those buildings, Chap. 41.10.

*the way toward the North*] From the Temple the Angel and the Prophet marched downward along toward the East gate of the inner Court, in the spacious and stately way that lay along between the buildings, till they came to a fair & spacious crossing walk that was at the furthest end of them Eastward, and ran from North to South an hundred cubits long, and fifty broad, and so farre broad between the end of the buildings and the East gate: when they therefore came to the end or point of the buildings on the North side even into this walk they turned off upon the left hand, and went behind those buildings where was, as it were, an outer Court within the great inner Court wall.

*and he brought me into the chamber, &c.*] Chamber, for Chambers, one number being put for another, which is most usuall and common in the Hebrew Tongue. Now by these chambers he meaneth that row of buildings which stood on the North side of the house, not joyning to the house, but at twenty cubits distance from the buildings that did joyne to it. That space is called the separate place, and the Temple is called the building in the clauses next following in this verse.

*the separate place*] Chap. 41.12.

V. 2. *Before the length of an hundred cubits, &c.*] This is to be understood on the North side of these buildings Northward, and that as there was a space between them and the Temple inward, which was an hundred cubits long, and twenty broad, so was there a like space betwixt them and the North wall of the inner Court an hundred cubits long, and fifty broad: And the doore that went into the buildings, was not on their South side toward the Temple, but on the North side of them toward the Court wall.

V. 3. *Over against the twenty cubits, &c.*] Thus stood the chambers betwixt two faire open spaces: and not onely so, but also between two galleries joyning to them, on either side one: For thus are we to conceive of this row of buildings on the North side, and accordingly on the South: The buildings as they were a great length, so were they a great thicknesse: and if you went and stood at the East end of them, and looked upon them, they were of this compofure. In the middle were the chambers, and on either side a gallerie, the one into the separate place toward the Temple, on the South side of the chambers, and the other into the space betwixt the buildings and the inner Court wall, or on the North side: which space was paved.

*gallery was against gallery in three stories*] These galleries may be very fitly resembled to the rowes in Westchester that lie between the houses and the street, where they can walke drie in the greatest raine; and in some places is one row or gallerie above another: even so was it with these three stories high. Now by gallery against gallery, is not to be understood that they stood fronting, or facing one another, but one backing another, and the chambers between.

V. 4. *And before the chambers was a walk of ten cubits breadth inward*] That is, within the gallery on either side, and so the galleries took up twentieth cubits of the thicknesse of the building: and on the outside of either gallery was a way of a cubit broad, much like the flagged way before the houses in Cheap-side, or in Covent garden.

*and their doores toward the north*] Though it had been neer to the Temple or Altar, to have had the doores toward the separate place, yet was it not so fitting in regard of the reverence of the place: therefore he that would goe into those chambers must goe on the backside of these buildings, or to their North.

V. 5. *Now the upper chambers were shorter*] Heb. *cut off*, or *abridged*. For the higher gallery ever grew more large then that below it; and the reason seemeth to be, that the people at the solemn festivals when the multitudes were so great, upon these galleries might behold the sacrifices, and heare the service of the Temple: and the higher they were the better they might see, and therefore the higher galleries were made the larger for that purpose: and both the lower and the higher did straiten, or as the Hebrew phrase includeth, did cate up some thing of the chambers, for the more commodiousness to that end.

W. Chester



were higher then these ] Or, did eat of these.  
then the lower and then the middlemost ] Or, and the building  
consisted of the lower and the middlemost.

V. 6. For they were in three stories ] As the galleries were  
in three heights one above another, so were the chambers be-  
tween them, and the light that they received was through the  
galleries on either side.

But had not pillars ] Neither chambers nor galleries stood  
upon pillars, as some other buildings in the holy virge did, for  
then the galleries in the second and third story might have been  
enlarged, by jutting out towards the courts, and not have  
trenched upon the breadth of the chambers; but they were all  
built up with an even wall, only some large openings there were  
all along the galleries, for the more aire and the better sight.

V. 7. And the wall that was without, &c. ] That is, that  
stood betwixt these buildings and the outer court.

the length thereof fiftie cubits ] Both the chambers and the  
wall that stood before them were but fiftie cubits long, though  
the court or open space on either side the buildings, were an  
hundred cubits long, as vers. 8. for at either end, viz. East and  
West, the building pointed upon crosse walks, and buildings  
such a breadth and at such a distance from them, as to make  
the inner and outer court on the North and South sides of them  
to extend so long.

V. 9. And from under these chambers, &c. ] Or, from the place.  
Here is a word of a sense something doubtfull, as may be seen  
by our English text and margin, which in the one hath rendred  
it from under, in the other from the place. The sense of the verse,  
be the interpretation of the word whither it will, redounds to  
this: that below these buildings which were on the North and  
South sides of the Temple, namely, at the lower end of the  
court, were buildings much like to these which stood along by  
the East wall that parted the outer and inner court, pointing  
North and South, as these that have been spoken of already did  
East and West: And so the word from under is not to be under-  
stood perpendicularly, but as when we say a town or house  
stands under a hill, when it is at some distance below it: so was  
it here: at the lower end of the court, or at the East just over  
against the separate place, and the building on the North side  
of the Temple, were buildings just like those, at least in length,  
and manner of the front towards the inner court: and directly &  
exactly was it against the pointings out of the buildings & sepa-  
rate place on the South side. And between these two Eastern  
buildings was a space or a plain entrance just of the breadth of  
the Temple, and the buildings that joynd to it on every side.  
And here we may measure the breadth of the North and South  
chambers and galleries mentioned, vers. 3, 4. For the Text tel-  
leth us that the buildings on either side the entrance at the  
East, were just as long as those that ran on the North and South  
of the Temple, along the separate place: and withall it telleth  
us, that this length which was fiftie cubits, as vers. 8. did take  
up the breadth of the separate place which was twentie cubits,  
and of the buildings which must needs be thirtie yards, viz.  
ten a peece for the breadth of either gallery, and ten for the  
breadth of the chambers.

the entry on the east-side ] Or, he that brought me.  
as one goeth ] Or, as he came.

V. 9, 10. These two verses then may be rendred thus: And  
below these chambers, at the entrance from the East, as one  
cometh to them from the outer court; In the breadth of the  
fence of the court toward the East before the separate place and  
before the building, were chambers.

V. 11. And the way before them, &c. ] The fabrick, contrivall,  
front, way of a cubit breadth, before them were in every point  
so like those spoken of before, that they need no further illu-  
stration.

V. 12. a doore in the head of the way ] He speaketh now on-  
ly of the buildings on the South side of the Temple and of those  
other on the South side of the East gate: and relateth that just  
against the point of the way of a cubit broad that ran along un-  
der the walls of the galleries, there was a doore in the very  
front of the building at the East: There is not the like men-  
tioned of the buildings on the North side of the gate, for on  
the North side of the altar which stood before these, there was  
more to doe then on the South, and so was there not so facil ac-  
cesse to a doore if it had been made.

V. 13, 14. Then said he unto me, &c. ] After he had descri-  
bed the fabrick and fashon of the chambers, he now setteth  
down the use of them, that they were for the Priests garments,  
and eating of the holy things, &c. This he speaketh of the  
North and South chambers, but those that stood crossing them  
at the lower end of the court he mentioneth not: for there was  
some difference in their use: those on the North and South  
laid up the things of the greatest holinesse, as the Priests gar-  
ments, and some offerings, as the meat-offering, and sin-offe-  
ring, and trespass-offering for the people: but those on the East  
were for things of an inferiour sanctitie, as tithes and offerings  
of particular men.

shall eat ] Levit. 6. 16. 26.

meat-offering ] Levit. 2. 3. 10. & 6. 17.

sin-offering ] Levit. 6. 25. 29.

trespass-offering ] Levit. 7. 1.

V. 15. Now when he had made an end, &c. ] When he had  
thus measured all the particular buildings, he cometh now to  
measure the circumference of the whole holy place, or the holy  
mountaine: which lay walled in an equilaterall square, and of  
such a compasse as was spoken of before on Chap. 40. in the  
notes there. And now that the structure, fabrick and proporti-  
on of the buildings have been thus platformed, measured and  
viewed, it will not be impertinent, a little to look at the scope  
and intention of the description, or the substance shadowed un-  
der these figures.

First, therefore it is to be observed that there was never any  
Temple built of these dimensions and compofure, for the mea-  
sure of the circumference of the bounding wall or that which  
separateth betwixt the holy and profane utterly denieth it, being  
a measure that exceedeth, or at least equalleth the full compasse  
of all Jerusalem, Temple, and all, as was said before, yea though  
the cubit be understood of the shortest size; And so the porti-  
on of the Levites allotted to them, as the virge of the Temple,  
amounteth to a space bigger then all the land of Canaan. Chap.  
48. These things therefore are spiritually to be understood:  
and howsoever the description of this house and land were a  
prophetick assurance of the peoples returne out of Babylon  
(where Ezekiel wrote these things) yet doe they chiefly aime at  
Christ, and his coming among them after their return, and ga-  
thering the numerous congregation of the Gentiles, and fram-  
ing the spacious Temple and Citie of the Christian Church  
under the Gospel. And therefore this can no way countenance  
a temporall kingdome of the Messias yet to come, as the Jews  
imagine, nor a new Temple or Citie to be built: since that the  
Temple here described is bigger then the Citie, and the holy  
ground of the Temple bigger then all Canaan.

Secondly, it is observable that as Ezekiel measureth the  
Temple and the Citie here, so doth John a new Temple also,  
Revel. 11. 1, 2. and a new Jerusalem, Revel. 21. Now though  
these three agreed in this, that they all aimed at the spirituall  
Temple and Citie, the Church under the Gospel: yet in this  
they differed, that they had respect to different times: and  
aimed at times and seasons in succession one after another. This  
platforme and description of Ezekiel, relateth to the Church  
under the Gospel, betwixt their returne out of captivitie, and  
the destruction of Jerusalem, when the Gentiles first came in,  
and they and the Jewes made one people. That in Revel. 21.  
pointeth at the new Jerusalem which should be after the old one  
was destroyed, the Church under the Gospel, after the reje-  
ction of the Jewes, and destruction of their Citie, which hath  
now taken up about one thousand five hundred and seventie  
yeares: and therefore that Jerusalem is farre larger then this in  
Ezekiel, that being described to be sixe thousand miles about.  
In that there is no Temple mentioned, nay there was no Temple  
at all as the Text expressly, Revel. 21. 22. uttereth: for where  
there is mention of a Temple, there is something to doe with  
Jewes; but the Church of this space that we are speaking of  
consisteth onely of Gentiles, the Jewes being all the while under  
obduration. Now the eleventh of the Revelation speaketh of  
a Temple measured as the case is here, for as this place speak-  
eth of the Church of the Jewes when the Gentiles were called  
in and joynd to them at Christs first coming, so that place  
speaketh of the Church of the Jewes, when they shall be called  
in and joynd to the Church of the Gentiles, which is yet to be  
before Christs second coming. And it is observable that in  
both these places there is no mention of a Court for the Gen-  
tiles, as there was in the materiall Temple indeed, but all Je-  
rusalem must be supposed for that. For Ezekiel mentioneth  
but two Courts properly so called, though the inner Court in-  
deed was subdivided. And these two Courts were, the Court  
of the Priests, and the Court of the people; but for the Gen-  
tiles there is no Court at all, bounded or immured for them,  
because of the boundlesse dilating of the Gospel: and so Revel.  
11. there is onely one Court mentioned, the Court of the  
Priests, or that where the Altar stood; but the outer Court is  
not measured, but cast out without any bounds, because it is  
given to the Gentiles to tread in the worship of God, and to  
come into with the Jewes: for when they shall be called, the  
Gentiles and they shall joyne together to serve the Lord, and to  
tread his Court.

\* It is not *καταπαύσονται*, to tread under foot in scorn and de-  
spite: but *παύσονται*, to tread as we doe the Churches when we  
goe to serve the Lord, as Isa. 1. 12.

## CHAP. XLIII.

Verf. 1. **A**fterward he brought me to the gate, &c. ] The An-  
gel of the Covenant in the appearance of a man, Chap.







43.7. By the Carcasses of their Kings  
— dead Bodies — Tindal.  
— in ruinis regum suorum 3 vulgar  
v. g. ruinas regum —  
Sept. read ПОВОГ  
I am apt to think the 30th of January  
Fast is taken in as Defiling and to  
be put away. Octob: 17. 1724. Scripsi.



Chap. 40. 3. having shewed to the Prophet that magnificent Temple, whereby the spirituall Church is prefigured, and having described it and the buildings thereof in the precedent Chapters, the proportion and measures whereof in all the parts was hard to find out and expresse, (as that which is spoken of them sheweth, and the rest remaining shall not be stood on so exactly) he cometh in these two next Chapters, the fourth third, and fourth fourth, to set out the sacred Ministry and worship therein: And the Prophet is brought from the West side where he ended the measuring of the circumference of all the holy place, Chap. 42. 19. to the place where he began, vers. 15. of Chap. 42. and Chap. 40. 6. which gate by a direct line looked toward the Temple. See Chap. 44. 2, 3.

V. 2. *The glory of the God of Israel came from the way of the East* ] In Chap. 11. 23. the glory of the Lord departeth from the citie because of the profaneness of it, and from the Temple because of the profanation of it, and stood upon Mount Olivet East of the Citie: and now that the Lord hath plat-formed to himselfe a new Citie and Temple, his glory returneth to it againe.

and his voice was like a noise of many waters ] Chap. 1. 24. Rev. 1. 15. & 14. 2. & 19. 1. 6.

V. 3. *according to the appearance of the vision which I saw* ] Chap. 1. 4. & 8. 4.

when I came to destroy the citie ] Or, when I came to prophesie that the citie should be destroyed. See Chap. 9. 2, 5. That is, when I came to declare that it should be destroyed: Chap. 9. So, *Me he restored to mine office, but him he hanged*, Gen. 41. 13. That is, he foretold this destinie of me and him. So Levit. 13. The Priest shall make the leper cleane, or make him uncleane, in the Hebrew: that is, shall pronounce him so, as our English hath well rendred it: warranted so to be from Levit. 14. 57.

V. 6. *And I heard him speaking to me out of the house* ] As God to Moses out of the Tabernacle, Levit. 1. 1.

V. 7. *shall the house of Israel no more defile by their whoredome* ] That is, by their spirituall fornications of Idolatry: and this prophetic was fulfilled in them to the very letter: For after their returne out of the captivie of Babylon even to this day, they have forsaken their Idols, and though they worship not the true God as they should, yet doe they not worship false gods at all: And thus are they crosse and contrary in their impieties, and yet impious still: Before their captivie they were all for Idols, and nothing for the true God at all, and since that captivie they are not for Idols at all, and yet not for the true God neither. This their forsaking of Idols, Hosea telleth of, Hos. 3. 4.

Nor by the carcases of their kings ] So also vers. 9. *Let them put the carcases of their kings farre from me*. Nor for that they defiled themselves by touching their dead bodies: but for that they were grown into the Idolatry of the Heathen, to deifie their dead kings, and to reserve their corpses for adoration: as Psal. 106. 28. *They ate the sacrifices of the dead*.

V. 8. *In their setting of their threshold by my thresholds* ] That is, in adding their traditions to my precepts, Isa. 29. 13. and the wall between me and them &c. ] Or, for there was but a wall between me and them. This wickednesse was as a wall of separation between me and them, Isa. 59. 2. which hath caused me to consume them by bringing on them the judgements threatned by the Law, Levit. 26. and Deut. 2. 8. Or for setting their Idols and performing their service in my Temple, in places and Chappels neer to the place set apart to my service: therefore have I consumed, Hebr. *eatn them in my anger*. See Chap. 8. 3. & 23. 39. & 44. 7. 2 King. 16. 14. & 21. 7. Jerem. 11. 15.

V. 9. *Now let them put away, &c.* ] That is, all the true elect, and especially the Jews converted under the Messiah, shall cast off idolatry and serve God in all puritie: which future time is expressed by *Now*, which in a sort was present to the Prophet, namely, by vision or revelation from God.

V. 10. *Shew the house to the house of Israel, that they may be ashamed* - V. 11. *if they be ashamed, shew them the form of the house* ] The house being an embleme and resemblance of the Church of the Gentiles under the Gospel, might shame the Jews to looke upon it, by considering that they had become so abominable, that the Lord had refused them for his Church, and had chosen the Heathen: but if they should be ashamed with an holy shame, and sorrow with an holy sorrow, that they had been thus offensive, then acquaint them with the forme, Laws and Ordinances of the house, for they also shall have their interest in it, as it fell out and was with the many thousand Jews converted in the time of our Saviour and his Apostles, and as it shall be with them at their conversion neere the end of the world.

pattern ] Or, *summe or number*.

V. 11. *And all the formes thereof* ] These words are repeated, and is as much, as *And all the formes thereof*: shew them, shew them the formes both of the courts and house: and of the house both within and without.

V. 12. *the whole limite thereof, &c.* ] As it is measured and bounded, Chap. 42. 16, 17, 18, 19.

V. 13. *And these are the measures of the Altar* ] The compasse of the Altar was fortie eight cubits round about, viz. twelve cubits upon each side of the square, vers. 15. and this was thirtie two cubits short of the compasse of the Altar made by Solomon, 2 Chron. 4. 1. The height of it also was different from the height of his, for that was ten cubits, and this was but fixe. The fabricke of it was thus: Two cubits from the bottom of it, or from the ground was a ledge or a settle of a cubit broad without it round about: this was for them that served at the Altar to stand upon, and to goe upon round about the Altar, to rake up the ashes that were within the Altar: And therefore this Altar was not close boarded up upon the sides every where, as the Altar made by Moses was, which was moveable and of small dimensions; but this was boarded up only those two cubits that were betwixt this settle and the ground to keep the ashes together, but above this settle it was open at certaine places, that they might goe in and get the ashes out.

Four cubits above this ledge, was another of the same breadth round about the altar likewise, upon which the Priests might stand, for the disposing and ordering of the sacrifices. And these benches being a cubit broad, it caused that their compasse increased two cubits above the compasse of the altar it selfe in every side of the square. And that the standing of the Priests might be firme upon these benches, there was a ledge of halfe a cubit broad fixed upon the outward edge of them, that the Priests might not slip off into the Court, and a ledge which the Text calleth *A bosome* fixed upon their inner edge, that the Priests might not slip into the hollow of the Altar. And from thence upward were the hornes at every corner.

even the bottome shall be a cubit ] Hebr. *The bosome*. Meaning that ledge that went betwixt the higher bench and the Altar.

And the breadth a cubit ] Of the bench it selfe.

And the border thereof by the edge thereof a span ] A border carved, a span breadth upon the edge of that bosome or ledge that rose betwixt the bench and the Altar.

V. 15. *So the Altar shall be foure cubits* ] From the lower to the upper bench: this is properly called the Altar; because that space between the lower bench, was the place of ashes.

In the Hebrew this verse is literally thus: *And the mount of God foure cubits, and from the lion of God and upward four hornes* where the body of the Altar betwixt the two benches is called the mount of God, as if God dwelled upon the Altar in a singular manner as on a little mountaine in the greater mount of the sanctuary. And the grate whereon the sacrifices were laid, is called the lion of God, because it devoured so much flesh, and so many beasts in sacrifice.

V. 17. *And his staires shall looke toward the East* ] Steps are forbidden to be made to an Altar, Exod. 20. 26. but this was to an Altar that was built occasionally, as Gideons, Judg. 6. 24. Elijahs, 1 King. 18. 32, &c. However the Lord is of power to dispense with, and at libertie to vary from his own commands: especially, in matters of this nature and qualitie. The staires of this Altar were Eastward, so that as the Priests mounted them their faces were toward the Temple: and when they were risen to the higher bench, they walked on the North and South side of the Altar, and so many of them might stand there and order the sacrifices together.

V. 18. *These are the ordinances of the Altar* ] In the description of the fabricke, and of the ordinances of this new Temple and Jerusalem, two things are very observable. First, that the Temple and Citie described, are such as never were nor could be materially among the Jews: For the Temple described is bigger then all the materiall Jerusalem, and the Jerusalem described is farre bigger then all the earthly land of Canaan. Secondly, that the ordinances of this new Citie and Temple are such as were ordinarily and commonly observed among the Jews. And the reason of this difference is, because that though in all this description the chiefe intention is, to set forth the glory and extent of the Church under the Gospel among the Gentiles, and therefore he setteth forth a Jerusalem farre larger then all the land of the Jews; yet because the Jews being now in captivie with the Prophet, were to returne to the earthly Jerusalem, and many of them there to be converted, and to be made members of the new and heavenly; therefore he speaketh of; and alludeth to some rites and ceremonies usuall among that people, that he might shew that these glorious things here specified, belong to the Jews called, as well as to the Gentiles. Therefore it will not be needfull, to prosecute the Text hence forward with explanation in every particular, seeing very many of the very same things here mentioned have fallen under observation before, as the rites of sacrificing, the charge of the Priests, the qualifications of those that draw neer unto the sanctuary: And seeing that all these things are but to shew puritie, holinesse, and sinceritie in the worship of God under the Gospel: But we will only take up some things of the greatest difficultie, and yet of the clearest evidence, that all



## Annotations on the Book of the Prophet Ezekiel.

## Chap. xliij.

these things are to be understood in a spirituall and mysticall sense, and not of an earthly or materiall Citie, Temple, and Ordinances. As,

First, In the measures of the portion of the land for the sanctuary, Chap. 45. The length of this holy portion must be five and twentie thousand reeds and ten thousand reeds in breadth. It is true indeed that the word reeds is not expressed in the Originall, yet the second verse of that Chapter being compared with Chap. 42. vers. 16, 17, 18, 19. make it most cleare and evident that it is so meant and to be understood. Now if we cast these measures into an unequall square as the Text hath done, and summe them up into miles as neere as we can, we shall finde that portion for the sanctuary will amount to a peece of land of 97. miles and an halfe long, and 39. miles broad: which amounteth to, if it do not exceed the proportion of the whole land of Canaan: Besides which is the possession of the Citie in verse 6. of five thousand reeds, or 19 miles and an halfe broad, and 97 miles and an halfe long: besides the portion allotted to the Prince over and above these.

Secondly, In the vision of the waters flowing from under the threshold of the house, Chap. 47. and then of the trees growing upon the brinke of those waters: of the large dimensions, borders and buildings of the Countrey and the Citie; All being figures of good things to come under Christ, and the times of the Gospel: and not at all promising or presaging any coroll pompous or earthly kingdome, citie or condition yet to come when the Jews shall be called; but declaring the spirituall happinesse, that both Jew and Gentile shall enjoy in the embracing of the Gospel, and living in the new Jerusalem the Christian Church: And the very same glorious things, in the very like borrowed and allusive expressions hath John set forth in the Revelation. Chap. 21. 22.

It hath been a very long continued error of the Jews; and divers Christians have joyned with them in it, that at their calling, which is yet to come, they shall be all brought home to the land of Canaan, and there shall have an earthly Jerusalem, and a materiall Temple built of more glory and beautie then in the time of Solomon, and that they shall enjoy a pompous State, and sumptuous Kingdome, and Messias to appeare in the

midst of them, and afford them earthly peace and prosperitie without any disturbance, change or interposition: And for the ground-woke of this opinion, this description of Ezekiel is mainly alleadged by the Jews; and that of the Revelation is stood much on by Christians.

Whereas, First, the earth was cursed for the fall of Adam, Gen. 3. 17. and that land of Canaan cursed again for the transgression of the inhabitants. And it is most improper to looke for the Kingdome of Christ, of this world, or on this earth which the Lord hath cursed.

Secondly, The Jews shall be called in the places where they shall be scattered among the Gentiles: For they must have their vineyards from among the wildernesses of the Heathen, Hosea 2. 15. and the Heathens must be their Instructors for their conversion, Hosea 2. 1. And as it was with the converted Jews among the Heathen in the time of the Apostles, that they never left the places of their residence, where they were called, to goe to live in Judea, after their conversion; so shall it be with these.

Thirdly, Of those prophecies therefore that speake of their being gathered together, making one head, and going out of the lands where they be; see notes on Hosea 1. 11. &c. and if they be applyed to the calling of the Jews, as they are now scattered and expected to come unto the faith; they are to be understood of their uniting in faith, and not in place, and their change of condition, and not of abode or residence.

Fourthly, The eleventh Chapter of the Revelation, which is a prophetic of their calling, and a description of their estate and condition being called; sheweth, that their calling shall be in the times, and their profession of the faith, shall be under the persecution of Antichrist; and so shall have but little tranquillitie or happinesse in regard of outward things.

Fifthly, As the Jerusalem described by Ezekiel, is bigger in compasse then all the land of Canaan, as is noted before; so is the Jerusalem described in the Revelation; being at the least 1500 miles about, if not so much upon every side of the square of it, Revel. 21. 16. and therefore of necessitie must be mystically understood for the Church, and not for any particular Citie.

Decemb. 7. 1717. iterum L.



Ezek. 44. 7. — It is ye worshipping  
Law of G. that none w<sup>ch</sup> is hypocritish in  
mind, and withall professeth the same, by  
ye not receiving of the holy Sacramt of  
Baptisme; Should be admitted to the  
Ch of GOD. Cartwright's Second Reply,  
p. 162.



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# ANNOTATIONS ON THE BOOK OF THE PROPHET DANIEL.

## THE ARGUMENT.

**T**HE book of Daniel is partly Historicall, and partly Propheticall. In the History of things done we have singular monuments of the rare pietie of Daniel, and his three Companions of the same Nation, about the same age, and in the same condition: who all in their youth were carried captives to Babylon, in the first captivitie (which was in the fourth yeare of Iehoiakim King of Iudah:) where, at the first Daniel and his fellows, being instructed and trained up in learning for three yeares together, without intermission, were afterwards for their skill and dexteritie advanced to honourable employments in that Empire. God so took them into his particular care and charge, that their humane instructions and learning became usefull to them, being made subordinate, and subserving to divine gifts and graces, which he further bestowed on them. For they had the spirit of sanctification, zeale for Gods glory, firm faith, and invincible, though tryed by fiery afflictions, and cruell decrees, inflicted on Daniels three Companions in their youth, and upon Daniel himself in his old age. Moreover, Daniel had the gift of Prophecie. The dreame which the King had forgotten, and which none of his Wisemen could tell him; Daniel recalls to memory, and giveth the true interpretation thereof. Whereupon being promoted to high dignitie, he prefers his faithfull companions; Providence so ordering affaires, that the Church in her sufferings and captivitie in Babylon, should not want noble Patrons, for their comfort, countenance, and maintenance. He was skilfull to reade unknown writings, and so singular for wisdom, that by a common Proverb he was set as a pattern thereof in Babylon, where Ezekiel also then prophesied, who taunts the King of Tyrus, (who thought himself so wise above others) with a nipping mock, saying, Ezek. 28. 3. Behold, thou art wiser then Daniel. In the Propheticall part of this booke, Daniels wisdom doth clearly shine forth, in shewing when the mystery of mans redemption should be wrought, and ceremonies, and legall sacrifices should cease, and be abolished, to give way to the service of God in spirit and truth; namely, when Messiah was slaine. Now to worke sure confidence in the expectation of this singular good; Daniel hath incomparable visions concerning the foure great Monarchies of the world, untill the coming of Christs kingdome, which was to be erected upon the ruine of the former foure, and to rule afterwards to the worlds end: by which visions the Prophet sheweth, that the Iewish Church must be in a suffering condition, especially under the feet of the Image, the divided kingdome of the Greeks, into North and South, Syria and Egypt, under the Seleucidae and Lagidae, successors to Alexander the Great, who exercised many outrages against the Jews: but above all before him Antiochus Epiphanes was the most cruell, subtil, and pestilent persecutor that ever the Iewish Church had. He hated pietie, and was voyd of humanitie, being maliciously set against Iudahs religion, chiefly aiming to root out the worship of the true God, and to blot every impression and motion of pietie out of mens hearts. Against those former enemies, and this last, but worst of all; Daniel comforts and quickeneth the languishing Saints, by foretelling the singular history of things to be done in the Church, even till the coming of Christ the Messiah, and not onely by predictions, and pramonitions would he make those heavy afflictions, which were to come, more tolerable: but also he tels thatime precisely when Messiah, by his death, should purchase for his Church spirituall deliverance, and set up his spirituall and everlasting kingdome: foretelling likewise that Christs kingdome should be exercised in the iust punishing of the Iewish nation, for denying the holy One of Israel, and betraying the Lord of life to be killed by the Romane power, and in causing salvation, and eternall happinesse to all, both Jews and Gentiles, which were of the election of grace. Wherefore Daniels booke containeth the history of six hundred yeares, beginning with Babels first, and reaching thence to Ieruselems fall by the Romanes. Seventie yeares Babels captivitie lasted: Thence seven seventies to the death of the Messiah: Thence fortie, to the destruction of Ierusalem by the abomination of desolation, or abominable army of Romane infidels, working (by the iust indgement of God) the desolation of the Jews, Citie, and Countrey. These three sums; First, seventie in Babylon: Secondly, seven seventies, that is, foure hundred and ninetie till Christ his death: Lastly, fortie thence to Ieruselems destruction, make up six hundred yeares, the whole time and limits of Daniels booke.

## CHAP. I.

Verf. 1. **T**HE beginning and end of the seventy yeers captivitie, is from Nebuchadnezzars first, unto the first of Darius: and Daniel was in Babylon the whole time, as is plain in this Chapter verf. 1. and 21: Jeremy in the first of Nebuchadnezzar telleth, that nations shall serve the king of Babylon seventy yeers, Jer. 25. 11. So the account must be from Babels first. See 2 Chron. 36. 21.

third yer of the reign of Iehoiakim king of Iudah] This third year ended and the fourth begun was Nebuchadnezzars first, Jer. 25. 1. See 2 King. 24. 1. Now left the desolation of Ierusalem, spoken of Jer. 25. 11. should make the unacquainted stagger, we must know that the land paid her sabbaths, Levit. 26. 34. and rested 70. yeers, 2 Chron. 36. 21. from the first cap-

tivitie to the end of Babels reign: for in most exact truth, the desolation and rest was in part from the first battering of Ierusalem, and carriage of any from the countrey.

came Nebuchadnezzar king of Babylon] 2 King. 24. 1. 2 Chron. 36. 6.

V. 2. Shinar] Read Gen. 10. 10. and 11. 2. which was a plain by Babylon where was the Temple of their great God, and is here taken for Babylon.

the house of his god] The idol Bell. See Isa. 46. 1.

V. 3. the master of his eunuchs] He calleth them eunuchs whom the king nourished and brought up to be rulers of other countreys afterwards.

and of the kings seed] Isaiah told of this, Chap. 39. 7. The kings purpose was to keep them as hostages, and that he might shew himself victorious, and also by their good intreatie, and learning his religion, they might favour rather him then the Jews, and so be able to serve him as Pages of honour, and so from time to time to be advanced to offices in the court, or go-

V V V V

vernours



vernours in their land : Moreover, by this means the Jews might be better kept in subjection, fearing otherwise to procure hurt to these noble men.

V. 4. *but wel-favoured* ] The king required three things, that they should be of noble birth, witty and capable of learning, and of a strong and comely nature, that they might do him the better service : this he did for his own commoditie, therefore it is not to praise his liberalitie : yet in this he is worthy of praise, that he esteemed learning, and knew that it was a necessary mean to govern by.

*teach the learning and the tongue of the Chaldeans* ] That they might forget their own religion and countrey fashions, to serve him the better to his purpose : yet it is not to be thought that Daniel did learn any knowledge that was not godly : in all points he refused the abuse of things and superstition; inasmuch that he would not eat the meat which the king appointed him, but was content to learn the knowledge of naturall things.

V. 5. *daily provision of the kings meat* ] That they might be drawn to eat meats forbidden in the law.

*the wine which he drank* ] Heb. *the wine of his drink*.

*three yeers* ] To the intent that in this time they might learn both the manner of the Chaldeans, and also their tongue.

*before the king* ] As well to serve at the table, as in other offices.

V. 7. *gave names* ] By the commandement of the king, Dan. 5. 12. to shew his absolute power as over slaves, and to honour his idols of Chaldea, the principall whereof were Bell or Belt, Shac, Rach, Nego : and lastly, to cancell in them the memory of their birth, countrey, and religion, and the knowledge of the true God, whose name they bore. El, and Jah : for the Jews usually gave their children names which might put them in minde of some point of religion : therefore this was a great temptation, and a sign of servitude, which they were not able to resist.

*Belteshazzar* ] That is, Bel keepeth treasure : but see Chap. 10. 1. how he altereth it, by displacing a letter, making the name to signifie : He braist out a fire upon the enemy : even the Chaldean.

V. 8. *Daniel* ] Being followed herein by his three companions, as appears.

*defile himself with the portion of the kings meat* ] A practise of Levit. 11. Not that he thought any religion to be in the meat or drink, (for afterward he did eat) but because the king should not entise him by this sweet poyson to forget his religion and accustomed sobriety, and that in his meat and drink he might daily remember of what people he was : and Daniel bringeth this in, to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

V. 9. *favour* ] The effect of Solomons prayer, 1 King. 8. 50. God made the prince of the Eunuches to shew him favour and mercy, by granting him what he required. See Gen. 39. 21. Psal. 106. 46. Prov. 16. 7.

V. 10. *I fear my lord the king* ] He supposed that they did this for their religion, which was contrary to the Babylonians : and therefore herein he represented them which are of no religion : for neither would he condemn theirs, nor maintain his own.

*worse* ] Heb. *sadder*.

*your sort* ] Or, *term, or continuance*.

V. 11. *Melzar* ] Or, *the steward*. It seemeth it may be some name of office, as governour of the Pages.

V. 12. *ten dayes* ] Meaning that within this space he might have the triall, and that no man should be able to discern it : and this he spake being moved by the Spirit of God.

*pulse* ] Heb. *of pulse*. Not that it was a thing abominable to eat daintie meats & to drink wine, as before and after they did, but if they should have been thereby won to the king, and have refused their own religion, that meat and drink had been accursed.

*to eat* ] Heb. *that we may eat, &c.*

V. 15. *their countenances appeared fairer* ] His bare feeding, and that also of Moses, when he fled from the court of Egypt, declareth that we must live in such sobriety as God doth call us unto, seeing he will make it more profitable unto us, then all dainties; for his blessing only sufficeth.

V. 17. *in all learning and wisdom* ] Meaning in the liberall Sciences, and naturall knowledge, and not in the magicall arts, which are forbidden, Deut. 18. 10, 11.

*Daniel had understanding* ] Or, *he made Daniel understand*.

*visions and dreams* ] So that he only was a Prophet, and none of the others : for by dreams and visions God appeared to his Prophets, Numb. 12. 6. 2 Chron. 26. 5. Dan. 10. 1. therein his book excelleth, declaring the coming up, idolatry, chastisement, and fall of the Babylonians, Medes and Persians, Greeks, whole and parted : and how Christ defendeth the holy Jews untill the redemption.

V. 18. *the end of the dayes* ] Of the three yeers above men-

tioned, vers. the 5. in the yeer of the world, 3407.

V. 20. *wisdom and understanding* ] Heb. *wisdom of understanding*.

V. 21. *the first yeer of king Cyrus* ] That is, he was esteemed in Babylon as a Prophet, in dignitie and honour, as long as the Empire of Babylon stood (and afterward also, Chap. 6. 28. & 10. 1.) Then the seventie of captivitie ended, and the seven seventies are told for redemption out of Satans captivitie : by our Lords death, erecting a kingdome over all the earth.

## C H A P. II.

Verf. 1. **A**ND in the second yeer of the reign of Nebuchadnezzar ] Heb. *And in the second yeer, in the reign of Nebuchadnezzar*. That is, two yeers after that these young Jews had been brought up in the court, the space of three yeers, Dan. 1. 5. So that this second yeer is not to be taken from the kings reign, (which fell out in his fift) but from Daniels coronation, as it were, with wisdom this dream following was expounded : as Joseph in the second yeer after skill in dreams expoundeth Pharaohs : (compare Gen. 40. 23. with 41. 1.) so God disposeth these times alike, the inchanters alike, guideth and advanceth Joseph and Daniel alike.

*Nebuchadnezzar dreamed dreams* ] Not that he had many dreams, but that many matters were contained in this dream, and because in that one image which he saw there were divers metals, which were types and representations of divers Monarchies, one succeeding another.

*was troubled* ] Because it was so rare and strange a dream. See Gen. 40. 6.

V. 2. *Chaldeans* ] Or, *diviners*. So that this nation of all others was given to such like Arts and Studies : and all these Astrologers and Sorcerers called themselves by this name of honour, as though all wisdom and knowledge of the countrey dependeth upon them, and that all other countreys were voyd of the same.

V. 4. *Syriack* ] While the visions are generall, and cause the Jews no danger, so farre Daniel writeth in the Syriack tongue, generall over the East, all hence to the 8. Chapter. But when the oppressours are named, and the Jews are plainly described the people whom God defendeth ; then the 8. Chapter, and all after, he writeth in Hebrew : and hath a commandment to keep close the plain exposition, in Chap. 12. 4.

*O king* ] Chap. 3. 9. A speech of affection and of honour naturall and civil, used also by the people of God, 1 King. 1. 31. Neh. 2. 3. Dan. 3. 9. & 5. 10. & 6. 6. 21.

V. 5. *ye shall be* ] This is a just reward of their arrogancy (which vaunted of themselves that they had the knowledge of all things) that they should be proved fools, and that to their perpetuall shame and confusion.

*cut in pieces* ] Chap. 3. 29. Chald. *made pieces*.

*and your houses shall be made a dunghill* ] Ezra 6. 11.

V. 6. *rewards* ] Or, *fee*, chap. 5. 17. The word properly signifieth a very great reward, such as prodigals, who make no account of their wealth, use to give.

V. 7. *Let the king tell his servants the dream* ] Herein appeareth their ignorance, that notwithstanding their brags, yet were they not able to tell the dream, except he entered them into the matter, and therefore they would pretend knowledge where was but meere ignorance, and so as deluders of the people, they were worthy to die.

V. 8. *would gain the time* ] Chald. *buy*. Men in danger will give any thing to gain time, for their own advantage, or to escape from giving account.

V. 9. *one decree for you* ] That is, my sentence shall stand firm and be brought to effect, Est. 4. 11.

*for ye have prepared lying and corrupt words to speak before me* ] I know that you, because ye cannot tell me my dream, have prepared your selves to give me a false interpretation, accommodated to the present time, and pleasing in the event : therefore if ye can know the future, which will never be, much more should ye know that which is past.

V. 11. *a rare thing* ] Chald. *precious*. For precious things are rare.

*whose dwelling is not with flesh* ] That have no conversation nor ordinary communication with men, whose souls lodge in bodies, and are tyed to senses ; hence it comes to passe that that divine light they receive is very small, and also wholly depends on the good pleasure of God.

V. 13. *And the decree went forth* ] The king pronounced it, and he caused it to be proclaimed.

*the wise men should be slain* ] Those that were there present : or else, all the wise men were to be slain.

V. 14. *answered with counsell* ] Chald. *returned*. or, *restored counsell and wisdom*. To wit, why the decree for killing all the sages should be stayed.

*captain of the kings guard* ] Or, *chief marshall*. Chald. *chief of the executioners, or slaughter-men*. As Gen. 37. 36.

V. 16. *give*







v. 45. Quid est mons unde præcipus  
est lapis sine manibus? Regnum  
Iudaorum. — Regnabat Satur-  
nus in multis hominibus; Ubi est Reg-  
num ejus? — Regnum Veneris  
quale erat Carthagini; Ubi nunc est  
Regnum Cœleste. Sine manibus  
Per manus, Opus humanum significa-  
tur. Maritalis amplexus non fuit,  
Factus tamen fuit. Augustin.  
Plal. 98. col. 1109, 1110. Mons! Hæc  
est Ecclesia Catholica, cui vos com-  
municare gaudete. ibid.

If the Aborigines of Columbina  
be not here very much inter-  
red; I am very much mistaken.  
vide Aug. in Idan. col. 86, 87.  
Scripti Junij, G. 1698.



V. 16. *give him time*] Not to study, or meditate by discourse of reason, or by help of books or rules of art, nor to deliberate: but to call upon God with fervour and perseverance.

V. 18. *of the God*] Chald. *from before God*.

*that Daniel*] Or, *that they should not destroy Daniel, &c.*

V. 20. *Blessed be the name of God for ever and ever*] Psal. 113. 2. & 115. 18.

*and might are his*] Strength of minde and spirit to oppose the cruel decree of the king was a gift of God.

V. 21. *he changeth the times*] This seemeth to have special regard to the revolutions of States and Empires, and to the mutations of the affaires of the world, which was the subject of the kings dream.

*he removeth kings*] Job 12. 18.

*he giveth wisdom*] This hath reference to the gift given to Daniel.

V. 22. *He revealeth the deep and secret things*] Job 12. 22.

*and the light dwelleth with him*] He sheweth that man hath neither wisdom nor knowledge, but very dark blindness and ignorance, of himself: for it cometh only of God, that man understandeth any thing.

V. 23. *O thou God of my fathers*] To whom thou madest thy promise, and who lived in thy fear: whereby he excludeth all other Gods.

*wisdom and might*] Valour and greatness of minde in actions, and wisdom in counsell, and in understanding of affaires, and skill to interpret the dream.

*desired of thee*] That is, he and his companions, vers. 18. See the benefit of conjoynd prayers, and the modesty of Gods servants, who attribute the good things they receive from God to other mens prayers as well as to their own.

V. 24. *the wise men of Babylon*] See the mercy of Gods servants, Daniel sues to save the life of the wise men, not that he favoured their wicked profession, but in that he had a respect to equitie, because the king proceeded according to his wicked affection, & not considering if their science were lawfull or no.

V. 25. *I have found*] Chald. *that I have found*.

*captives of Judah*] Chald. *children of the captivity of Judah*.

V. 27. *cannot the wise-men*] Daniel first sheweth the insufficiency of the wise-men, before he sheweth Gods power.

V. 28. *But there is a God in heaven that revealeth*] He sheweth, that man by reason and art is not able to attain to Gods secrets, but the understanding only thereof must come of God. Whereby he smiteth the king with a certain fear and reverence of God, that he might be the more apt to receive the high mysteries that should be revealed.

*maketh known*] Chald. *hath made known*.

*the latter dayes*] Or, *in the end of dayes*. That is, in time to come, even to the Messiah, as is declared Vers. 29. & 45. Heb. 1. 1. So Gen. 49. 1. Jer. 23. 20. Ezek. 38. 8.

V. 29. *came into*] Chald. *came up*. They mounted higher then they should: for what had he to do to see what would be in after-times? and yet God sometimes satisfieth the curious desires of great men for the good of his Church.

V. 30. *but for their sakes*] Or, *but that the secret might be made known to the king*. Meaning, for the Jews sake and all the Church of God, to whose prayers was granted the revelation both of the dream and the interpretation. Or simply, that it might be made known.

*the thoughts of thy heart*] That is, that thou maist know what shall come to passe in future time, to the Church of God.

V. 31. *swelt*] Chald. *was seeing*.

*a great image*] In holy Daniels eyes they are foure beasts, Chap. 7. which to profane mens capacite God sheweth as goodly powers.

V. 32. *This images head*] Chap. 7. 3. Babel alone seventie years, not Athur.

*his breast and his armes*] Medes and Persians, two kingdoms here as one, over the Jews 130. years.

*his belly and his thighs*] Or, *his*. Great Alexander with the whole power of Greek States, which made him their King, for the Persian warre, (Diod. Book 16.) six years.

V. 33. *His legs of iron*] The legges are in Chap. 11. the successours of Alexander, in two the mightiest kingdoms, Egypt and the North: the one 294. years. *The error of taking in his the Romanes is hurtfull to Daniels Book, and to all Christians, and other stories, and hath no colour of truth from Daniel*.

V. 34. *was cut out without hands*] Or, *which was not in hands*: as vers. 45. Things wrought without meanes do effect wonders: so doth Christ, brought into the world by the worke and power of God, set up his kingdom: for the stone is the power of Christ, that chief corner stone, weake and base in mens eyes, but a stone of stumbling and a rock of offence, able to break in pieces all opposites, Isa. 8. 14, 15.

V. 37. *Thou, O King*] Jer. 27. 6. 7. Ezek. 26. 7.

V. 38. *thou art this head of gold*] He understandeth not onely the person of Nebuchadnezzar, but his Empire, called a head, because it was the first of the foure Monarchies; and of

gold in regard of its glory and magnificence in all greatness, Isa. 13. 19. and 14. 11. Dan. 7. 4.

V. 39. *arise another kingdom*] That of the Persians and the Medes, figured by the breast and armes of silver, in regard of the conjunction of both these nations in one Empire, though rich and splendid, yet not like that of the Babylonians, Dan. 7. 5. & 8. 3. & 11. 2. and they were worse touching ambition, crueltie, and all kind of vice: shewing that the world should grow worse and worse, till it was restored by Christ.

*third kingdom of brasse*] That which Alexander got by overcoming Darius, represented by the belly and thighs of brasse, vers. 32. because that whole Empire did nothing else, but devour by force of armes, which were anciently made of brasse tempered, alluding to the vilenesse of brasse to silver, worse then the former, Dan. 7. 6. & 8. 5. & 11. 3.

*rule over all the earth*] Over a great part thereof, so that he shall obtain one of the greatest Empires of the world, called universal by popular speech, Ezr. 1. 2. Dan. 8. 5. Luk. 2. 1.

V. 40. *the fourth kingdom shall be strong as iron*] Described vers. 33. By the two legges and feet of iron mixed with clay, is understood by many the Romane Empire, and also that of Antichrist; whereunto indeed, that which is here spoken, and that in Chap. 7. 7. may be analogically referred: and it may be that in regard of like revolutions, the holy Ghost in the Apocalyps alludeth hereunto: but in the first and proper sense, the successors of Alexander the great are here understood, reigning in Syria, and Egypt, who more sharply oppressed the Church then all others, in so much that they have gone about to do violence to the conscience, Chap. 7. 23. 8. & 8. 8, 9, 10. 24. & 11. 4, 5, 31. and this kingdom is called of iron, a base metal, but very hard, and of condition very variable, some while powerfull, and otherwhile very weake, a qualitie very agreeable to these two kingdoms, in regard of their originals, acts, and events.

*and bruiſe*] Whom? even the Jews nation: but the witty Daniel hideth that, which would cause them to be more hated of the heathen; Conſerre with these words, Chap. 7. 23. & 8. 24. & 11. 22. &c.

V. 41. *the kingdom shall be divided*] Into the Seleucidæ that held Syria, and the Lagidæ that reigned in Egypt, called the Kings of the North and of the South, Chap. 11. 5, 6. and they had continuall warres and discords among themselves.

V. 42. *part of iron*] He hath regard to the variety of the state of these two kingdoms, often raised up, and powerfull, and often abased, and depressed one by the other, and afterwards by the Maccabeans, and in the end by the Romanes.

*partly strong*] In relation to Judah, in dealing against them, unto Antiochus Epiphanes, or somewhat farther.

*broken*] Or, *bruite*.

V. 43. *with the seed of men*] Those Kings of Syria and Egypt shall contract affinitie by giving one another their daughters in marriage: for Ptolemy Philadelphus gave his daughter Bernice to Antiochus Theos: Antiochus the great gave his daughter Cleopatra to Ptolemy Epiphanes, &c. Chap. 11. 6. 17. 1 Mac. 10. 51. & 11. 9. whereby notwithstanding they cannot be joynd in heart, and make a firme and constant union.

*not cleave one to another*] Chald. *this with this*. Marriages made for bad or by ends seldome or never thrive.

V. 44. *And in the dayes of these kings*] Chald. *their dayes*. Or, after the dayes of those kings, so Job 27. 15. those that remaine of him shall be buried in death, that is, after death: when the kingdoms of the Seleucides and the Ptolemies are fallen. Others say, about the end of that kingdom of Syria and of Egypt.

*heaven*] John the Baptist looked to this, and our Lord also, saying, The kingdom of heaven is come: and so did Paul, 1 Tim. 1. 17.

*a kingdom*] Spirituall and heavenly of the Messiah manifested in the flesh, Chap. 7. 13, 14. 27.

*which shall never be destroyed*] Chap. 4. 3, 34. & 6. 26. & 7. 14, 27. Mic. 4. 7. Luk. 1. 33. His purpose is to shew that all the kingdoms of the world are transitorie, and that the kingdom of Christ shall onely remain for ever.

*kingdome*] Chald. *kingdome thereof*.

*break in pieces*] For that the Sonne of God, soveraign King of the world, is he that at all times hath destroyed all Empire and power contrary to his, Psal. 2. 9. Isa. 60. 2. Zach. 11. 8. 2 Cor. 10. 5, 6. who having made an end of subverting those foure Monarchies, with the ruine of these last kingdoms of Syria and Egypt, hath established his universall kingdom, though amongst his greatest enemies.

V. 45. *stone was cut out of the mountain*] Meaning Christ, who was sent of God, and not set up by man, whose kingdom at the beginning should be small and without beauty to mans judgement, but should at length grow (by the onely power of God, without force and humane art) and fill the whole earth, which he calleth a great mountain, 15v. 35. and this kingdom, which is not onely referred to the person of Christ, but also to the whole body of his Church, and to every member thereof.



shall be eternall: for the spirit that is in them is life eternall, Rom. 8. 10. See 1 Cor. 12. 12. Ephes. 1. 23.

*without hands*] Or, *which was not in hand.*  
*the iron*] Witty Daniel telleth first, how the last shall be destroyed, and not how Nebuchadnezzars house first should fall. So he dealeth in Chap. 7. 11, 12.

*hereafter*] Chald. *after this.*  
*interpretation thereof sure*] Not feigned, to flatter the King, as this king discovered the Magicians would have done, ver. 9.

V. 46. *worshipped Daniel*] That is, he disposed himself to do it, but it appeareth by the verse following that he was forbidden by Daniel, and turneth it to God. So the Angel refusing to be adored of John bade him worship God, Rev. 22. 9. See Act. 10. 25, 26. & 14. 13, 14, 15.

*commanded*] Chald. *said.* If a Kings word be a command, then much more is Gods.

V. 47. *God is a God of gods*] This confession was but a sudden motion, and it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not thoroughly touched, as appeared soon afterward.

V. 48. *made Daniel a great man*] This was about two yeers afore the captivity of Jeconias: an encouragement for the faithfull to submit to Nebuchadnezzar, and to go willingly to Babylon, their own Nobles being so advanced there.

*great gifts*] Not that the Prophet was desirous of gifts or honour, but because by this means he might relieve his poore brethren which were grievously oppressed in this their captivity: and also he received them, lest he should offend this cruel King, which willingly gave them.

*chiefe of the governours*] Chap. 4. 9.

V. 49. *Daniel requested of the King*] He did not this for their private profit, but that the whole Church, which was then there in affliction, might have some release and ease by this benefit: And hence we see that men which have the favour of Kings should preferre good men to such places as they cannot attend to execute themselves.

*over the affairs of the province*] His Chamber, and his commandings in and dispatches.

*Daniel sat in the gate of the king*] Meaning, that either he was a Judge, or that he had the whole authoritie, so that none could be admitted to the Kings presence, but by him: Others say, he stirred not from the King, being, as it were, the Master of his palace, and the chiefe Minister, and Officer of his Empire.

## C H A P. III.

Verf. 1. *Made an image*] Under pretence of religion and holinesse in making an image to his idol Bel, he sought his own ambition and vain-glory: Pagan stories have many examples of the like Colosses dedicated to idols.

*of gold*] It is likely that it was gold without, and hollow within.

*six cubits*] Through the traverse of (that is to say, over-crosse) the body, as it is likely: also besides, there being no proportion between six cubits of breadth, and sixty of height, it is fit to be presupposed that under fixtie is comprehended some great pedestal, upon which the statue stood.

*Dura*] A cite of Mesopotamia, mentioned in Authours.

V. 2. *gather together the princes*] He calleth all sorts: his earnestnesse in superstition should teach godly Princes to be forward in setting up true religion and promoting it.

*to the dedication*] Shewing that the idol is not known for an idol so long as it is with the workman: but when the ceremonies and rites are recited and used, and the consent of the people is there, then of a block they think they have made a God.

*the king had set up*] This was sufficient with the wicked at all times to approve their religion, if the Kings authoritie were alleadged for the establishment thereof, not considering in the meane season what Gods word did permit.

V. 4. *aloud*] Chald. *with might.*

*it is commanded*] Chald. *they command.*

*nations, and languages*] These are the two dangerous weapons wherewith Satan useth to fight against the children of God, the consent of the multitude, and the crueltie of the punishment; for though some feared God, yet the multitude which consent to the wickednesse, astonisheth them: and here the King required but an outward gesture, that the Jewes might by little and little learne to forget their true religion.

V. 5. *dulcimer*] Or, *singing.* Chald. *symphonie.*

V. 7. *at that time*] There can be nothing so wickedly commanded but multitudes will be ready to obey it.

V. 8. *accused the Jewes*] Chald. *did eate accusations.* They accused for their bellies sake; as many come to great mens tables to tell tales for good cheare. Or simply, *accused*: according to the manner of speech.

V. 9. *live for ever*] An ordinary compellation of Kings, Dan. 2. 4. which these used here flatteringly.

V. 12. *certain Jewes*] Seeing onely the captived with Daniel are accused, we may know that this was afore Jeconias captivity, some yeer or two, about Nebuchadnezzars seventh yeere.

*Shadrach, Mesbach, and Abed-nego*] It seemed that they named not Daniel, because he was great in the Kings favour, thinking if these three had been destroyed, they might have had better occasion to accuse Daniel: and this declareth that the policy in erecting this Image was invented by the malicious flatterers which sought nothing but the destruction of the Jewes, whom they accused of rebellion and ingratitude.

*have not regarded thee*] Chald. *have set no regard upon thee.*

V. 14. *true*] Or, *of purpose,* as Exod. 21. 13.

V. 15. *Now if ye be ready*] Signifying that he would receive them to grace, if they would now at length obey his Decree.

*image which I have made*] That which before he called his God, now he calleth an image: how foolish are many to think they can make a God?

*but if ye worship not*] The unperfect speech argueth his heat.

*who is that God that shall deliver you*] A proud speech, against God, as Exod. 5. 2.

V. 16. *not carefull*] For they should have done injury to God, if they should have doubted in this holy Cause, and therefore they say, they are resolved to die for Gods Cause; and when men have God on their side, they are not troubled to answer before great men. See Matth. 10. 19. Mar. 13. 11.

V. 17. *is able*] They ground on two points; first, on the power and providence of God over them; and secondly, on their Cause, which was Gods glory, and the testifying of his true religion with their blood; and so make open confession, that they will not so much as outwardly consent to idolatrie.

V. 18. *we will not serve thy gods*] The servants of God will run through any danger rather then sin against God.

V. 19. *full*] Chald. *filled.*

*seven times*] Idolaters are cruell when they are crossed, and the more that Tyrants rage, and the more witty they shew themselves in inventing strange and cruell punishments; the more is God glorified by his servants, to whom he giveth patience and constancy to abide the crueltie of their punishment; for either he delivereth them from death, or else for this life giveth them a better.

V. 20. *most mighty*] Chald. *mighty of strength.*

V. 21. *coats*] Or, *mantles.*

*hats*] Or, *turbants.*

V. 22. *commandment*] Chald. *word.*

*flame*] Or, *spark.*

*slew those men*] It is not good to be instruments of great mens cruelties, for such sometimes fare worse then either principall authors, or sufferers.

V. 24. *counsellors*] Or, *governours.*

V. 25. *they have no hurt*] Chald. *there is no hurt in them.* Esa. 43. 2.

*is like the some of God*] Or, *like a son of the gods;* or, *like some young god:* but the doubtfull words in the heathens speech have been well taken of the ancient, as they best might mean, and understood of Christ, who is with his servants in their extremities.

V. 26. *mouth*] Chald. *door.*

*ye servants of the most high God*] God doth sometimes miraculously force great men to honour his servants.

*come forth*] This commendeth their obedience unto God, that they would not for any fear depart out of this Furnace, till the time appointed; as Noah remained in the Ark till the Lord called him forth.

V. 27. *upon whose bodies*] The least hurt cannot come to those whom God will preserve. Isa. 43. 2. Matth. 10. 30.

V. 28. *Blessed be the God of Shadrach*] He was moved by the greatnesse of the miracle to praise God, but his heart was not yet thoroughly touched. And here we see that miracles are not sufficient to convert men to God, but that doctrine must chiefly be adjoyined, without the which there can be no faith.

V. 29. *I make a decree*] Chald. *a decree is made by me.* Yet wicked Jehoiakim would not cease to deal amisse in Judah, untill he was buried as an Assie, and had his carcasse made as dung, being cast away unburied. Jer. 22. 26. and 36. 30.

*speak*] If this heathen King, moved by Gods Spirit, would not suffer reproachfull speeches against God unpunished, but made a law and set a penaltie for such transgressours, much more ought all they that professe religion, to take order that such impietie reign not, lest according as their knowledge and charge is greater, so they suffer double punishment.

*any thing amisse*] Chald. *error.*

*cut in pieces*] Chald. *made pieces.* Chap. 2. 5.

V. 30. *promoted*] Chald. *made to prosper.* That is; restored them to their honours, and forbade all any more to wrong them.







Multi etiam ex Gentibus vocati  
fuerunt ad agnitionem Melan-  
thonis, et ad doctrinam Iustitiam,  
ut Nabuchodonosor, Cyrus, Corne-  
lius, et alij.

Melanthon. p. 832.

Dan. 4. 33. — the thing was  
fulfilled upon Nebuchadnezzar —  
He imagined that he was an  
Ox, that he had hoof & horn,  
and hair as Oxen. Ep. Jewell  
on 2 Thes. 2. 11, 12. p. 139.



## C H A P. IIIL.

Verf. 1. *[N all the earth]* Meaning as farre as his dominion extended.

*Peace be multiplied*] Heathens sending out Proclamations to their people, begin with wishing happineſſe to them; ſo Dan. 6.25. therefore have need to ſee that nothing be commanded but for their happineſſe: the like form of ſalutation is uſed by the Apoſtle, 1 Pet. 1.2. and 2 Pet. 1.2. and by Jude verſ. 2.

V. 2. *I thought it good*] Chald. *it was ſeenly before me.*  
*to ſhew the ſignes*] That God which can make the mouthes of children to ſpeak to his praiſe, Pſal. 8.2. can make heathens trumpetters of his glory.

V. 3. *an everlaſting king ſome*] Chald. *a kingdom of eternitie.* laſting beyond all time. Chap. 2.44.

*from generation to generation*] Chald. *with generation and generation;* or, *with one generation as well as with another;* or, *to all generations.*

V. 4. *I Nebuchadnezzar*] He had not conquered Egypt untill after the 27. of Jeconias, or his own 34. Ezek. 30. wherefore this viſion ſhould be about his 36. year, and this Proclamation about an year or two before his death, at 45. years reign, eight years after the viſion.

*was at reſt in mine houſe*] From all enemies and fear of ſuch as he had ſubdued, ſo that there was no trouble that might cauſe me to dream; and therefore it came onely of God, who can trouble men in the height of their proſperity.

V. 5. *a dream*] This was another dream beſides that which he ſaw of the foure Empires; for Daniel both declared what that dream was, and what it meant: and here he onely expoundeth the dream.

*all the wiſe-men*] The greateſt Princes have ſometimes need of others to declare unto them.

V. 7. *they did not make known*] In that he ſent abroad to others, whoſe ignorance in times paſt he had experimented, and left Daniel which was ever ready at hand, it declareth the nature of the ungodly, which never ſeek to the ſervants of God but for very neceſſitie, and then they ſpare no flatterings.

V. 8. *Belſheſazzar*] See the note Chap. 1.7.

*of my god*] This no doubt was a great grief to Daniel, not onely to have his name changed, but to be called by the name of a vile Idol; which thing Nebuchadnezzar did, to make him forget the religion of God: and this place argueth that the king forſook not his Idolatry.

V. 9. *aſter of the Magicians*] Chap. 2.48. and 5.11. Which alſo was a great grief to the Prophet, to be numbered among the Sorcerers, and men whoſe practices were wicked, and contrary to Gods Word.

*tell me the viſions*] That is, what the viſions mean, as it followeth in the Text, the latter word expounding the former, for in the verſe next before Nebuchadnezzar telleth the dream to Daniel.

V. 10. *I ſaw*] Chald. *I was ſeeing.*

*a tree in the miſt of the earth*] Ezek. 31.3. By the tree is ſignified the dignity of a King, whom God ordains to be a defence for all kinde of men, and whoſe ſtate is profitable for mankinde.

V. 12. *the beaſts of the field*] Ezek. 31.6.

V. 13. *a watcher*] Meaning the angel of God, which neither eateth nor ſleepeth, but is ever ready to do Gods will, and is not infected with mans corruption, but is ever holy: and in that that he commandeth to cut down the tree, he knew that it ſhould not be cut down by man, but by God.

*an holy one*] Chap. 8.13.

V. 14. *aloud*] Chald. *with might.*

*Hew down the tree*] When God calleth great men to account for their finnes, he maketh through worke with them, leaving neither ſtump, nor leaf, nor branch.

*from its root*] That is, from abiding there.

V. 15. *a ſtump of his roots*] When God dealeth heavily with great ſinners, yet there is ſome mercy, he leaveth a ſtump in the ground.

*let it be wet with the dew of heaven*] That is, him that is ſignified by this ſtump.

V. 16. *Let his heart be changed*] Hereby he meaneth that Nebuchadnezzar ſhould not onely for a time loſe his Kingdom, but be like a beaſt; and we ſee by this, that God can make a mans heart as ſtupid as a beaſts.

*let ſeven times paſſe over him*] As Solomons Temple, that ſeven years work of many thouſands, was by him deſtroyed. That theſe times were yeares, the Hebrew word ſheweth it, Chap. 11. 13.

V. 17. *This matter*] God hath decreed this judgement, and the whole army of heaven have as it were ſubſcribed unto it, like as alſo they deſire the execution of his decree, againſt all them that liſt up themſelves againſt God.

*the watchers*] That is, of God, verſ. 24. invironed with his

Angels, deſcribed in Scripture, as thoſe that ſit in counſell with God. 1 King. 22.29. Job 1.6. Pſal. 89.8.

*the living may know*] God bringeth down the kingdoms of men to make his own known.

V. 19. *was aſtonied*] Both in regard of the ſad interpretation, and alſo becauſe it lay on his part to expound it to the King, whoſe peace was profitable both to Daniel, and the people of the Jews, for which they were commanded to pray, Jer. 29.7. ſo the Prophets uſed on the one part to denounce Gods judgements, for the zeal they bare to his glory; and on the other part, to have compaſſion upon man, and alſo to conſider that they ſhould be ſubject to Gods judgements, if they did not regard them with pity.

*the king ſpoke*] The King perceived Daniel was not troubled for want of knowledge of the interpretation, but becauſe ſome what was to befall the king.

*My Lord*] When Gods meſſengers are to deal with great men, they muſt do it wiſely, as Daniel did here with the King, and ſo did Nathan with David, by a parable bringing his fault to his minde. 2 Sam. 12.

*to them that hate thee*] That is, would to God the ſenſe of this dream might be directed againſt thine enemies, rather than againſt thee: A kinde of proteſtation, to ſhew that in the interpretation thereof he was not prepoſſeſſed with any hatred or paſſion againſt the King.

V. 22. *It is thou*] That is, this great Empire which thou poſſeſteſt is meant, which was ſignified by the tree, as above. Chap. 2.38.

V. 23. *till ſeven times paſſe over him*] See above, verſ. 16.

V. 25. *drive thee from men*] Chap. 5.21. &c.

*oxen*] Not that his ſhape or form was changed into a beaſt, but that he was either ſtricken mad, and ſo avoided mans company; or was caſt out for his tyranny, and ſo wandred among the beaſts, and ate herbs and graſſe.

*moſt high*] Daniel ſheweth the end why God thus puniſhed him.

*to whomſoever*] Jer. 27.5.

V. 26. *aſter that thou*] Then thou ſhalt be tamed or humble by this horrible accident, thou ſhalt recover thy underſtanding, having quitted thy ambition which poſſeſſed thee; and art reveſted with humilitie towards God, by whoſe onely favour thou reigneſt.

*the heavens do rule*] That is, God, which dwelleth, and reigneth in glory in the heavens, as Matt. 21.25. Luk. 15.21.

V. 27. *break off thy finnes*] Cease from provoking God to anger any longer by thy finnes, that he may mitigate his puniſhment, if thou ſhew by thine upright life that thou haſt true faith and repentance: for Gods greateſt judgements have an end, when they bring forth ſuch good fruits.

*a lengthening of thy tranquillitie*] Or, *an healing of thine error.* Others read, It ſhall be a lengthening to thy peace and proſperitie: and indeed there was ſome lengthening, to wit, for a yeer, as may appear by the 29. verſe. The like example of lengthening is of Ahab, 1 King. 21.29.

V. 29. *twelve moneths*] After that Daniel had declared this viſion: and that his pride declareth that it is not in man to convert to God, except his ſpirit move him, ſeeing that theſe terrible threatnings could not move him to repent.

*in the palace*] Or, upon.

V. 30. *built for the houſe*] That is, adorned, and beautified with many marvellous edifices, enlarged and compaſſed with a new wall, ſo that it may ſeeme a citie altogether new.

V. 34. *end of the dayes*] When the terme of theſe ſeven yeers was accompliſhed.

*I praiſed*] Wicked men can praiſe God when miracles are wrought for them.

*an everlaſting dominion*] Chap. 7.14. Mic 4.7. Luk. 1.33.

V. 35. *And all the inhabitants*] Iſa. 40.15.17.

*his will*] He confeſſeth Gods will to be the rule of all juſtice, and a moſt perfect law whereby he governeth both man and Angels and devils; ſo that none ought to murmure or aſke a reaſon of his doings, but onely to reſt content therewith, and give him the glory.

*army of heaven*] That is, in the celeftiall bodies, and among the angelicall creatures.

*ſtay his hand*] Chald. *ſtrike back.* Nothing can hinder what God hath foretold, none of Gods predictions faile.

*What doſt thou*] Job 9.12. Iſa. 45.9.

V. 36. *my reaſon returned unto me*] That is, that Kingly preſence, and other heroicall qualities, ſit to uphold the dignity of an Empire.

*brightneſſe returned unto me*] The ſame Chalde word is uſed, Chap. 2.31. and is here moſt fit to expound the former, what was meant by the brightneſſe of the image.

V. 37. *praiſe and extoll and honour the King of heaven*] He doth not onely praiſe God for his deliverance, but alſo confeſſeth his fault, that God may onely have the glory, and man the ſhame; and that he may be exalted, and man caſt down.



## C H A P. V.

Verf. 1. **B**elshazzar the king] Daniel reciteth this history of King Belshazzar Evilmerodachs sonne, to shew Gods judgements against the wicked, for the deliverance of his Church, and how the prophetic of Jeremie was true, that they should be delivered after seventy yeers.

*drank wine*] This word signifies a solemn drinking, in a publique feast, which they say was used among the Chaldeans.

*before the thousand*] The Kings of the East parts, then used to sit alone commonly, and disdained that any should sit in their company: and now to shew his power, and how little he set by his enemy, which then besieged Babylon, he made a solemn banquet, and used excess in their company, which is meant here by drinking wine: Thus the wicked are most dissolute and negligent when their destruction is at hand.

V. 2. *he tasted the wine*] Being heated with wine, and disposing himself to drink largely: or when he had well drunk, and beganne to be merry: Great men in their jollitie do often that which offends God, and grieveth good men.

*his father Nebuchadnezzar*] Meaning his grand-father.

*taken out*] Chald. brought forth.

V. 3. *and his princes*] It is easie for great men, to have partners in sinne.

V. 4. *and praised the gods of gold*] Attributing to them their victories over Gods people, feasting in honour of them, in contempt of the true God, praying their idols, not that they thought, that the gold or silver were Gods; but that there was a certain vertue and power in them, to do them good, which is also the opinion of all idolaters.

*of silver*] Men have no measure in idolatrie and dishonouring God.

V. 5. *In the same houre*] God meeteth with men sometimes in the midst of their sinnes.

*came forth*] Whence? from the wall? or from heaven? the words of the 24. verse intimate the latter.

*fingers of a mans hand*] The likenesse of the hand reached out over against the candlestick.] That it might better be seen.

V. 6. *Then*] God doth smite Princes offenders sometimes first, and most.

*countenance*] Chald. brightnesses.

*was changed*] Chald. changed it.

*joyns of his loyns*] Or, girdles. Chald. bindings, or knots. A proverbiall manner of speech, Isa. 5. 27. taken from souldiers amazed and fleeing, that cast their weapons from them: the sense is, all force and spirit failed him.

*his knees smote one against another*] So he that before condemned God, was moved by this sight to tremble for feare of Gods judgement.

V. 7. *cried aloud*] Chald. with might.

*astrologers*] Thus the wicked in their troubles seek many means, who draw them from God, because they seek not to him who is the onely comfort in all afflictions.

*clothed with scarlet*] Or, purple. A signe of the honour of great Officers and Signories, Gen. 41. 42. See how great Princes promise honour to others when they are near to lose their owne.

*third ruler in the kingdome*] Next to me, and the Queen my mother.

V. 8. *they could not read the writing*] It is probable that the letters were written without distinction, or space between the words, so that they knew not how to put them together, or frame them to make any sense of them. Others say, the Chaldeans knew not God to be one, and to rule mens affaires. Besides, they knew not their own impietie: but said in their heart, There is no God. Wherefore they knew not who should be weighed, specially in the ballance: and touching the Medes and Persians, now their besiegers, they little thought that they should surprize the strong Babel; and bragged, how they were victualled for 20. yeers siege, as Xenophon recordeth.

V. 9. *countenance*] Chald. brightnesses.

V. 10. *queen*] To wit, his grandmother Nebuchadnezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange news.

V. 11. *There is a man*] Chap. 2. 48.

*in whom*] Chap. 4. 8, 9, 18.

*spirit of the holy gods*] God sometimes giveth his servants such rare gifts, that the greatest of the heathen have them in admiration.

*father*] Or, grandfather.

*father*] Or, grandfather.

*master of the magicians*] Chap. 4. 9. See the Note, Chap. 4. 6. This declareth that he used not those vile practises, because he was not among them when all were called.

V. 12. *interpreting of*] Or, of an interpreter, &c.

*dissolving*] Or, of a dissolver. Perplext sentences and obscure.

*doubts*] Chald. knots.

*named Belteshazzar*] Chap. 1. 7. When the Kings that favoured Daniel were dead, the Chaldeans were content that old Daniel, now about 90. yeers of age, was suffered to hold his name, and to want that which they thought glorious, and he loathed.

V. 13. *father*] Or, grandfather.

V. 14. *spirit of the gods*] For the idolaters thought that there were many Gods, and that the spirit of prophetic and understanding came of them.

V. 16. *make interpretations*] Chald. interpreter.

*third ruler in the kingdome*] It is wisdom in Princes to preferre wise men to great places of honour.

V. 17. *thy self*] Good men, receiving good parts from God, do not so much look at reward as at honouring God. Freely ye have received, freely give, Matt. 10. 8.

*rewards*] Or, see, as Chap. 2. 6.

V. 18. *O thou king*] Before he read the writing, he declareth to the King his great ingratitude toward God, who could not be moved to give him the glory, considering his wonderfull work toward his grandfather; and so sheweth that he doth not sinne of ignorance, but of malice.

V. 20. *But when his heart*] Chap. 4. 30.

*and his mind hardened*] Contrary to the exhortation of Daniel, Chap. 4. 27.

*in pride*] Or, to deal proudly.

*deposed*] Chald. made to come down.

*from his kingly throne*] When men abuse their greatnesse, God taketh it away.

V. 21. *driven from the sonnes of men*] Ch. 4. 23. Chald. Enosh. The names of Adam and Enosh are in Scripture the name of all their sonnes, Psal. 8. 4.

*his heart was made like*] Or, he made his heart equal, &c.

V. 22. *humbled thine heart*] Some mens hearts are not moved with Gods hand upon their nearest friends.

V. 23. *which see not*] Conferre, Psal. 115. 5, &c.

*whose are all thy wayes*] Who by his Sovereign power rules all events and enterprises.

V. 24. *Then*] After that God had so long time deferred his anger, and patiently waited for thine amendment.

V. 25. **MENE, MENE**] This word is twice written for the certainty of the thing, shewing that God had most surely numbred; signifying also, that God hath appointed a terme for all kingdoms, and that a miserable end shall come on all that raise themselves against him.

V. 26. *God hath numbred*] God hath suffered thee long, and is now come to reckon with thee, about thy administration; and having now cast up thy accounts, he requireth now payment of thee. Words borrowed from Creditors.

V. 27. *weighed*] Words taken from light money: the sense is, God hath examined thee, and found thee unworthy of the degree thou holdest.

V. 28. *divided*] Like false money cut in pieces: or, there is an allusion between Peres and Persia.

*Medes and Persians*] To Darius the Mede, verf. 31. and to Cyrus the Persian, Chap. 6. 28.

V. 30. *that night*] Conferre with this place these Scriptures, Isa. 21. 4. and 47. 11. Jer. 25. 12, 16. and 51. 39. Hab. 2. 5.

*slain*] Xenophon had heard how Cyrus entred Babel on a night, when the Chaldeans kept a great feast; and brake into the Palace, (when the Courtiers were banquetting) and kill'd the King.

V. 30. *Median*] In that there were Parsin partners, not of Madai onely, but also of Elam: we must know, that Cyrus King of Paros or Elam, was fellow in Empire with Darius: and of that we have expresse warrant, 2 Chron. 36. 20. where the Jews are servants to the Chaldeans untill Paras re-  
being] Chald. he as the sonne of, &c.

*about*] Or, now.

*threecore and two year old*] Darius being 62. at the fall of Babel, which Empire lasted 70 yeers, falleth to be born at the eight of Nebuchadnezzar, when he carried the King Jeconiah captive, and all the Nobles, and ten thousand valiant men, and all Jerusalem, and all saving the base of the land; and had carried away all the treasure of the house of the Lord, and brake all the vessels of the Temple which King Solomon made: see 2 King. 24. 13, 15. Then Madai, who with Elam must revenge the cause of Judah, had a Prince born. To what better purpose should Daniel tell the Kings age, then to shew how God provided a remedy when he stroke?

## C H A P. VI.

Verf. 1. **D**arius] A wonderfull year; for Babels fall, lions humblenesse, the Angels oration, two Emperours Christian







v. 10. Three times, Evening, Morning,  
and at Noon. Psal. 55. 17.



Christian proclamations, and a generall subsidie over an hundred and twenty nations for Judahs return.

*an hundred* ] Read Esther 1.1.

V. 2. *have no damage* ] In his layings out or comings in; others, that the king might not be molested.

V. 3. *was preferred* ] This heathen King preferred Daniel a stranger to all his Nobles and familiars, because the graces of God were more excellent in him, then in others.

V. 4. *sought to finde occasion* ] Thus the wicked cannot abide the graces of God in others, but seek by all occasions to deface them; therefore against such assaults there is no better remedy then to walk uprightly in the fear of God, and to keepe a good conscience.

*none occasion* ] Subject of accusation.

V. 5. *except we finde* ] Wicked mens consciences tell them that good men are constant in their religion.

V. 6. *these presidents* ] The power of innocent Princes is often abused by their officers.

*assembled together* ] Or, *came tumultuously*. The Chaldee terme of Daniel is also Hebrew, and from Psal 2.1. Wherefore did the heathen rage tumultuously, or keep a stirre? And doubtlesse Daniels spirit thought of David his fathers term.

V. 7. *to establish* ] To present it, and to obtaine from the King the confirmation, that so it might receive the force of a law.

*royall statute* ] In Chaldee, *a statute for the king*. The pretence of projectors is the honour or benefit of the King, but they aym at their own ends, though it be in the ruine of the subjects.

*decree* ] Or, *interdict*.

V. 8. *according to the law* ] Esther 1.19. and 8.8. These Barons, through flattery towards Darius (partner with Cyrus in the conquest of Babel) of the nation of Media, required of him, that he would make a Law after the manner of his own Countrey, being now King of Chaldea. Others say that all this fell out in the Citie of Susa, a Province of Persia, subject to the Chaldeans, where Daniel was Governour, Dan. 8.2. and that in this Citie and Countrey the lawes of Persia were observed.

*altereth not* ] Chald. *passeth not*.

V. 9. *signed the writing* ] Herein is condemned the wickednesse of the King, who would be set up as a god, and passed not what wicked lawes he approved for the maintenance of the same.

V. 10. *his windows being open* ] Because he would not by his silence shew that he consented to this wicked decree, he set open his windows toward Jerusalem, when he prayed; both to stirre up himself with remembrance of Gods promises to his people, when they should pray toward the Temple, 1 King. 8.48. and also that others might see, that he would neither consent in heart nor deed for these few dayes to any thing that was contrary to Gods glory.

*three times a day* ] Morning, noon, and evening, which were the three hours of quodidian prayers of the Jews, Psal. 55.17. No danger can keepe good men from accustomed workes of pietie.

V. 15. *may be changed* ] Thus the wicked maintain evill laws by constancy, and authority, which is oft times either lightnesse, or stubbornnesse, when a the innocents thereby perish; and therefore Governours neither ought to fear, nor be ashamed to break such.

V. 16. *the King commanded* ] Well disposed Kings sometimes are forced by bad servants to do things they like not. 2 Sam. 3.39.

*the purpose might not be changed* ] In the execution of the Edict. See Mat. 27.66.

V. 18. *instruments* ] Or, *table*.

V. 21. *Then said Daniel* ] With a voice not distressed, as that of the Kings.

*live for ever* ] Chap. 2.4.

V. 22. *shut the lions mouths* ] The glorious presence of the Angel might strike fear into the lions: so Balaams Assc was afraid of the Angel, Num. 22.27. & 33.

*innocency was found* ] My just cause and uprightnesse in this thing, wherein I was charged, is approved of God, who standeth by them that stand to him; not for the merit of the godly, but for his mercy, doing them good; and moved thereto both for his promise and justice. 1 Tim. 4.8. 2 Thess. 1.5,7.

*no hurt* ] For he did disobey the Kings wicked commandment to obey God, and so did no injury to the king, who ought to command nothing whereby God should be dishonoured.

V. 23. *believed in his God* ] Because he committed himself wholly unto God, whose cause he did defend, he was assured that nothing but good could come unto him: wherein we see the power of faith, as Heb. 11.33.

V. 24. *accused Daniel* ] See note Chap 3.8.

*cast them into the den of lions* ] This is a terrible example against all the wicked, which do against their conscience make

cruell laws to destroy the children of God; and also admonisheth Princes how to punish such when their wickednesse is come to light; though not in every point or with like circumstances, yet to execute true justice upon them. See Psal. 7.16. and 9.16.

*brake all their bones* ] Persecutors oft times have bloody ends, as here, and Chap. 3.22.

V. 25. *wrote unto all people* ] Chap. 3.29. and 4.1.

V. 26. *fear before the God of Daniel* ] God maketh heathen Princes sometime to acknowledge his power; see Chap. 3.29.

*the living God* ] Which hath not onely life in himself, but is the onely fountain of life, and quickeneth all things, so that without him there is no life. 1 Sam. 2.6. Acts 17.25.

*which shall not be destroyed* ] Chap. 2.44. and 4.3. and 7.14, 27. Luke 1.33.

V. 27. *power* ] Heb. *hand*.

V. 28. *Cyrus the Persian* ] Chap. 1.21.

## CHAP. VII.

Ver. 1. *In the first year of Belshazzar* ] That Daniel might joyn together Babels stories, and such as did depend upon them without interruption, therefore he displaced the two visions which now follow; the one in the first of Belshazzar of Babels fall in the seventh Chapter, the other in Chap. 8. in the third of Belshazzar, of the Persians fall: both which in order of time go before Chap. 5.

*had a dream* ] Chald. *saw a dream*.

*visions of his head* ] Which were internally represented to his imagination, and not to externall sense, Dan. 4.5.

*he wrote the dream* ] Whereas the people of Israel looked for continuall quietnesse after these seventy years, as Jeremiah had declared, he sheweth that this rest shall not be a deliverance from all troubles, but a beginning; and therefore encouraged them to look for a continuall affliction till the Messiah be revealed, by whom they should have a spirituall deliverance, and all the promises fulfilled; whereof they should have a certaine token in the destruction of the Babylonian Kingdom.

*told the summe* ] To wit, to his people, because for their instruction and consolation against persecutions to come, God shewed that dream to Daniel.

*matters* ] Or, *words*.

V. 2. *the four windes* ] By the seas is signified the world, and by the windes horrible troubles, afflictions and mutations, whereby one kingdom is exalted, and another abased, as the waves of the sea.

V. 3. *beasts came up* ] Empires deciphered in this manner, because the acquiring of them is not gotten, nor the possession maintained, nor the government of them exercised but by violence and tyranny, Psal. 76.5. Cant. 4.8.

*diverse one from another* ] For Babel destroyed Judahs Kingdom; Paras meant to have destroyed the whole nation in one day; Alexander required Judah to take his date from his conquests, and to name the Priests sonnes Alexanders, all borne in one year; and meant to have been a god: the Seleucidæ meant to have altered all Judahs religion, and to devour the whole wealth of the nation.

V. 4. *The first* ] The golden head, Dan. 2.38. and the great tree, Dan. 4.20,21, 22. is the power of Babel, the first Empire.

*a Lion* ] The Lion represented the Empire of the Chaldeans, Dan. 2.37. in regard of his power and capacity. Isa. 5.29. Jer. 4.7.

*the wings* ] To point out the great celerity of Nebuchadnezzars coming to his power and possession of Kingdoms, as if the Babylonians had wings to flie. Isa. 5.26. Jer. 4.13. and 48.40. Ezek. 17.3. Hab. 1.8.

*plucked* ] Their wings were plucked by the Persians, and they went on their feet, and were made like other men, which is here meant by mans heart, soft and fearfull; this was fulfilled under Belshazzar, see Jer. 51.30.

*and it was lifted* ] Or, *wherewith it was lifted*.

V. 5. *a bear* ] Meaning the Empire of the Persians, Dan. 2.39. and 8.3. who were as a bear, barbarous and cruell. Others, the Persians were a nation of the mountains, and more uncivill then the Chaldeans, though they were great warriors, and much inclined to set upon Empires and States.

*is raised up to self on one side* ] Or, *it raised up one dominion*; Chald. *one government*. Madai and Paras, two armes in one breast, now set up a joynnt government.

*three ribs* ] Meaning, people were devoured by the Persians: which very thing the following words intimate; for by three ribs are signified three coats of the world, from the East (which afore it held) it brake into the West, North, South, as it is foretold, Chap. 8.4.

*they said* ] To wit, the Angels, by Gods commandment, who by



by this means punished the ingratitude of the world. Others, Gods secret providence did drive them on to those enterprises, and made them easie for them. See Isa. 21. 2.

V. 6. *another like a leopard* ] The Empire of Alexander the Great, and Greece for the first partition. Alexander was very speedy in all his conquests, which is figured by the leopard a very active beast, Hab. 1. 8. and by his wings. A third kingdom, Dan. 2. 39. The goat back, Dan. 8. 5. A mightie king, Dan. 11. 3.

*four kingdoms of a fowl* ] These were the foure kingdomes, into which the Empire of Alexander was divided after his death, which his foure chief Captains had, Dan. 8. 8. & 11. 4. 1 Mac. 1. 9, 10. Seleucus had Asia the great, Antigonus the leffe, Cassander, and after him Antipater, was king of Macedonie, and Ptolemy had Egypt.

*and dominion was given to it* ] It was not of himself, nor of his own power, that he gat all these countreys: for his army contained but thirtie thousand men, and he overcame in one battell Darius, which had ten hundred thousand; when he was so heavy with sleep that his eyes could scarce open, as the stories report: therefore this power was given him of God.

V. 7. *a fourth beast* ] By Dan. 8. 9. we may finde that the first meaning of this prophetic hath relation to the kingdomes of Syria and Egypt, possessed by the Seleucidæ, and Lagidæ, the images two legs, Dan. 2. 33. The Roman Empire did imitate this afterwards, in the persecution of the Church, the subversion and interdiction of Gods service, and violence done to consciences: whereupon the Revelation doth fit many of these passages of Daniel to Antichrist, See Dan. 2. 40.

*dreadfull and terrible* ] Especially to Gods people the Jews to whom Daniel properly hath respect, as Chap. 2. 40. who were never more cruelly used then by the Seleucidæ, Dan. 8. 11, 12. and 11. 3, 13, 16.

*great iron teeth* ] That is, leaders and armies as instruments meet to grind and diminish the Jews.

*and stamped the residue with the feet of it* ] That is, whom it did not consume, those it did most shamefully trample upon, troubling their minds and bodies with all kinde of cruelties.

*and it was diverse* ] In regard his tyranny over the people of God tended to force them to idolatry, and to annihilate Gods service, which none of precedent Empires had attempted.

*and it had ten horns* ] That is, ten kings succeeding one another in that kingdom untill Antiochus, comprehending him among the rest, vers. 24. For although he had successors, yet the people of God. (in regard of whom these things are spoken) began after Antiochus to reassume their libertie under the Asmoneans untill Christ.

V. 8. *and behold*, ] Vers. 21. & 24. Chap. 8. 9.

*another little horn* ] This is Antiochus called Epiphanes, who is one and the last of the number of the ten kings which are signified here by ten horns, who when he invaded the kingdom was but despicable, See Chap. 11. 21. and is called another, because his tyranny over the Jewish people was speciall, vers. 24.

*the first horns plucked up by the roots* ] That is, kings plucked up by him, vers. 24.

*in this horn were eyes* ] To signifie his naturall sagacitie and craft, Dan. 8. 23. 25. & 11. 23. 32.

*of man* ] Here is noted the fained humanitie of Antiochus Epiphanes, who was not right heire, but as a private man, and as a friend to the kings, whom by much policie he defeated.

*speaking great things* ] He shall be exceeding haughtie in words, 1 Mac. 1. 25. and cruell in bloody decrees, and a great blasphemous of God himself, persecuting the Saints, and commanding the abolishing the law, vers. 25. Dan. 8. 23. 25. & 11. 36. 1 Mac. 1. 46, 47. See the like to this in Pagan Rome, Rev. 13. 5.

V. 9. *I beheld till the thrones were cast down* ] Revel. 20. 4. Chald. *till thrones were set up*. On which Judges should sit, one throne for God, the other for the sonne of David. That this is the meaning, appears by the words following, also by conference of verses 10. 22. 26. That is, till God did enter into judgement against Epiphanes, for the deliverance and revenge of his people. A figurative description, as Psal. 7. 67. & 9. 4. 7.

*ancient of dayes did sit* ] A figurative representation of God which was before all times, and of his glorious majestie, set out unto us, as mans nature is able to apprehend some portion of his glory.

*and his wheels as burning fire* ] Gods throne is here described with wheels, 1 Chron. 28. 18. Ezek. 1. 15. & 10. 9. to shew that Gods providence moveth every where, to govern all things, and provide for all things; and it points out Gods facilitie in executing his judgements.

V. 10. *A fiery stream issued* ] Hereby is signified the inevitable and consuming force of Gods judgements. See Psal. 50. 3. & 97. 3. Isa. 30. 33.

*thousand thousands ministred unto him* ] Psal. 68. 18. Revel. 5. 11. *and ten thousand times ten thousand* ] An infinite number of holy Angels, which were ready to execute his commandment.

*books were opened* ] Terms taken from judgements amongst men, in which the inquest, proofs, confessions, and other writings are produced to frame the judgement by, and the laws also are considered. See Revel. 20. 12. So the impious actions of this horne Antiochus Epiphanes are recited, that for them judgement may passe on him.

V. 11. *I beheld then* ] To wit, God sitting in judgement to give all kingdoms to his Sonne, as vers. 13. 14.

*because of the voice of the great words* ] For from the time of Antiochus Epiphanes, God began to shake and destroy the kingdom of the Seleucidæ with inward and outward stir.

*even till the beast was slain* ] As in the images ruine he began with the legs first, and not with the head that first perished: so here first he speaketh of the last, for the satisfie of his own nation, that the Chaldeans should pick no quarrell for this vision.

*and given to the burning flame* ] A description of the death and everlasting damnation of Antiochus. 1 Mac. 6. 8. 13.

V. 12. *As concerning the rest of the beasts* ] As the three former Monarchies had an end, at the time that God appointed, although they flourished for a time, so shall this fourth have, and they that patiently abide Gods appointment, shall enjoy the promises.

*they had their dominion taken away* ] Not at that very time, but the meaning is, that every great Empire an enemy and persecutor of the Church was destroyed before Christs coming upon earth, from time to time, though the people still continued and subsisted in some weak and low forme of state, See Dan. 2. 35. untill all the remainders were brought under the Romanes.

*their lives were prolonged* ] Chald. *a prolonging in life was given them*.

V. 13. *one like the Son of man* ] Or, *a Son*. Which is meant of Christ, who had not yet taken upon him mans nature, neither was the sonne of David according to the flesh, as he was afterward: but in vision here Daniel seeth him coming from the Father, and returning to his Father again. The Jews grant Christ to be here so termed: and in the foure Evangelists our Saviour tearming himself Sonne of man, most graciously calleth us to weigh this text: thus also he is called after his ascension, Apoc. 1. 13.

*came with the clouds of heaven* ] The incarnation of our Lord, and coming into the world in the year 3927. after Babels fall 457.

*and came to the ancient of dayes* ] Christ after his resurrection is ascended into heaven, and is set at the right hand of his Father, and from him hath obtained all power in heaven and in earth. See Ezek. 1. 26. Act. 2. 34. 36. Eph. 1. 20. Phil. 2. 9. Heb. 1. 3, 4. Revel. 1. 13. & 14. 14. Our Lord his ascension was at 490. after Daniels yeare of praying for return.

*they brought him near before him* ] Or, *was brought*. To wit, the holy Angels: for though Christ ascended by vertue of his divinitie, yet Angels are his ministering spirits to attend on him, Heb. 1. 6. 14.

V. 14. *dominion and glory* ] This is meant of the beginning of Christs kingdom, when God the Father gave unto him all dominion, as to the Mediatour, to the intent that he should govern here his Church on earth continually, till the time that he brought them to eternall life: and this power he exerciseth in the midst of his foes, maintaining his Church, and overthrowing his enemies, as it is Psal. 110.

*and a kingdom* ] The conclusion of our Lords prayer, Matth. 6. 13. most heavenly calleth into our minds this speech, and teacheth of the king of eternitie the uncorruptible, 1 Tim. 1. 17. who joyneth Jews and Gentiles in one kingdom.

*an everlasting dominion* ] Chap. 2. 44. Mic. 4. 7. Luk. 1. 33.

V. 15. *body* ] Chald. *sheath*. *troubled me* ] Through the greatnesse and brightnesse of the sight of Gods Majestie according to the manner of Prophets, who after their extasies, which did dazle their senses, tire their spirits, and overdid their naturall faculties. See Dan. 7. 28. and 8. 27. and 10. 8. 16.

V. 16. *unto one of them that stood by* ] Namely, one of the Angels that appeared in this vision, as vers. 10.

*the truth of all this* ] The proper meaning.

V. 17. *These great beasts* ] That is, to say kingdomes, Dan. 2. 38. 39. They are savage beasts in consideration of their dealing against the families of our Lords ancestors the house of Zorobabel, and the nation that should have their kings from it.

*four kings* ] He useth the terme kings rather then kingdomes, that the next verse short in the Chaldee should not be mistaken, and that none should thinke of foure kings to hold a kingdom for ever, yea for ever and ever: the Prophet was willing to hide his minde from savage heathen.

*shall arise out of the earth* ] Their arising, what it meaneth, it may be gathered by the next verse: arising over the kingdom of the Saints, and withholding it.

V. 18. *But* ] Or the verse may be rendred thus: And they shall



Cap. 7. 13. Son of man] Bar enosh  
This is the only place in Scripture wherein  
I have seen these words: in other places  
they are, Ben Adam. See psal. 2.  
12. Bar.



The Seventh Ch. of Dan. points at a state  
of Ch<sup>r</sup> Ch<sup>r</sup> w<sup>ch</sup> is not yet come; and  
when it doth come, will be with a ven-  
geance to ye Roman Ch. Whose present  
state will be utterly overturn'd, to make  
way for ye setting up of Ch<sup>r</sup> Univer-  
sal, & Everlasting Kingdom; w<sup>ch</sup> is to  
be erected when ye Mystery of G. is fi-  
nished Rev. 10. 7. 12. 15. And that  
cannot be till Babylon i.e. Rome be  
thrown down; Rev. 18. 2. 19. 1, 2, 6.  
We are so far from thinking this  
Kingdom will be invisible; that we  
believe it will be ye most Illustri-  
ous Appearance that ever was, of Ch.  
lian Truth, Righteousness, Charity,  
and Peace among men.

Dr. Patrick By. of Ely, Ans. to Touchston  
p. 55. Out of Mr. Edwards Survey of  
various methods Religion p. 678.



shall take the kingdome of the Saints of the most High: but they that are Saints shall possesse the kingdome for ever, even for ever and ever. Meaning, though those foure kingdomes which Daniel speaketh of, should for a time rule over the Jews, (who are called the Saints of the Highest here, and after, vers. 21. 22.) yet Christ coming should set up a kingdome, to rule for ever.

*the saints*] The house of Zorobabel, Abihu, Rhesa, and the godly of their nation, to wit, the Church of God in Christ her head first, and afterward the whole body which shall be perfectly united with him, shall receive from God a spirituall and everlasting kingdome. See vers. 22. Isa. 60. 12. Revel. 1. 6. & 5. 10. whereof the Maccabees principallie was but a shadow, and was between the reign of Antiochus and the coming of Christ.

*most High shall take the kingdome*] Chald. *high ones*, that is, things, or places. That is, of the most high things, because God hath chosen them out of this world that they should look up to the heavens, whereon all their hope dependeth. Or Highest in the plural number, to teach us of the divine Persons, as Abraham speaketh, Gen. 20. 13. and David, 2 Sam. 7. 22. here it was fit in a distinct vision of the Sonne and of the Father, as thrones are plural, vers. 9. See Eccl. 5. 8.

V. 19. *was diverse*] It was partly unlike, because two Kings, Syria and Egypt, both claimed right over Judah, since the daies of Seleucus Nicator, and Ptolemy Lagi, and made continuall warres for it: but diverse also in cruell spoiling, and hatred of religion: which Babel, Madai and Alexander more favoured: See vers. 23.

*from all the others*] Chald. *from all those*.

V. 20. *ten hornes*] Of the Kings Seleucidæ and Lagidæ, which greatly troubled the kingdom, when the house of Zorobabel should have reigned to the glory and comfort of all the world; vers. 8.

*whose look*] By this is implied the greatnesse of the power, and of the enterprises of Antiochus above all the rest of the Seleucians, Dan. 8. 10. & 11. 37.

V. 21. *made ware*] Rev. 11. 7. & 13. 7.

*with the saints*] See vers. 9. With the Jews, as the Books of Maccabees shew.

V. 22. *ancient of dayes came*] See vers. 9. Till God shewed his power in the person of Christ, and by the preaching of the Gospel gave unto his some rest, and so obtained a famous name in the world, and were called the Church of God, or the kingdome of God.

*to the saints*] To the people of God, vers. 25. Chap. 8. 24. and 11. 30.

V. 23. *he said*] To wit, the Angel, of whom he asked information concerning this matter, vers. 16.

*whole earth*] That is, the holy Land, namely Judea, as appears by vers. 21. & 25.

V. 24. *And the ten hornes*] Vers. 7. 8.

*another shall rise after them*] Antiochus Epiphanes, who defeated his brother Seleucus, his brothers sonne, and the sonne of his sister Cleopatra Queen of Egypt.

*three kinges*] Daniel in Chap. 8. and 11. enlargeth this of the vilenesse of Antiochus Epiphanes, and further of his endeavour to have abrogated the Jews religion.

V. 25. *And he shall speak*] Chap. 8. 24, 25. & 11. 28, 30. 1 Mac. 1. 46.

*against the most High*] That is, make wicked Decrees and Proclamations against Gods word, and send through all the dominion, to destroy all that did professe it.

*change times*] Sabbaths, Passover, Pentecost, Expiation day, the feast of Tabernacles, New Moones, the seven yeeres rest, and such like, Dan. 8. 11. and 11. 31. 1 Mac. 1. 47, 48.

*Lawes*] All Moses ceremonies.

*time and times*] A time here is a yeer: times, two yeers: and half a time, halfe a yeer: that is to say, three yeeres and a halfe, the time of Antiochus persecuting Gods people, beginning, as it should seeme, from the time which is set down, 1 Mac. 1. 30. See Revel. 13. 5.

V. 26. *judgement*] God by his power shall restore things that are out of order, and so destroy this little horn that it shall never rise up againe.

*to consume*] About 150. yeeres before our Lords birth are spent in this wasting, to the uttermost of Syria and Egypt, when warres among themselves and the Maccabees, and most of all the Romanes, consumed them: which long destructions are handled in Ezekiel 38. and 39. Chapters.

V. 27. *kingdome and dominion*] Luk. 1. 33. He sheweth wherefore the beast should be destroyed, to wit, that his Church might have rest and quietnesse, which although they do not wholly enjoy here, yet they have it in hope, and by the preaching of the Gospel enjoy the beginning thereof, which is meant by these words, Under the heavens: and therefore he here speaketh of the beginning of Christs kingdome in this world, which kingdome the faithfull have by the participation that

they have with Christ their head. Salvation cometh from the Jews, Joh. 4. 22.

*whose kingdome*] Upon this all the New Testament goeth, and Paul to Timothie speaketh, 1 Tim. 1. 17. when he checketh the Jews, not knowing whereof you spake, and advanceth the Gospel, and praise of the King eternall, uncorrupt, invisible, God onely wise: also the Revelation after the destruction of Jerusalem, is a heavenly commentary upon this part.

*all dominions*] Or, *rulers*. That is, some of every sort that bear rule.

V. 28. *the end of the matter*] Here end the visions of Daniel: which the Prophet penned not in the tongue known over the East and South: wherein the Jews are not descried plainly to be the people, for whom God plagueth the kingdomes: and the heathen might be drawn to think somewhat better of the God of heaven.

*my cogitations*] Vers. 15. Chap. 8. 27. & 10. 8. Though he had many motions in his heart which moved him to and fro to seek out this matter cunningly: yet he was content with that which God revealed, and kept it in memory, and wrote it for the use of the Church.

*countenance changed*] I became all pale and wanne both in regard of the raptures of the Spirit, as also through horror of the predictions against Gods people.

## CHAP. VIII.

Vers. 1. *In the third year*] The Jews commonly hold, as in the Talmud in Megila, that this was the last yeer of Belshazzar: not long before the matters of the fifth Chapter.

*at the first*] In the first yeer of Belshazzar, as Chap. 7. 1.

V. 2. *in a vision*] Not in a dreame on night, but in vision. So Ezekiel being bodily present in Mesopotamia, in the visions of God, was brought into the Land of Israel, Ezek. 8. 3. and 40. 2. The armes and breast, and the Beare, are here now in the third vision, that Judah should be skilfull in this matter.

*palace*] The place of royall residence, where the Kings of Persia afterwards kept their Court, and made their stay one part of the yeer. Esth. 1. 5.

*of Elam*] That is, of Persia.

V. 3. *a ramme*] A figure of the Persian and Median Empire, signified by the two hornes, as vers. 20. by the images breast and armes of silver, Dan. 2. 32. and by the Bear, Dan. 7. 5.

*one was higher*] The Kingdome of Persia, which though founded after that of Media, grew farre greater then it, by the victories of Cyrus the Persian, who took away Media from his grandfather, and afterwards took Babylon, and many countreys more.

*the other*] Heb. *the second*.

V. 4. *west ward*] See Dan. 7. 5.

*no beasts might stand before him*] That is, no Kings or Nations could hinder his enterprises and actions.

*but he did*] Chap. 11. 3.

V. 5. *an he-goat*] By this is figured the kingdom of Greece, under Alexander, vers. 21. All the brasse and iron, Chap. 2. 33. 39. Also the Leopard and the fourth beast, Dan. 7. 6, 7. are in this Buck: and this is a sweet commentary upon them.

*from the west*] From Greece and Macedon, westward from Asia, where the Prophet was, and where the Persians reigned.

*whole earth*] So ambitiously this great Monarchy called it selfe universall, though it possessed but a little part of the world, Dan. 2. 39. yet it was that which was most esteemed and best known.

*toucht not the ground*] Or, *none toucht him in the earth*. So swiftly great Alexander conquered the East in six yeeres, as flying rather then going on the earth: see Chap. 7. 6.

*a notable horn*] Heb. *a horn of sight*. Alexander was the notablest for his strange successe in warres of any that ever warred.

*between his eyes*] Hereby were figured the wise Captaines of Alexander the Great.

V. 6. *came to the ramme*] A description of Alexanders acts against Persia, whereby he overthrew that kingdome, and made himself Lord of Asia.

*in the fury of his power*] This place is a sweet abridgement of all Great Alexanders conquests.

V. 7. *movt with choler*] At Granicon water in his first fought field he did well.

*and smote the ramme*] At Issicon, the second battel he did better.

*and brake his two hornes*] Thirdly, at Gaugamela, he killed of Darius men about 600000. and got the Empire.

V. 8. *the great horn*] Alexander died suddenly in the flower of his age, and in the middle of his victories.

*toward the foure winds*] Chap. 11. 4. That is, which were famous: for almost in the space of sixteen yeeres there were

X X X X

fifteen



fifteene diuers successours before this Monarchie was divided to these foure, whereof Cassander had Macedonia, Seleucus Nicator Syria, Antigonus Asia the lesse, and Ptolomeus Lagides Egypt.

V. 9. *one of them*] Of the Seleucidæ reigning in Syria and Babylon.

*came forth*] Chap. 7. 8. & 11. 21.

*a little horn*] Which was Antiochus Epiphanes, who was of a servile and flattering nature, and also there were other between him and the kingdome: and therefore is here called the *little horn*, because neither Princely conditions, nor any other thing was in him, why he should obtain the kingdome.

*the south*] That is, toward Egypt, which Antiochus seized upon, Chap. 11. 25. 40. 43.

*the east*] In Persia, which was also conquered by Antiochus.

*pleasant land*] So is Judea, or the Land of Israel called in Scripture, in regard of its great prerogative, temporall and spirituall, it being the Tseby of all lands: the ornament, pleasure, and noblesse; or as it were Roe: and that especially for Jerusalem, Psal. 48. 2. See Ezek. 20. 6. 15. Dan. 11. 16. 41. 45. Zach. 7. 14. See these enterprises of Antiochus upon Judea Chap. 11. 30. and following verses.

V. 10. *to the host*] Or, *against the host*. Antiochus raged against the Church of God, which is a heaven where God dwelleth in grace, and where the faithfull do hold the place of Angels, Isa. 14. 13. Dan. 8. 24. & 11. 32.

*cast down*] That is, slew some of the elect, which are called the host of heaven and starres, because they are separated from the world, and whose names are written in heaven, Luk. 10.

V. 1. *to the Prince*] Or, *against*. Daring to pish at God himselfe, by blaspheming him, and violating his service and glory: see Chap. 7. 25. & 11. 22. 36.

*by him*] Or, *from him*.

*daily sacrifice*] Namely, the morning and evening sacrifice, the Law whereof is in Exod. 29. 38, &c. Num. 28. 3.

V. 12. *an host was given him against the daily sacrifice*] Or, *the host was given over for the transgression against the daily sacrifice*. The faithfull shall be in great danger of apostating from the true religion: and Antiochus shall give them many occasions to do it, and shall seek to induce them to it, and the Lord shall put them to this triall, Chap. 11. 32. 35.

*cast down the truth*] All use, preaching, and profession of Gods truth and doctrine of salvation, shall be forbidden and suppressed by Antiochus: who did seek to destroy the very books of the Law, 1 Mac. 1. 59.

V. 13. *one saint speaking*] Meaning that he heard one of the Angels asking this question of Christ, whom he calleth a certain one, or a secret one, or a marvellous one: for Angels desire to see into the mysteries of God, 1 Pet. 1. 12.

*that certain saint*] Or, *the numberer of secrets, or the wonderfull numberer*. Heb. *Palmoni*.

*vision concerning the daily sacrifice*] That is to say, the things signified by it.

*transgression*] The idolatrie of Jupiter Olympius, which Antiochus had set up in the temple, in stead of Gods pure worship, 2 Mac. 6. 1, 2. which caused the extreame desolation of the people: in some spirituall, by apostatic, in other some bodily, by persecutions and torments, Dan. 11. 31. & 12. 11.

*of desolation*] Or, *making desolate*.

V. 14. *he said unto me*] Christ the Palmoni or wonderfull numberer, verse 13. answered me for the comfort of his Church.

*Unto two thousand*] That is, untill so many naturall dayes be past, which make six yeers three moneths and an halfe: for so long under Antiochus was the temple profaned.

*dayes*] Heb. *evening morning*.

*cleansed*] It shall be purified from its uncleanness: Heb. *justified*. That is, set free by Gods just judgement, from Antiochus his tyranny, who had made it a receptacle of idols: to be againe according to its first institution, the holy Temple of the true God.

V. 15. *appearance of a man*] Which was Christ, who in this manner declared himselfe to the old fathers how he would be God manifested in the flesh.

V. 16. *Gabriel*] The name of an Angel, which signifieth strong man of God. See Chap. 9. 21. Luk. 1. 26. the onely Angel in Scripture which hath a proper name.

*make this man*] This power to command the Angel declareth that the commander was Christ, *who is true God*.

V. 17. *O sonne of man*] Ezekiel and Daniel onely, being in visions of Angels, are so spoken unto: Sonne of man: as Aben Ezra and Abr. Shallum note, Ezek. 2. 1.

*vision*] The things foretold by that vision shall come to passe about the time of the coming of the Messiah, who shall fulfill the prophecies, and the old age, for to bring in a new one, by renewing the state of the Church. See Ezek. 38. 8. Dan. 9. 24.

V. 18. *Now as he*] Chap. 10. 9.

*deep sleep on my face*] That is to say, in my propheticall exercise I lost all action and motion as a man overcome with sleepe.

*set me upright*] Heb. *made me stand upon my standing*.

V. 19. *what shall be in the last end*] What shall befall the Jewes in this last affliction, which God shall send them for a punishment of their sins: meaning that great rage of Antiochus; after which shall be revealed the great and eternall reconciliation in Christ, Dan. 9. 24. & 11. 36.

*the end shall be*] There shall be a certaine prefixed time for the lasting of this calamitie. This verse strongly overthroweth their error, which feign the Romane Monarchie to be meant by the legges of the image, Chap. 2. or by the fourth beast, Chap. 7. seeing that the Greeks are the dealers in the end of wrath spoken of Daniels people. And it had been a strange thing, that this last vision, repeating the former, should leave out the Romanes, if they had been spoken of before: seeing it were good to have that told, and God never omitted the good of his Church.

V. 21. *Grecia*] This place proveth that of Javan the Greeks come.

*the first king*] Namely, Alexander the Great.

V. 22. *four kingdomes*] Of many kingdomes arising from Alexander, foure in the end beare the sway, and in time two: whereof Chap. 11. will speak.

*of the nation*] Namely of the Greek, or Macedonian nation, though not of Alexanders posteritie.

*in his power*] They shall not have like power as had Alexander.

V. 23. *their kingdome*] That is, full power over the Jewes, who, after Antiochus, did shake off the yoke of the Seleucidæ, Chap. 7. 22. Otherwise they reigned as long againe after in their own countrey: but of those that reigned after Antiochus here is no speech.

*transgressours*] Among the people of the Jewes.

*are come to the full*] Heb. *are accomplished*.

*the full*] Of open impiety, and formall apostasie, Dan. 11. 30. 1 Mac. 11. 12. Gen. 15. 16.

*a king of fierce countenance*] Namely, Antiochus Epiphanes, Cha. 7. 20. & 11. 21. who was impudent, as Deut. 28. 50. and he is spoken of in the Maccabees and of heathen very much for impudencie against all divinitie, humanitie, and common wit. Of Polybius he was called Epimanes, that is, mad.

*darke sentences*] Heb. *Chidosh*, is properly hid things, as Psal. 78. 2. And whereas to understand hard sentences, that is a matter of a wise spirit: it cannot be that the Angel would so thinke of Epimanes, as to make him understand hard sentences who knew least of any that way. Hid mischiefs he minded, nor hid parables.

V. 24. *but not by his own power*] But by deceit and fraud, as in the verse following; and by the perfidiousnesse and treacheries of other men. See Dan. 11. 23.

*the mighty*] Great Kings and Princes, and especially them of Egypt. Chap. 11. 25.

*the holy people*] Heb. *the people of the holy ones*. Namely, the Church of God the Jewish people.

V. 25. *by peace*] Or, *by prosperitie*. That is, under pretence of peace, or as it were in sport, he will exercise cruell tyranny. See 1 Mac. 1. 30, 31, 32.

*prince of princes*] Against God himself, King of kings.

*broken without hand*] 2 Mac. 9. 9. By sickness stricken by the hand of God, and not by men, 1 Mac. 6. 8. 2 Mac. 9. 5.

V. 26. *the vision of the evening*] Concerning that determined number of dayes told, vers. 14.

*is true*] Proper, and needing no further explication.

*shut thou up the vision*] As Isa. 8. 16. Dan. 12. 4. Keep it to thy self, and reserve it in writing for posteritie, without much publishing it for the present, because it is not so much for the use of this age, as for that which shall follow.

*for many dayes*] Or, *after many dayes*. About three hundred years are from the death of Belshazzar unto the death of Antiochus Epiphanes.

V. 27. *I Daniel fainted*] Chap. 7. 28. and 10. 8, 16. Through fear and astonishment.

*none understood it*] As I had a command to shut up the matter in the verse before, so I refrained my countenance from open expressing of my grief.

## CHAP. IX.

Vers. 1. **T**he first year] After Daniel had been taken out of the Lions den, and caused Gods truth to be advanced generally, he prayeth for Jerusalem.

*of Darius*] Chap. 11. 1.

*which*] Or, *in which he, &c.*

*the realm of the Chaldeans*] For Cyrus, led with ambition, went about warres in other Countreys, and therefore Darius had











had the title of the Kingdom, though Cyrus was King in effect.  
V. 2. *understood by books* ] For though he was an excellent Prophet, yet he daily encreased in knowledge by reading of the Scriptures.

*Jeremiah the Prophet* ] Jer. 29. 10.  
*the desolations of Jerusalem* ] Daniel hath the very Hebrew terme of Jeremy, *Chorboth*; and by Jeremy he must be expounded. Jer. 25. 11. And this land shall become Chorboth (that is, a wilderness) and an astonishment, and these nations shall serve the King of Babel 70 years. Properly the utter ruine of Jerusalem was but 52 years, but he termeth all Jerusalems state in the captivity, by a terme in strict propriety true onely in the greater part, sending the reader to Jeremie for the full meaning. God in Moses, Levit. 26. 34. useth the same Synecdoche and short speech, whom the holy man delighted to follow.

V. 3. *unto the Lord God* ] That is, towards heaven, or towards Jerusalem, the City chosen by him for a place of his presence, Dan. 6. 10.

*to seek by prayer* ] Ezek. 36. 37. He speaketh not of that ordinary prayer which he used in his house thrice a day, but of a rare and vehement prayer, lest their sinnes should cause God to delay the time of their deliverance, prophesied by Jeremiah.

V. 4. *O Lord* ] Exod. 32. 31. Deut. 7. 9. Nehem. 1. 5.  
*the great and dreadfull God* ] That is, hath all power in thy self to execute thy terrible judgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy Word, and love thee.

V. 5. *We have sinned* ] Psal. 106. 6. Baruch 1. 17. He keepeth even the very letters of Solomons prayer, 1 Kings 8. 47.

V. 7. *righteousnesse* ] He sheweth that whensoever God punisheth, he doth it for just cause; and thus the godly never accuse him of rigour as the wicked do; but acknowledge that in themselves there is just cause why he should so intreate them. *belongeth* ] Or, *thou hast*, &c.

V. 8. *to us belongeth confusion* ] Baruch 1. 15.  
*our kings* ] He doth not excuse the Kings because of their authority, but prayeth chiefly for them as the chief occasions of these great plagues.

V. 9. *To the Lord* ] Thou hast a large subject to exercise thy infinite mercy, which is as it were the Queen of thy perfections; whereunto we now betake our selves, and not to thy justice, in this our height of iniquity; Or, having sinned so excessively as we confesse we have; to thee it belongs to use mercy and forgiveness; for thou alone hast power to do it, vers. 18.

V. 10. *the voice of the Lord* ] He sheweth, that they rebell against him, which serve him not according to his commandment and word.

V. 11. *the curse is poured upon us* ] As Deut. 27. 15. or the curse confirmed by an oath.

*law of Moses* ] Levit. 26. 14, &c. Deut. 28. 15, &c. and 29. 20, &c. and 30. 17, 18. and 31. 17, &c. and 32. 19, &c. Jer. 42. 18.

V. 12. *hath not been done* ] This may be the abridgement of Jeremiahs Lamentations.

V. 13. *it is written in the law* ] Levit. 26. 14, &c. Deut. 28. 15. Lam. 2. 17.

*made we not our prayer before the LORD* ] Heb. *intreated we not the face of the LORD*.

*understand thy truth* ] Endeavouring for true repentance according to thy Word, by means whereof we might have been partakers of the fruit of thy holy promises.

V. 14. *watched upon the evil* ] His providence hath been attentive to bring it in the prefixed time, and instant. See Jerem. 1. 12. and 31. 28. and 44. 27. 2 Pet. 2. 3.

V. 15. *hast brought thy people* ] Levit. 26. 45.  
*given thee renown* ] Heb. *made thee a name*. Exod. 14. 18.

V. 16. *all thy righteousnesses* ] That is, according to all thy mercifull promises, and fatherly equitie to thy poor children, cruelly dealt with by the enemies for causes unjust. See Psal. 31. 1, 2.

*thy citie Jerusalem* ] Isa. 52. 1.  
*are become a reproach* ] Psal. 44. 14. and 79. 4.

V. 17. *cause thy face to shine* ] Shew by the effect thy grace and favour, which like a vivifying and chearing Sunne may disperse all these mists of extreme desolations. The blessing of the high-sacrificer is in the same speech, Num. 6. 25. Psal. 80. 17, 19.

*for the Lords sake* ] For thine own sake; or, as some others, for the promised Messias and Mediatours sake.

V. 18. *encline thine ear* ] Daniels Hebrew hath the very letters of Hezekiahs prayer. Esa. 37. 17.

*which is called by thy name* ] Heb. *whereupon thy name is called*.

*present our supplications* ] Heb. *cause to fall*.  
*our righteousnesses* ] Declaring that the godly flee onely unto Gods mercies, and renounce their own works, when they seek for remission of their sinnes.

V. 19. *for thy citie and thy people are called by thy name* ] In Hebrew, for thy name is called upon thy citie and upon thy people. That is, they are, and professe themselves to be thine, and do bear the badges and marks of it. The Jews at this day repeat on

their expiation feast, this prayer often, in Cether Malcath, a book of their common prayers; but stop their ears against the Angels words from God, touching Christ the true worker of this expiation 490 years exactly from the time of this prayer, as appears vers. 24. where our tottering the meaning of it, hath furthered the Jews destruction, and more hardened their hearts.

V. 21. *Gabriel* ] Chap. 8. 16. When this Angel Gabriel telleth Zachary of his name Gabriel, and is sent unto Mary, he calleth them to think upon this text; that by conference of Moses, Num. 4. and Daniel here, they might better consider the time of the promise.

*swiftly* ] Heb. *with wearinesse, or flight*.

*ouched me* ] Chap. 8. 18. In token of encouragement to hear these mysteries, and of infusion of new divine vertue to understand them, and to keep them in memory, and of comfort in these promises.

*the time of the evening oblation* ] Exod. 29. 39. Numb. 28. 4. Oblation had with it prayer, and evening prayer time was at their ninth hour, our three of the Clock, as appeareth by Act. 3. 1. at the same hour the Lord made himself that oblation, which here the Angel telleth, even most exactly when it should be performed.

V. 22. *skill and understanding* ] Heb. *skill of understanding*. This oration containeth an abridgement of the New Testament, and a light of the Old, and Daniel knew all afore but the time, which bringeth a greater clearnesse unto all: Therefore the time considered with the matter, is that which he calleth here the skill of understanding; and it must be counted a great error to hold that a small matter, and specially the disanulling of Gods truth, by heathen forged, most vaine and jarring antiquities, to make from Babels fall to Tiberius eighteen, wherein our Lord died 590. against the expresse 490. which the Angel counteth to be wisdom, which he speaketh of: yet old Greeks did so.

V. 23. *commandment* ] Heb. *word*. God hath revealed to us Angels, and to me especially the secret of his counsell concerning the restauration of Jerusalem, and the duration thereof, even to the Messias, and hath sent me to declare it unto thee. See Dan. 10. 12.

*greatly beloved* ] Heb. *a man of desires*. Singularly beloved of God, and favoured with his grace, Dan. 10. 11, 19. Chamudoth, is the most amiable term of any which can be given. As the attribute is, so is the matter here, full of grace. And when the Angel spake to the blessed virgin in Hebrew, he could not speak better then Bath Chamudoth; daughter tendred as Daniel. God prevented our self-worship, in giving Mary no terms but such as others had, that we should not intreat noveltie in religion; so we read desirable raiment, Gen. 27. 15. and bread of desire, Dan. 10. 3. and 2 Chron. 25. vessels of desires.

*understand the matter* ] By this command doubled for vehementer charge, he condemneth the world, that regardeth not to be instructed in this doctrine, sent from heaven by an Angel unto Daniel, and penned for all nations use: wherefore we must give better heed unto the speech, lest we slow and fall: for if the word spoken by Angels fall out lute, and every trespasser received just recompence, how shall we escape, neglecting so great a charge of looking to our own salvation?

V. 24. *Seventy weeks* ] The reader is to know, that in the Hebrew we have word for word; Sevens seventy is pared out for the people: שבועות significth a week, or as we term it, a Sennet, or Sevenet, as likewise in Greek and Latine it is so called of the number of seven; and it significth sometimes the space of seven dayes, as Dan. 10. 2. Deut. 16. 9. and sometimes it containeth seven years, Levit. 27. 3. So here.

*are determined* ] Heb. *is pared out*, or, *determined*. A verbe singular, being joynted to a substantive plurall; as Job 12. 7. Proverb. 3. 18. teacheth an exact account, that every one of those weeks of years, particularly from the first to the last, shall be precisely compleat. Now seventy sevens make four hundred and ninetie in ordinary speech; but that Daniel might conceive how at the beginning of his prayer upon considering of Jeremie for that seventy years of captivity ended, God took notice of his meditation, the Angel toucheth that seventy: shewing how exactly seven times that space is declared aforehand, for the Jews prerogative, continuance of ceremonies, and meditation how reconciliation of sinne is truly made, that every Sabbath in the meane while they might learne to enter into the rest of Christ.

*thy people* ] As Daniel prayed for Gods people, so he had his kingly honour, that they are termed his people; even such as cannot be void of Gods favour, under such a protectour. So Chap. 10. 14.

*thy holy city* ] Matthew naming Jerusalem the holy citie, onely at the beginning and end of our Lords confirming the Covenant, Mat. 4. 5. and 27. 53. calleth all forcibly to consider this text; but when this time of 490 years is expired, it had that title no longer; then the many brought to the Kingdom of heaven

*should it not be torturing?*



heaven are the high Jerusalem, Gal. 4. 26. and new Jerusalem, Apoc. 3. 12. and the holy citie, Apoc. 11. 2. and holy Jerusalem, vers. 10. as also in Isa. 52. 1. where Jerusalem the holy city bidden to put on her garments, requireth us to frame our policy so, that all be taught of God what white linen maketh the garment, which is the justification of Saints. See Apoc. 19. 8.

V. 24. *to finish the transgression* ] Or, *to restrain*. The following blessings come by the Messiah, he shall satisfie for the sins of the world by his death, and shall establish the true righteousness of the Gospel which shall remain for ever, through which all believers shall be absolved and justified, and by his Spirit be regenerate to a new and godly life, and he shall be consecrated and made an everlasting King at the right hand of God his Father, having obtained the fulness of Gods Spirit, as Head of his Church. And after all this the citie and nation shall be destroyed by the Romanes.

*to make an end* ] Or, *to seal up*.

*and to seal up the vision* ] Our Lord expoundeth this place, saying, that the Law and Prophets reach unto John, Matth. 11. 13. Also Maimony from the Jews common consent saith, that all the Prophets prophesied but unto the dayes of the Messiah: that speech of theirs must be taken hence. See 2 Cor. 1. 20.

*prophecie* ] Heb. *propbet*.

*and to anoint the most holy* ] Heb. *the holiness of holiness*. That is to say, he that is holiness itself, and in whom consists all the Churches holiness; who is in spirit and truth, that which the Arke, the Propitiatory, the Altar, and the Sanctuary, which were called most holy things, and consecrated by unction, Exod. 30. 26. and were so but in shadow and figure.

V. 25. *unto the Messiah* ] The eternall Word is by an Angel named Messiah, that is in Greeke, Christ, and the time of his death being told in vers. 24. to be after seven seventies, in this verse, those sevens are divided into three parts, first into seven: secondly, sixtie two: thirdly, one seven. And he joyneth proper stories to the first and last part of the division.

*shall be seven weeks* ] Of years, which are nine and fortie years from Cyrus his decree, untill such time as the walls of Jerusalem were finished by Nehemiah. In which time the citie and Temple were built. That was 46. from Cyrus third, when Daniel mourned for the hinderance of it. Dan. 10. 1, 2. To which time we may referre that 46 years, Joh. 2. 20. Doctor Willer on Dan. 9. quest. 59.

*threescore and two weeks* ] These 62. sevens, which make 434 years from the restauration of Jerusalem, are parcelled alone only, that the last seven may be handled alone, for our Lords storie.

*the street shall be built again* ] Heb. *shall return and be built*. When was this performed? This belongeth to the first partition, and was accomplished within the first seven sevens, that is, by the 49 yeare after the grant by Cyrus for Israels return to build the house of God and the Citie.

*wall* ] Or, *breach, or ditch*.

*even in troublous times* ] Heb. *in strait of times*. See Ezra and Nehemiah for the troubles of this time.

V. 26. *And after threescore and two weeks* ] That is, in the last seven, and in the last half of that seven Christ shall come and preach and suffer death: for in three years and an half he finished his publique office. The testament was ratified by the death of Christ, Heb. 9. 17. from the eighth year of Josuah, therefore this last weeke endeth in Christs death, and in the 28 Jubile.

*Messiah be cut off* ] Put to death by the Jews, and in their opinion quite destroyed, without any hope of restoring.

*but not for himself* ] Or, *and shall have nothing*. Being brought to nothing by his death, without life, strength or any dignitie in appearance, Psal. 22. 6. Isa. 53. 2, 3. Phil. 2. 3. Others, there being nothing in him, namely, no cause or fault, Isa. 53. 4. 9. Or there being nothing therein for him, that is to say, all being done for the good and redemption of mankinde, 2 Cor. 5. 21.

*and the people of the prince that shall come* ] Or, *the citie and holy place shall be destroy, the governours people to come*. The Romans under Titus, shall destroy Citie and Sanctuary. Or it may be read, citie and holy place shall he destroy, the governours people to come: That is, Christ the King to whom the Father hath given all judgement, was upon this to destroy the Jews, the Kings own Nation, Citie and Sanctuary, in the next generation. Of that Christ foretold them, that their place should be desolate, Matth. 24. and of the proper token, Luk. 21. 20. and referreth men to Dan. 9. wherein Gabriel teacheth the full doctrine touching Christ, and of the destruction of the Jews. The Lord closely limited the time, Matth. 24. 34. By the most mens account it was fortie years: so it falleth a day for a yeare for misbelieving the resurrection.

*and the end thereof shall be with a flood* ] That is, a most severe deluge of Gods judgements, to the overthrow of that people, and their policie, shall promiscuously carry all before it, as prevailing waters. The Romane army under the Captain or

Emperour Titus Vespasian effected all this: See Josephus of the warres of the Jews book 6. and 7.

*desolations* ] Or, *it shall be cut off by desolations*.

V. 27. *And he shall confirm the covenant* ] By the preaching of the Gospel, Christ the Messiah confirmed the covenant of God with the elect people, which are the many, not Jews only, but Gentiles, as Rom. 5. 15. Matth. 26. 28.

*many for one week* ] Or, *many one week*.

*and in the midst of the week* ] The later half of the last seven, allotted for the publique function of the Messiah, in the end of it, Christ the King by the Sacrifice of himself once offered ended the daily sacrifice and all Leviticall sacrifices and other ceremonies, vers. 24.

*for the overspreading of abominations* ] Or, *with the abominable armies*. Matth. 24. 15. Mark. 13. 14. Luk. 21. 20. Meaning that Jerusalem and the Sanctuary should be utterly destroyed for their rebellion against God, and their infidelitie. Therefore the heathens calling into the rest of Christ, sealed in Baptisme, and Supper of the Lord: the burying of Moses ceremonies: the loathsomenesse of Rome, that kild our Lord: and Judahs just fall for infidelitie conclude all: handled here severally as they belonged collaterally to the former speech of vers. 24.

*he shall make it desolate* ] In the deluge of Jerusalems destruction do end Daniels last sayings touching order of time. Daniels book containeth 600 years. Seventie years in Babylon: thence 490 to Christs death: then time to repent to hold the land, answerable to that time in the wilderness to get the land, 40 years, but they went on with the old world in misbelieve, and in like sort perished when these 600 years ended.

## CHAP. X.

Vers. 1. *In the third yeare of Cyrus king of Persia* ] He noteth this third yeare, because at this time the building of the Temple began to be hindered by Cambyfes Cyrus sonne, when the father made warre in Asia Minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.

*Beltshazzar* ] See Chap. 1. 7.

*but the time appointed was long* ] Heb. *And the army-like ordered time, great*. The word Zaba is an army, meaning the warres told here: and an appointed time, Job 7. vers. 1. Both fall out fitly here, and may be joyned: for in a time determined, the parts are disposed by God in a convenient order, as souldiers in an army: therefore the godly should not hasten too much, but patiently abide the issue of Gods promise.

*and he understood the thing* ] Contained in Chap. 11. & 12.

*of the vision* ] Of this that he saw upon Tygris, vers. 4.

V. 2. *In those dayes I Daniel was mourning* ] Because Judahs enemies had prevailed, to the hinderance of the Temples building. See Ezra 4. 4. 5.

*three full weeks* ] Heb. *weeks of dayes*. He putteth a distinction, for the sevens of years, told Chap. 9. 24.

V. 3. *I are no pleasant bread* ] Heb. *bread of desires*.

V. 4. *And in the foure and twentieth day of the first moneth* ] Of this present yeare, called Abib, which containeth part of March and part of April.

*Hiddekel* ] Gen. 2. 14. Some say now being in Persia, it is like he was in that province where Tigris was. Others, being carried by the Spirit to have the sight of this river called Tigris of Greeks: in notation, Sharp-swift. The Persians chuse glory was in those quarters: and likewise the Seleucians Throne, and Seleucus Nicator built upon Tigris Seleucia, the most famous town which he built.

V. 5. *a certain man clothed in linen* ] Heb. *one man*. The resemblance of a man representing the Sonne of God, who was to take humane flesh upon him. See Ezek. 1. 26. & 40. 3. Dan. 12. 6, 7. Apoc. 1. 14, 15.

*whose loyns were girded with fine gold of Uphaz* ] Revel. 1. 13, 14, 15. Jer. 10. 9.

V. 6. *His body also was like the beryll* ] Ezek. 1. 16. & 10. 9.

*in colour to polished brasse* ] Revel. 1. 15.

V. 7. *And I Daniel alone saw the vision* ] A. 9. 8.

V. 8. *for my comeliness was turned in me into corruption* ] Or, *vigour*. Chap. 7. 28.

*then was I in a deep sleep* ] Chap. 8. 18.

V. 10. *And behold* ] The person that next speaketh, termed a resemblance in sight as a man, is thought to be Gabriel, named Chap. 8. 16. At whose coming to him, Daniel was frighted, and fell in a slumber on his face to the ground: and was touched by him, and set upon his feet, who also Chap. 9. 25. telleth of Christ: as here again.

*an hand touched me* ] Chap. 8. 18. and 9. 21. Rev. 1. 17.

*which set me upon my knees* ] Heb. *moved*.

V. 11. *a man greatly beloved* ] Heb. *a man of desires*. Chap. 9. 23.

*and stand upright* ] Heb. *stand upon thy standing*.

V. 12. *for from the first day* ] See vers. 2.

that



10.6. His Eyes as Lamps of Fire ]  
mat. 6.22. The Lamp of the body  
is the Eye.







*that thou didst set thine heart to understand*] By fasting and devotion dispose thy self to receive some Propheticall revelation from God, concerning the state of the Church, to which the reestablishment of the Temple, and of the worship of God was forbidden, and the quiet restauration of Jerusalem, though the seventie yeares which were prefixed be past.

*for thy words*] Namely, to fulfill thy prayers.

V. 13. *the prince of the kingdome*] Meaning, Cambyfes, who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would have further raged if God had not sent me to resist him; and therefore have I stayed in Persia the space of three weekes, (which was the time of Daniels fasting, vers. 2.) for the profit of the Church.

*Michael*] That is, Arch-angel, Jude 9. which terme is hence taken; here Angels are the first Priaces in comparison with rulers on the earth: and the Captaine of their host is the first of this company, namely, Christ Jesus, who is tearmed in vers. 21. the head of the Church: and in Dan. 12. 1. the defender thereof: and Apoc. 12. 7. head of Angels.

*one of the chiefe*] Or, *the first*. Dan. 1. 21.

V. 14. *later dayes*] Namely, in the declining, and almost at the end of their temporall state: a little before the coming of the Messias: under whom began an other age, and a spirituall state of the Church. See Ezek. 38. 8. Hab. 2. 3.

V. 15. *set my face*] Through reverence and feare.

V. 16. *one like the similitude*] This was the same Angel that spake with him before, in the similitude of a man, that is, Gabriel, named above in Chap. 8. 16. & 9. 21.

*by the vision*] I was overcome with feare and sorrow, when I saw the vision.

V. 17. *the servant of this my lord*] Or, *this servant of my lord*. Daniel turning himself to the Angel Gabriel, which was before him, speaketh of Christ that glorious person which appeared vers. 4. saying to this effect: Seeing I am so affraid talking with thee, how should I be able to endure to talke with yonder my Lord?

V. 19. *greatly beloved*] Chap. 9. 23. & 10. 11.

*peace be unto thee*] He declareth hereby that God would be mercifull to the people of Israel.

*I was strengthened*] Which declareth that when God smiteth down his children, he doth not immediately lift them up at once, (for now the Angel had touched him twice) but by little and little. Though it was Christ that appeared, vers. 4. yet the rest is done by an Angel, who as Gods minister, on this behalfe doth minister strength unto Daniel.

V. 20. *wherefore I*] Even to shew what shall befall thy people, as it was told vers. 14.

*and now will I return*] I will go afresh to oppose all the plots of the Kings of Persia against thy people, and at my parting thence, Alexander is to come in and to destroy the Empire of Persia.

*the prince of Grecia*] Chap. 8. 21. At 120. yeares after this vision, great Alexander set on Asia. Now whereas Cyrus perished in the Scythian warres, soon after the hinderance of the Temple: and Cambyfes soon after by a wound in the thigh, given by himselfe against his will; and Darius Hystaspis lived but 43. yeeres (in Ctesias) aged about 20. yeeres at Tomyris and Cyrus warre, and for Esthers sake had somewhat a longer reign that Darius her sonne (by the Jews) might be of some good yeares to help Judah, when he reigned in Xerxes absence, and still after: and Xerxes great army perished to the astonishment of all the world: we must in all these affairs consider the government of God by the army of heaven for Judah rearned the armie of heaven: and how the Kings after Darius that built Jerusalem had somewhat better successe then the former: heathen stories may be used for a commentarie of this place.

V. 21. *that which is noted*] That is, the determinate counsell of God, which is, as it were, all written in his mind and providence: figurative termes. See Psal. 139. 16. & 149. 9. Mal. 3. 16.

*none that*] No humane force sustaineth the Church: but onely Christ, the head, by the ministerie of his Angels, vers. 13. Josh. 5. 14. 15.

*holdeth with me*] Heb. *strengtheneth himself*.

*your prince*] This attribute sheweth who Michael is: not a created Angel, but the onely Arch-angel, and the Captaine of the host of the Lord, the Sonne of God, who thought it no robbery to be equall with God. And so much the name signifieth. Yet some think he was a created Ang. l.

## C H A P. X I.

Vers. 1. *As I, in the first year*] These are the words of the Angel who was mentioned in the former Chapter: his meaning is, I have been assisting to the destruction of Nebuchadnezzars progenie by Darius, and so have

beaten down the Chaldeans Empire, Dan. 5. 31. So that by the Angel the golden head was broken to powder: by the petition of the watcher, the axe was laid to the root of the tree, and the Lion pluckt, and Belshazzar slain: that the stones power might be known, and the Highest might be seen to sit upon the fiery throne, with bookes open: and the hand-writing might be seene to come from God: and Michael to stand up. We are likewise to regard Christ the Governour through all these Kings, that shall reign before the building up of the Temple. So this Angelique Oration may be unto us as a book of the warres of God: even to call profane writers to the use of holy stories, and proof of the Gospel, which after these so many particulars, was in the set time to be shewed.

*Darius the Mede*] Chap. 9. 1.

V. 2. *the truth*] That is, proprietic of the visions of the Image and Beasts: which we may not expound, but according to the Angels Commentary: which standeth in matters so famous, that men out of the Church, will bring us stories most exactly agreeing with the Angels words: that our enemies may be good Judges.

*three kings in Persia*] After Darius named afore, Cyrus: Artaxocsta or Artaxerxes, called of the Greeks Cambyfes: and Achashuerosh, that married Esther, called Darius, sonne of Hystaspis. To these three, the Persians gave these attributes: Cyrus was a father, Cambyfes a master, and Darius a horder up. Herodot. in Thalia.

*fourth shall be farre richer*] Xerxes surnamed the terror of Greece: not that he was the last King of Persia: but because through his so famous enterprise against Greece, he gave the first occasion of warre between the Persians and the Grecians, which at last caused the totall ruine of the Persians by Alexander the Great.

*strengthen up all*] A hyperbolicall terme: that is to say, an innumerable company of all sorts of people. Daniel knew without any further telling, what would be the successe, for hindering the Temples building, from the fierie throne, Chap. 7. 9. and from the flaming eyes, Chap. 10. 6. even that they should feeble the discomfiture of all their strength for so doing: and have their former Kings soone cut off. Soone after Xerxes voyage; Darius a young King at home, furthereth the Temples worke, and acknowledgeth the hand of God to have paid Kings and people for their hinderance, Ezr. 6. 10. 12. The Temple and Religion had no further hinderance by the Persians: wherefore the Angel passeth over all other times unto Alexander, years neare an hundred: Esther, Ezra, Nehemiah, Haggai and Zacharie, shew the further dealings of those years.

V. 3. *mighty king*] The belly of brasse, Chap. 2. 32. the body of the Leopard, Chap. 7. 6. the notable horne, Chap. 8. 5. Alexander the Great. Who with all speed conquered Asia, and would needs be made a God: upon the successe, that he did what he listod. Of Judea he required, that their dates should be taken from his reign: and all the sacrificers sonnes born that year, should be called Alexanders. Such practises made him to be cut off quickly, and his family to be rooted out, as the Angel foretelleth, vers. 4.

*stand up*] Chap. 8. 4.

V. 4. *kingdome shall be broken*] About twelve yeares after his coming to the Crown, Chap. 8. 8. For when his estate was most flourishing, he overcame himselfe with drink, and so fell into a disense, or as some write, was poysoned by Cassander. After that, Aridens his brother, Philips sonne, was made King in Macedonia: Olympias Alexanders mother killed him: Cassander killed her, and poysoned Alexanders two sonnes, Hercules and Alexander. Paus. in Boeot. So Alexanders family was rooted out.

*shall be divided*] For his twelve chief Princes first divided his kingdome among themselves.

*four windes of heaven*] After this his Monarchie was divided into foure Provinces, Chap. 7. 6. and 8. 8. for Seleucus Nicator had Syria: Antigonus Asia minor: Cassander the Kingdome of Macedonia: and Ptolemeus the sonne of Lagos, Egypt.

*posteritie*] Which perished all after the death of Alexander. Thus God revenged Alexanders ambition and crueltie in causing his posteritie to be murdered, partly of the fathers chiefe friends, and partly one of another.

*his dominion*] None of these foure shall be able to be compared to the power of Alexander in greatnesse or strength, Chap. 8. 22.

*pluckt up*] By the totall extirpation of Alexanders race.

*besides those*] That is, his posteritie having no part thereof.

V. 5. *the king of*] At the last these foure Satrapies shall be reduced to two principall kingdomes: namely, of Egypt, seised upon by Ptolemeus the sonne of Lagos, called the king of the South: and of Babylon and Asia, possessed by Seleucus Nicator, called king of the North: who were both Alexanders captains.



*South*] Egypt, named ver. 8. and 42. and 43. where Edom, Moab, and Ammon, joynd together, help very much to keep the speech certain, of what men it was to be understood.

*be strong*] Daniel should regard his strength principally, how it toucheth Judah. And so it fell out. For Ptolomie soon after he held Egypt, invaded Judea; and took Jerusalem on a Sabbath, pretending friendship, and not hostilitie. Agatharchides Chius, and Joseph. Antiquit. 12. This Ptolomie Lagides was the first horne.

*and one*] That is, the kingdome of Asia: Seleucus Nicator, or conquerour: the second horne.

*his princes*] Alexanders, not Ptolomies: though some take it so; the whole tenour of the speech will have it meant of a severall kingdome, and not of Ptolomie Philadelphus. The Angel speaking to Daniel, knew that he would helpe himselfe by the matter, in all doubtfull termes: and he was to speake somewhat darkely, for the Jews safety.

*strong above him*] That Seleucus Nicator is much stronger then the King of the South, even touching Judea. For though Ptolomie wanne it from Laomedon, and after recovered it from Antigonus, yet in the last conquest over Antigonus, it was agreed upon, that Seleucus should hold Syria: as his house pleadeth in Polyb. book 5.

*a great dominion*] Seleucus had kingdomes under him 72. and was the greatest of all Alexanders Successors.

V. 6. *years*] About seventy after Alexanders death.

*they*] The Lagides and the Seleucides.

*shall joyn themselves*] Heb. *shall associate themselves*. The King of Asia, Antiochus Soter, the sonne of Seleucus, (who dealt in no speciall sort against the Jews: and therefore is omitted in Gabriels speech, as a horn against Judah) and the King of Egypt Ptolomie Lagus, shall joyn together in amitie: and their sonnes Ptolomeus Philadelphus, and Antiochus Theos by marriages: according to the prophetic, Chap. 2. 43. thinking by this affinity that Syria and Egypt should have a continuall peace together.

*the kings daughter*] Namely, Bernice the daughter of Ptolomeus Philadelphus the third horn, married to Antiochus Theos, who for the love of her did put away Laodice his lawfull wife.

*to make an agreement*] Heb. *rights*. To keep the peace, and to end all differences, by reason of which they were ready to go to warre.

*she shall not retain*] This marriage shall not hinder them from coming shortly to open warre.

*neither shall he stand*] Antiochus Theos, the fourth horne, shall soon after that be poisoned, and the forces of his kingdome shall be overthrowen by divers sinister accidents, which shall be set down hereafter.

*but she shall be given up*] Namely, Bernice, and her sonne, and all her partners, and her followers, shall be constrained to yeeld to the mercy of Seleucus Callinicus, the sonne of Theos and Laodice: who shall put them all to death by the instigation of his mother.

*be that begat her*] Or, *whom she brought forth*. Namely, Ptolomie Philadelphus the King of Egypt, who died soon after.

*be that strengthened her*] The States of Asia. Just. hist. 27.

V. 7. *out of a branch*] Namely, Ptolomeus Euergetes, the fifth horne, brother to Bernice, shall succeed Ptolomie Philadelphus, his father, in the Kingdome of Egypt: and to revenge his sisters death, shall with very good successe set upon Seleucus Callinicus King of the North or Syria.

*and shall prevail*] Or, *shall fortifie himselfe*.

V. 8. *into Egypt*] The name of Egypt in a storie of Alexanders successours, must needs cut off all controversie, touching the King of the North, and Magog: that none but Seleucides can be the men. So that the very name Egypt being used here, in the story which all heathen would presently acknowledge to set forth Ptolomie surnamed Euergetes, that is, gracious Lord, for spoiling Syria; and again in the end of the Chapter, vers. 42. and 43. and in a historie no lesse then a Prophecie of Antiochus Epiphanes King of Syria, spoiling Egypt: this one terme might have kept both Jews and Gentiles from bringing the Romanes or Turkes to be meant here, in these stories; opening properly the Image, and the Beast: this one word Egypt, spoken in due season, and that thrice in this Chapter, is like apples of gold and wittie works of silver, Pro. 25. 11. and a preservative against that former leprosie.

*their gods*] According to the custome of the victorious among the heathen. See 1 Sam. 5. 1. Isa. 46. 1.

*their princes*] The Hebrew word unworshipped, is either idols, or else high States. That maketh Translatours differ. And the allusion is pleasant: how the Angel comforteth Judah, in that the Idolaters are as the Idols with God; and extremely taunteth the superstition of Magog or Hierapolis.

*their precious vessels*] Heb. *vessels of their desire*.

*continue many years*] Either being secured against him, or more powerfull then he. Others say, that Seleucus Callinicus was sooner killed then Euergetes died.

V. 9. *shall come into his kingdom*] Shall cause himself to be crowned king of Syria, which he shall hold many years.

*shall return into his own land*] If by sedition at home Euergetes had not been called home, he had easily wonne all the Kingdom of Syria. Justin. Book 27.

V. 10. *his sonnes*] Seleucus Ceraunus, and Antiochus the great. Of them Appian Alexandrus wrote thus: After Theos, Seleucus the sonne of Theos and Laodice reigneth in Syria, surnamed Callinicus. After Seleucus, two sonnes of Seleucus (either according to his age,) Seleucus and Antiochus. Seleucus being weak and poor, and unable to rule his Army, was poisoned by his friends, and reigned onely two years. Antiochus was surnamed Megas, or the great; and reigned 37. years. These be the two kings which here be meant: And an Heathen indifferent, even Appian sheweth unto us why the Angel should name them in the plurall number, and soon turn to the singular. Polybius recordeth to the same effect, Book 4.

*shall be stirred up*] Or, *shall warre*. Against Ptolomeus Euergetes King of Egypt, to get the kingdome of Syria again.

*one shall certainly come*] To wit, Antiochus the great (the sixth horn) with a sudden force, like unto an overflowing stream, shall regain a great part of his kingdome.

*then shall he return*] The year following he shall return with great power, and having discomfited the Army of Ptolomy Philopater the sonne of Euergetes, shall come unto a principall fortresse of his, called Raphia, upon the Frontiers of Egypt, and shall take it. Of which town Strabo speaketh thus; Beyond Gaza standeth Raphia, where the field was fought between Ptolomy the fourth, and Antiochus the great. So famous God would have the Angels term here of fortresse to be.

V. 11. *the king of the South*] Namely, Ptolomy Philopater, the seventh horne.

*with the king of the North*] With Antiochus the great.

*the multitude shall be given into his hand*] That great Army shall be discomfited by Philopater. Polybius reckoneth the number of souldiers on both sides, also all the fighting; where at the last, beyond all hope, Philopater hath a great victory, and such an hand over Antiochus, that if he could have pursued with courage, he might have spoiled him of his kingdom.

V. 12. *hath taken away the multitude*] The Army of Antiochus the great.

*his heart shall be lifted up*] Namely, Ptolomy Philopaters.

*ten thousands*] To wit, of the Jews. This twelfth verse may well contain the pride of Philopater against God, and destruction of the Jews; handled Mac. 3. and in Joseph. Antiq. Jud. Book 12. Chap. 3. and as well may be applied unto the greatness of his victory, and licentiousness thereupon; which Justin. Book 30. doth note to have been the beginning of the decay of his Court.

V. 13. *the king of the north*] Namely, Antiochus the great, after the death of Philopater, shall again assault Ptolomy Epiphanes, the sonne of Philopater, being yet young, against whom many of his subjects shall rebell, and many Princes combine.

*after certain years*] Heb. *at the end of times of years*.

V. 14. *also the robbers of thy people*] Heb. *also the children of robbers*. He seems to mean some seditious Jews, or Apostates, who joynd themselves as a party, and to the false religion of the king of Egypt.

*to establish the vision*] That is, taking for a pretext of their faction, that which Isa. 19. 19, 21. had spoken of the spirituall union of Egypt with the Church.

*they shall fall*] Being persecuted by Antiochus as rebels to him.

V. 15. *the fenced cities*] Heb. *the cities of munitions*.

*shall not withstand*] When Antiochus the great came against Egypt, Ptolomy Epiphanes (the eighth horn) with his choicest Captains was not able to resist him.

*his chosen people*] Heb. *the people of his choices*.

V. 16. *But he that cometh against him*] Namely, Antiochus the Great.

*glorious land*] Or, *goodly land*. Heb. *the land of ornament*. That is, Judea: see Notes on Chap. 8. 9. He sheweth that Antiochus shall not onely afflict the Egyptians, but also the Jews, and shall enter into their countrey, whereof he admonisheth them before, that they may know that all things come by Gods providence.

*by his band shall be consumed*] We may see here most lively how Judea is wasted by the fourth beast, which hath teeth of iron and steely weapons: and how it treadeth under foot that which it doth not eat.

V. 17. *He shall also set his face*] Antiochus the Great shall set upon Egypt again with prosperous successe, but for fear of the Romanes, who shall interpose themselves in favour of Ptolomie Epiphanes, he shall make peace with him, giving him Cleopatra his daughter to wife, having before suborned her to kill her husband, which notwithstanding she would not performe, but tooke her husbands part against her father. See Dan. 2. 43.











*upright ones*] Or, much uprightness: or, equal conditions. That is, he shall be followed in his enterprise by many Jews, called *upright ones* according to the sense of Deut. 32. 15.

*corrupting her*] Heb. *to corrupt*.

*she shall not stand on his side*] The daughter favoureth the husband, and both favour Rome against Antiochus. Livy. 37.

V. 18. *shall he turn his face*] Antiochus shall warre against the Islands, and Provinces beyond the Seas, which were subject to, or confederate with the Romanes: so in Gen. 10. the countreyes of Grecia all about Hellespont, are termed: as Daniel knew, and heathen should not know.

*a prince*] Scipio a Roman Confull with his brother.

*for his own behalf*] Heb. *for him*.

*shall cause*] He shall not onely force Antiochus to retire himselfe from all those places which he had taken from the Romanes, or their friends, to the disgrace of the commonwealth of Rome: but shall also overcome him in a pitched battel, and spoile him of part of his dominions, and force him to accept of a disgracefull peace.

*the reproch*] Heb. *his reproch*.

V. 19. *he shall turn his face*] He shall go into Syria, keeping himselfe in strong holds, without daring to wage warre any more.

*but he shall stumble and fall*] Being kild in a tumult, as he would have spoyled the temple of Bel in the countrey of the Elimeans. The Angel telleth that his ruine should be in his own land: and saying, He shall be no more found: that toucheth the manner of his death, being kild by a tumult barbarian in sacriledge, and left voyd of all glory. Thus the sixth horne was broken: as the seventh, Ptolomie Philopater, by Cleomenes. Polyb. 5.

V. 20. *shall stand up*] Seleucus Philopater, (the ninth horn) the sonne of Antiochus the Great, whose reign shall be tyrannicall and full of exactions, which he shall indeavour to have out of Gods Temple at Jerusalem, 2 Mac. 3. 4.

*a raiser of taxes*] Heb. *one that causeth an exactour to passe over*.

*he shall be destroyed*] He shall be poysoned: not kild in warre, nor by any open violence, but by the treachery of one Heliodorus, that was about him, in favour to Antiochus Epiphanes.

*anger*] Heb. *angers*.

V. 21. *a vile person*] Antiochus surnamed Epiphanes, that is, illustrious: opposite to that which the Spirit calls him by reason of his execrable deeds & qualities, and called Epimanes, witlesse, of Polybius in Athens, in whom his manners are noted to be strange. He is the tenth horne, in whom the iron of the Syriaque legge doth end, and on whom the rest of Daniel goeth, that little horne and plucker away of three hornes. See Chap. 7. 8. 24. and 8. 9.

*to whom they shall not*] Who shall neither be created nor crowned King; neither get the kingdome by force of armes: but shall advance himselfe as tutor to Demetrius, his nephew, sonne of Seleucus Philopater: and shall winne mens hearts with presents, flatteries and secret practises, and so shall enstall himselfe in the kingdome.

*peaceably*] Or by fraud, Chap. 8. 23, 24.

V. 22. *arms of a flood*] That is, the power of Egypt, for the most part yearly overflowne by the River Nilus, whence proceeds the great fruitfulness and strength of it, shall be suddenly assaulted and overrunne by him.

*prince of the covenant*] Seleucus Philopater, who sent his sonne Demetrius to redeeme from Rome Epimanes; by whose means he was poysoned: and his sonne defeated. Others, by *prince of the covenant*, understand it of God, Dan. 8. 11. 25. who is the Prince of his people, and joynd to them by his holy Covenant. And so in this verse is summarily comprehended Antiochus his two greatest enterprises: namely, upon Egypt, and Judea: both which are afterwards more particularly specified.

V. 23. *with him*] To wit, with Ptolomie Philometor, King of Egypt.

*he shall come up*] That is, into Egypt, bringing with him few followers, because he will not give the Egyptians cause of suspicion, but stout men and devoted to his service, whom he placed in divers forts, and thereby made himselfe master of the principall holds.

V. 24. *enter*] Into Egypt, which at that time did enjoy peace and plenty of all things.

*peaceably*] Or, *into the peaceable and fat &c.*

*he shall do that*] Taking possession of the greatest part of Egypt, which his forefathers could never doe.

*scatter among them*] See the infinite beautifulnesse of Antiochus to his souldiers, 1 Mac. 3. 30.

*forecast his devices*] Heb. *think his thoughtes*.

*strong holds*] Of Egypt.

*for a time*] Untill such time as Philometor being come to age drive out Antiochus his garrisons.

V. 25. *for they shall forecast*] Philometors great ones, Officers and Counsellors, (as the next verse shews) being cor-

rupted by Antiochus, shall betray him, whereby he shall lose the battel.

V. 26. *destroy him*] They shall be an occasion through their treacherie that he shall be overthrown.

*his army shall overflow*] The armie of Antiochus.

V. 27. *hearts*] Heb. *their hearts*.

*shall be to do mischief*] After Philometor shall be discomfited, he shall make peace with Antiochus, and shall entertain him with great feasts, and shews of courtesie: but all feigned, both of them retaining their ancient enmities.

*the end shall be*] This false peace in Gods appointed time shall end. See vers. 29. 40.

V. 28. *shall he return*] Namely, Antiochus.

*with great riches*] Gathered partly from the spoiles, partly by the gifts of Ptolomie: and partly of the Jews in spoyling Jerusalem and the Temple. For with Antiochus dealings against Egypt his doings against Judea fall out. It he was to take still in his way.

*against the holy covenant*] Against the people of the Jews, with whom God had stroke a holy Covenant, over whom he will take Sovereignie, destroying them, and abrogating their lawes, vers. 22. Chap. 7. 25. and 8. 24. 1 Maccab. 1. 21. 46, 47.

V. 29. *At the time appointed*] Of which time, see ver. 27.

V. 30. *Chittim shall come against him*] Namely, the Romanes, called by the King of Egypt to aid him, who shall come by sea, from the ports of Grecia, called the countrey of Chittim, Num. 24. 24. Or out of Italy and Cilicia: commanding Antiochus by expresse Ambassage that he leave Egypt in peace, which he will doe with a very ill will, and then will he vent his fury upon the Jews.

*he shall even return*] About two yeares after, 1 Mac. 1. 29. 2 Mac. 5. 24.

*and have intelligence with them that forsake the holy covenant*] With the Jews which shall forsake the covenant of the Lord: for first he was called against the Jews by Jason the high priest, 2 Mac. 1. 7. and 4. 7. and this second time by Menelaus, 2 Mac. 4. 23.

V. 31. *And arms shall stand on his part*] A great faction of the wicked Jews shall hold with Antiochus, 1 Mac. 1. 43.

*and they shall pollute the sanctuary*] Chap. 8. 11. & 12. 11. 1 Mac. 1. 39. 41.

*of strength*] Of Jerusalem, a place strong by situation. Or of the Temple, which was as the rocke of the great king, Zach. 9. 12. and 11. 2.

*the daily sacrifice*] They shall disannull all the service of God, Dan. 8. 11.

*and they shall place the abomination*] Chap. 12. 11. This tyrant set up in the Temple the image of Jupiter Olympius, 2 Mac. 6. 2. Others say an idol altar set upon the altar of God, 1 Mac. 1. 59, 60. because of which things the good Jews refusing to consent to idolatry, the Temple and Gods service were made desolate.

*maketh desolate*] Or, *astonisheth*.

V. 32. *against the covenant*] Meaning such as bare the name of Jews: but indeed were nothing lesse.

*corrupt by flatteries*] Or, *cause to dissemble*. By gifts, promises, and allurements, he shall draw Jews to his side, to prostitute themselves to idolatry, for to draw others to it by their example.

*but the people that do know their God*] The truly faithfull, amongst whom Gods true people shall be preserved, shall shew themselves constant, and persevere in his pure service.

*and do exploits*] Shall overcome all temptations.

V. 33. *And they that understand*] They whom God shall lively illuminate by his word and Spirit, shall instruct, and strengthen their brethren by their doctrine, and example. Others understand this of a certaine religious societie, newly set up in those dayes, called the Assideans, that is to say, pious, holy, understanding, and very zealous in the law of God. See 1 Mac. 2. 42. and 7. 13. 2 Mac. 14. 6.

*yet they shall fall*] Whereby he exhorteth the godly to constancy, although they should perish a thousand times, and though their miseries endure never so long.

V. 34. *with a little help*] By Mattathias, and other Asinoneans, called Maccabees. 1 Mac. 2. 1. 39. & 3. 4, 5. 2 Mac. 8. 1.

*but many shall cleave to them*] Among the people of God, who have runne themselves before into idolatry, when they shall see some enlargement, by the means of the Maccabees, shall joyne themselves to their brethren, but without any inward faith or pietie.

V. 35. *shall fall*] Many of them shall suffer martyrdom: that the trial of their faith, and the purification of their hearts, and works, may be made in this world, by the fire of afflictions, to their everlasting salvation, Dan. 12. 10.

*them*] Or, *by them*.

*even to the time*] Determined by the counsell of God to put



an end to these persecutions, Matth. 24. 6. is a most oratorious exposition of this phrase.

V. 36. *And* ] That which followeth to the end of the Chapter is spoken properly (as some say, but without good warrant) of the Roman Antichrist. In deed the foure first verses fitly agree to him, or rather Antichrist exactly imitateth the cruell tyrant: but from the 40. verse to the end of the Chapter it appears from historie to be fulfilled in Antiochus Epiphanes: wherefore it is agreeable that the former things are properly spoken of him, and if not in all things, yet in many Antiochus might be a type of the Roman Antichrist.

*the king shall do according to his will* ] The Hebrew article, before the word king, doth manifestly referre the matter to the king spoken of before, but that without controversie was Antiochus Epiphanes.

*magnifie himself above every god* ] Because he shall forbid the use and exercise of any religion, but only of that which he shall establish. 1 Mac. 1. 41. and 3. 29. Hereby he exalteth himself above every God: the same doth Paul foretell of the Pope, 2 Thess. 2. 4.

*speake marvellous things* ] See Dan. 7. 25. & 8. 10. 25. 1 Mac. 1. 46. &c.

*till the indignation be accomplished* ] Till the terme set down by God for his judgements, and visitation of his people.

V. 37. *Neither shall he regard* ] He shall disanull his own ancient religion. 1 Mac. 1. 43.

*nor the desire of women* ] Antiochus shall be so rigorous in his superstition, that he shall not suffer any of his women, whereof he shall have many, and among the rest one a Jew, to use their own religion, as other kings had done, 1 King. 11. 4. & 16. 31. Others refer this to the cruelty of this kings heart, who would never be moved by any naturall affection. Unless the sinne against nature be here meant. The Pope in another kinde regardeth not the desire of women, to wit, in forbidding marriage to the Clergie, and not suffering Monasticall vowes to be broken. See 1 Tim. 4. 3.

V. 38. *But in his estate, &c.* ] Heb. *as for the Almighty God, in his seat he shall honour, yea, he shall honour a god, whom, &c.* the God of forces ] Or, munitions. Heb. *Mauzim*. Jupiter Olympius, to whom Antiochus consecrated the Temple of God, 2 Mac. 6. 2. and so he placed him as it were in Gods own rock: Or guarded his idol with munitions and strong garrisons.

*whom his fathers knew not* ] Because that Jupiter Olympius was an idol of Athens, and not of Syria, the native countrey of Antiochus. The Pope abolisheth the true worship of God, which his predecessours used; and sets up a false worship, and fained Christ, being under a piece of bread.

*shall he honour with gold* ] With gifts and offerings of such things, according to the manner of idolaters. So the Pope honoureth his God, with gold, silver, and pearls.

*pleasant things* ] Heb. *things desired*.

V. 39. *Thus shall he do* ] He shall seise upon Jerusalem, and especially upon the strong citie and fort of David, whereby it being well fortified and furnished with men, he shall put down Gods true service, and establish his own abominable idolatry in the Temple, 1 Mac. 1. 35. 38. as if this Idol were his protector against the service of God.

*most strong holds* ] Heb. *fortresses of munitions*.

*and increase with glory* ] He shall advance to dignitie those among the Jewes, who shall comply with him in his wicked counsels and enterprises, as Jason, 2 Mac. 4. 7. 8. and Menelaus, 2 Mac. 4. 23, 24. 50. Whom for money he made high priests, and governours of the people. So for many yeares the Roman Pope did, and yet doth.

*gain* ] Heb. *a price*.

V. 40. *And at the time of the end* ] When God shall have set a period to Antiochus his reign and persecutions, vers. 35.

*the king of the south* ] Ptolomie Philometor king of Egypt will come against Antiochus.

*and the king of the north* ] Antiochus with great force and celeritie shall set upon him, overcome him, and drive him out of his dominions, and victoriously shall overrun Egypt, and other neighbouring countreys.

V. 41. *into the glorious land* ] Or, goodly land. Heb. *land of delight, or ornament*. That is, Judea. See Dan. 8. 9. & 11. 16.

*shall be overthrown* ] By the incursions and spoylings through this warre.

*but these shall escape* ] Because they shall take Antiochus his part, or hold on his side.

V. 42. *stretch forth* ] Heb. *send forth*.

V. 43. *the Lybians and the Ethiopians* ] A people of Africa, subjects to Philometor: which, after that he was overcome, submitted themselves to Antiochus his service and pay.

V. 44. *But tidings out of the east* ] Of the Persians and Parthians rebellion, which were nations toward the Northeast of Syria: and of their invasion made upon Antiochus his dominions.

V. 45. *He, i.e. Antichrist: Bullinger Rev. p. 226, & 276.*

*A lapide in locum*

*Mede, vol. 2. p. 976.*

*shall trouble him* ] In his enterprise against the Jewes, who shall have shaken off his yoke, and shall put themselves in libertie under Judas Maccabeus, 1 Mac. 3. 27.

*he shall go forth* ] He will send his captains with a mightie army to destroy all the Jewish nation, 1 Mac. 7. 32. 35.

V. 45. *And he shall plant* ] Antiochus his army shall entrench it self, having the royall tent set up, for a sign of full power given to his captains, in Emmaus, between the Sodome and Mediterranean sea, neer to Jerusalem. 1 Mac. 3. 40. & 4. 3. and there he shall be discomfited.

*the glorious holy mountain* ] Or, goodly. Heb. *mountain of delight of holinesse*. See Psal. 48. 2. Dan. 8. 9.

*come to his end* ] Whereof see 1 Mac. 6. 8.

## CHAP. XII.

**A**T that time ] When Antiochus going to warre against Parthia, leaveth Lysias behinde him, to have rooted out the Jewes; then Michael, that is, he who is in the form of God, &c. Phil. 2. 6. even the Angel of the Covenant, shall stand in the Jewes defence.

*Michael* ] See Dan. 10. 13. 21. Josh. 5. 14. 15. and the name is in Jude. vers. 9. and Apoc. 13. 7.

*which standeth* ] Who is their protector against all their enemies, Gen. 48. 16. Psal. 54. 7.

*thy people* ] The term of Daniels people in this place must needs mean the Jewes; and here their troubles for true religion, not the heathen Christians affliction, must be understood.

*a time of trouble* ] It is evident that the holy Jewes nation was never tormented for true religion, through their whole state, but under Antiochus Epiphanes; therefore the Angel spake here of those dayes: And this one speech might have kept Daniel in his true meaning, that we should not draw men beyond Christ, for these troublous stories, before we draw them to him.

*thy people shall be delivered* ] The pronouncing of the Jewes salvation in troubles, and suffering persecution, maketh the cause yet plainer, and every argument here should be reckoned of high price, especially the end of afflictions, that they bring us unto salvation; through which afflictions all must go who will live godly in Christ, as they are chosen of eternity unto this state.

*book* ] This term of Book from Moses, Exod. 32. 32. and Book of life, Psal. 69. 28. Phil. 4. 3. Rev. 3. 5. and 13. 8. and 20. 15. all these are chained with references of the latter unto the former; and that of Moses is expounded in the verse following, with open, clear and proper naming of the resurrection; in Moses properly never named, but taught by strong consequences.

V. 2. *many of them* ] The Angel proceeds to describe or foretell the restitution of Gods people, after the troubles mentioned verse 1. which thing might also typifie the last resurrection, at which time shall be the full accomplishment of Christs Kingdom.

*that sleep* ] A Scripture term, to signifie the immortality of the soul after the death of the body; with a certain assurednesse of the resurrection; the better resurrection, Heb. 11. 35. many to life, and many to damnation. Joh. 5. 28, 29.

*in the dust* ] Gen. 3. 19. and 2. 7.

*shall awake* ] Isa. 26. 19.

*some to everlasting life* ] Matth. 25. 46. Joh. 5. 29.

*some to shame* ] See Isa. 66. 24. Rom. 9. 21.

V. 3. *they that be wise* ] Or, *they that be teachers*. The true beleivers, who in this life are enlightened by the holy Spirit in faith, shall enjoy the light of glory in the kingdom of heaven. Here the Angel was to name in trouble, for the more stay of the people, the wise Counsellors and keepers of the people in the holy Covenant as Mattathias and Judas Maccabeus, Eleazar the old man and valiant Martyr, with others, pointed at in Dan. 11. 33. 35.

*shall shine* ] With the naming of life eternall, he toucheth the glory of it, which is here laid before our eyes in shining terms, a taste whereof Daniel felt in the glory of the Angel Gabriel, that came to him now.

*and they that turne many to righteousness* ] Heb. *and they that justifie the many*. That is, that by their teaching the truth, bring the excellent ones or elect of God to true faith, which onely justifieth, and sanctifies in newnesse of life. See 1 Timoth. 4. 16. Jam. 5. 19, 20.

*as the starres* ] See 1 Cor. 15. 41. Our Lord translateth this sentence thus, Then the just shall shine as the Sunne, in the kingdome of their Father: Mat. 13. 43.

V. 4. *But thou, O Daniel* ] Chap. 8. 26.

*shut up the words* ] The use and clear understanding of this prophetic is not for this present time, vers. 9. but for the time of the fulfilling thereof, ordained by God. The like command was given, Chap. 8. 26. where Elam, and Madai, and Javan were named: here, though they be not named, they are so plainly



Dan. 12. 2. If Mr. Eliot, & Dr. Thorow-  
good's Opinion of the Aborigines in Ame-  
rica being Israelites, be found True, as  
probably it will: Then I make no que-  
stion but that Eagle-Eyed Brightman's  
Interpretation of this place, is sound.

After the fall of ye Witnesses, the  
final scattering of ye Power of y<sup>e</sup> holy peo-  
ple; there shall be a great Rising of  
the Jews; The Lamb's Company shall  
follow Him into America; and there  
the Stick of Joseph and y<sup>e</sup> Stick of Ju-  
dah shall be made one in y<sup>e</sup> Land of  
Christ. Others remaining obdu-  
rate, fond of y<sup>e</sup> Temple-worship, and  
obstinately refusing to hearken to the  
three loud Calls of y<sup>e</sup> Spirit of God

Pl. 45. 10. shall hurry away to old Jerusa-  
lem, impudently presuming & resolving  
that the Messiah shall there again wait  
upon them & meet them; or no where.

Being arrived in that cursed Antichri-  
stian Land; they shall there languish  
and die with the intolerable Shame  
of their own Disappointment. Christ  
will once for all, by this most awfull  
Judgment, make the Churches to know  
that Where the KING is, there  
the Court must be. // Nov. 2. 1696.

The Author of the Calling of y<sup>e</sup>  
Jew, published by Dr. Gouge  
1621. saith, this is not to be ta-  
ken of y<sup>e</sup> last Resurrection  
but of y<sup>e</sup> National Conversion of  
the Jew; which extends not to every  
one. Some there shall be, refra-  
ctary Spirits, that will not even  
then stoop to Christ, persisting  
in y<sup>e</sup> former hardness, notwithstan-  
ding all y<sup>e</sup> evident Testimonies of  
God shall give unto His Son.  
p. 2. & 58. / May, 10. 1702.

Dan. 12. 1, 2. How many of them  
y<sup>e</sup> sleep in y<sup>e</sup> dust of the Earth shall  
awake — I must confess I look  
upon that same as a Resurrection  
from y<sup>e</sup> sad & low Estate & Condition  
of the Jewish Church. D. Henry  
Wilkinson, Rev. 11. 11. p. 725.

Cap. 11. 45. The Complexion of this portion  
of Scripture is such, as constrains me to ima-  
gin, that the Place here designed by the  
Holy Spirit, is no other than America.  
Every Word almost, has an Emphasis,  
carrying with it a persuasion of this Sense.

Plant.] They who remove from one Land  
to another, there to dwell; that Settlement  
of theirs, is call'd a Plantation. Thus,  
when in the year 1492. Christopher  
Columbus had opened the way; the Span-  
iards planted themselves in the Regions  
of America: Planted Antichristianism  
in the room of Paganism.

Tabernacles of his Palace] The middle  
Provinces of the New-World, governed  
by the two Vice-Roys of Mexico, and  
Peru: the Situation whereof is notori-  
ously known, to be between the two —  
most wide & famous Seas, the World af-  
fords. Tabernacles] So called from

the Shortness of their Continuance. As  
Tents, they are very speedily to be taken  
down by the alwise Counsel & Providence  
of God. Palace] The Extent, Riches

and Royal Magnificence of these Empires,  
are very great. In so much that when  
their church was lessened by the  
European Reformation; the Papists  
made their Boast, that they had gained  
more in the New World, than they had  
lost in the Old.

This Interpretation is not altogether  
dissimilant from that of Calvin

For what is left of y<sup>e</sup> Roman Empire  
is shared between y<sup>e</sup> Emperours of  
Germany & the Pope, and they both  
contributed towards y<sup>e</sup> planting these  
Tabernacles. Alexander y<sup>e</sup> Sixth

by his Bull dated 1493. quarts Nonas  
mai / & by missions. And Charles  
V. being Emperour, & King of Spain  
by his Royal Authority. Madrid  
also, and not Mexico, is y<sup>e</sup> princi-  
pal & primary Seat of y<sup>e</sup> Govern-  
ment. and Rome. D. Marbury  
Decad. p. 167.

In media hac plantatione aliquid fini-  
stri accidit huic hortulano — subito ex-  
oriatur tempestas, quae naufragium adfert  
huic nauculo. Apsid. de mil. an. apoc. p. 203.



Dan. 12. 4. Many shall run, or pass  
to & fro I lighted some time upon a  
wittie Interpretation of this passage  
in a certain Manuscript; That the ope-  
ning of the World by Navigation and Com-  
merce, and the Increase of Knowledge  
shoud meet both in one Time or Age.  
The Observation is justified by Expe-  
rience: howsoever Divines may judge as  
ye see cause, of ye congruity thereof to  
Daniel's Text. And this Increase of  
Knowledge, w<sup>ch</sup> these latter times have  
brought forth, appears in nothing more  
remarkably, than in ye Interpretation  
of this mysterious Book, the Revelati-  
on of ~~the~~ John. Dr. Twisse, his Epi-  
-He before ye English Clavis.

Cap. 12. 7. — dispersio manus populi  
Horrendum Verbum. Quam dispersa  
sint Oves Pastoris, non parum lugeat  
Omnes pijs, et expectamus consumma-  
tam dispersionem, etiam predican-  
tibus duobus testibus. Oecolampadij

So when Antichrist  
shall have fullfilled his scattering of the  
Flock of Christ's Sheep, his end shall  
draw near; the time and times, and half  
time here set, being expired.

Dr. John Mayer.

v. 13. In this chapter, the <sup>angel</sup> set  
Jesus that standeth for ye peo-  
ple of God, sheweth ye great  
and fore Persecutions yt were  
coming and to come upon ye ch  
of ye Jews, and yt under An-  
tiochus; and upon the Gen-  
tile Churches in Gospel times  
under Antichrist.

Mr. Josiah Flint, Ser-  
mon on occasion of Mr.  
Shepard's Death. At  
Rehoboth on his Bro<sup>r</sup> New-  
man's Funeral.

The end of these marvellous things  
shall be at a Time, two Times  
and Half a Time. Which words  
being general, and uncertain, &  
to be applied to any time; are in  
the words following reduced to one  
certain and definite time; namely,  
when he shall have made an end  
of scattering the holy people. The  
meaning therefore is, that this end  
shall be when the blasphemous King-  
dom of the Turks is at an end: i.e.  
after 350 years of the Turki<sup>sh</sup>  
power; w<sup>ch</sup> hath its Expiration abt  
1650. At what time God will leave  
scattering of his holy People, and  
of further pouring out his wrath  
upon y<sup>e</sup>. — Calling of y<sup>e</sup> Jews  
Published by Dr. Gouge 1621.  
p. 59.



plainly described, that any learned heathen would tell rightly what kingdoms must be meant.

*many shall runne to and fro* ] That the Prophet should not sorrow for closing such profitable matter, he is comforted, that when these matters break out, many will search further to abound in knowledge, as the Jews in the Maccabees are testified to have done; and by the event, and his Spirit, will give full knowledge of these things, which are obscurely foretold. See Isa. 29. 18. Jer. 23. 20.

V. 5. *there stood other two* ] The greatnesse of these matters here is set forth by the Angels attendance and desire to look into them, (as 1 Pet. 1. 12.) likewise the certainty by the number of witnesses, two, yea, three in all, as among men the law holdeth that proof sufficient, Deut. 17. 6. That certainty must needs import plainnesse in the matter.

*bank* ] Heb. lip.

*of the river* ] That is, Tigris, of which see Notes on Chap. 10. 4.

V. 6. *one said to the man clothed in linen* ] Whereof see Chap. 10. 5. namely, Christ the revealer of secrets, and of him the Angel asked the like question before, Chap. 8. 13.

*which was upon the waters of the river* ] Or, *which was from above*. See Dan. 8. 16.

*wonders* ] Of these admirable predictions, and strong accidents, which shall befall the Church.

V. 7. *clothed in linen* ] The attire here, and the whole persons description, Chap. 10. 5. sheweth a sacrificer holy, and higher then the heavens.

*the waters of the river* ] The gesture of standing upon the waters, importeth that of the Psal. 93. 4. that how as God calmeth the waters, so he calmeth the waves of nations; and this vision answereth unto Jobs speech, that God walketh upon the high waves, of the Seas. The metaphors and visions of the Scripture have a clear resemblance of that which is taught for mens affairs.

*he held up his right hand* ] Rev. 10. 5.

*swore by him that liveth for ever* ] The gesture and oath calleth into Daniels mind Deut. 32. 39. 40. 41. 42. 43. The words of Moses begin their execution in this place, and hold on unto the full calling of the heathen.

*that it shall be for a time* ] The summe of the matter here containeth two things; the rage of Gods enemies, and the punishment: the rage is for three years and an half. So the terme time, by Synecdoche is taken, Dan. 4. 16. and Greeks commonly at this day, call an year, a time; and three years, three times; see Dan. 7. 25.

*an half* ] Or, part.

*when he shall have accomplished* ] When Antiochus shall have brought the people to extremity, God shall miraculously relieve them.

V. 8. *I understood not* ] The secret of these times, distinguished in that manner: Daniel having heard of affliction for three

years and an half, in generall terms, having no note from what speciall mark the time should begin, was to confesse that he understood not. These matters were to be spoken in such sort, that untill the age of their execution, the particulars should not be evident. The triall of the faithfull required that, else they would for a time have withdrawn themselves.

V. 9. *Go thy way, Daniel* ] Be contented, and forbear demanding any further concerning these things, the knowledge whereof is reserved to it proper time, and belongs neither to thee, nor to the age wherein thou livest. Ver. 13.

*closed up* ] Ver. 4.

V. 10. *Many shall be purified* ] By the aforesaid persecutions. Chap. 11. 35.

*the wicked shall do wickedly* ] See Dan. 11. 32. 1 Mac. 1. 11, 12, 45, 55.

*wicked shall understand* ] The profane Apostates will not attend to these prophesies, neither shall draw any benefit of instruction, or consolation from them.

*the wise shall understand* ] Of which see Chap. 11. 33, 35. for these particulars are but a commoration upon them, and no new State-matters. Moses laid down what nation should be the holy people till Christ came; and all other families should strive against that. The Prophets were to be but Commenters upon him, to lead unto Christ, and not beyond him; and they might terme no one nation holy, but Israel; and they were to shew how all the ancient nations of Babels dispersion would be buse with Israel. The wise will understand it to be so.

V. 11. *from the time* ] Till Gods service be re-established in his Temple, and it be purged from all idolatry. 1 Maccab. 8. 11.

*the abomination* ] Heb. *to set up the abomination*, &c. Chap. 11. 31.

*maketh desolate* ] Or, *astonisheth*.

*a thousand two hundred and ninety dayes* ] Which are the three years and an half, mentioned ver. 7. with thirteen dayes over, comprehended in the foresaid round number, or added to imply some singular terme of some accident not specified in Scripture.

V. 12. *to the thousand* ] In this number are five and forty dayes more then in the former, & it is like that they were from the re-establishment of Gods service unto Antiochus his plague, 1 Mac. 6. 8. 9. of which he died, after he had languished many dayes, 1 Mac. 6. 16. whereby the people were freed from his tyrannie: in the 149. of the Seleucidæ. 1 Mac. 6. 16.

V. 13. *go thou thy way* ] The Lord concludeth, that Daniel should look for no more revelations all his life time, but rest in these, and continue contented with his rare lot, preparing himself to finish peacefully the course of his life, during which he should be freed from these calamities, as ver. 9. and maintained in that great honour which he did then possesse. Chap. 6. 28.

*for thou* ] Or, *and thou*.

*Dan. 12. 7. — finished* ] Daniels people, the Jews, shall be delivered — and seeing we read not of any new scattering of the Jews; and this belongs to the fourth Monarchy; and is a Gentile number; it may possibly refer to Gentile Christians; and be, in part expressive of the way of slaying the witnesses, by a scattering them and their Assemblies, after those times or 1260. dayes are expired.

Mr. Sam<sup>l</sup> Petto Rev. unvaild p. 69, 70. Anno 1693.

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ANNO



# ANNOTATIONS ON THE BOOK OF THE PROPHET HOSEA.

## THE ARGUMENT.

**I**mmediately after King Solomons death the Jewish nation was divided into two Kingdomes, under Rehoboam and Ieroboam; Rehoboam, Solomons sonne, reigned over two Tribes, he and his successors to Iehoiachin or Ieconias, in whom Solomons race ended, Ierem. 22. 29, 30. whereupon the right of the Crown turned to another sonne of David, to wit, Nathan, who was father after the flesh, to the Messiah Iesus Christ, the eternall Sonne of God, and was named Nathan by his father David, because by Nathan the Propheet Christ the Lion of the Tribe of Iudah, Apoc. 5. 5. was promised to be of Davids loyns, and was to have the Keyes of Davids Kingdom, Apoc. 3. 7. That Kingdom was called Iudah. The other over whom Ieroboam first reigned, was called Israel. What caused that miserable division, appeareth, 1 Kings 12. Rehoboam went to Shechem to hold a generall assembly of the Kingdome; which place was fit for that purpose, being in the midst of the Countrey, and in the Tribe of Ephraim then most powerfull; where the Israelites met together to Crown Rehoboam, and by Ieroboam made request to him, who was to be their new King, for relaxation of some pressures then lying on them: Rehoboam (not following the counsell of the old Senatours that stood before Solomon his father, who perswaded him to speak good words to the people) by the advice of the young men answered roughly, whereupon ten Tribes revolt: And thus for Solomons idolatry, and Rehoboams tyranny, Ieroboam of Ephraim is confirmed King over Israel. As Israel fell from Iudah, so did they fall from the pure service of God, worshipping him after their own fantasies and traditions of men, giving themselves to vile idolatry and superstition; for Ieroboam set up two Calves, ordained Altars, Feasts, and Sacrifices of his own invention. Yet the Lord from time to time sent them Prophets to call them to repentance, to keep his elect in the profession of Gods Covenant, and the enjoyment of his grace, to reprove and condemn the wicked by denuntiation of Gods indgements, to supply the defect of the ordinary Ministerie of Priests and Levites, that by the true preaching of the Word some forme of a Church, and Gods right might be preserved in that Nation, which through his patience did yet bear his name and badge. Among others, Hosea the Prophet was raised up, when their prosperitie was at the highest under Ieroboam the sonne of Ioash, and Hosea the Prophet was raised up, when their prosperitie was at the highest under Ieroboam the sonne of Ioash, and sent to Israel to condemne them for their ingratitude to God. This Prophet calleth them Bastards, and Children born in adultery; and sheweth them, that God would take away their Kingdome, and give them for Captives to the Assyrians. Hosea faithfully executed the office of a Prophet, (as may be collected by the Scriptures) about the space of seventy years: his Book is a Prophetickall kinde of teaching, and may be referred to two chief heads or principall parts of the law, which are the promise of salvation, and the doctrine how to live. For the first, he directeth the faithfull to the Messiah, by whom they should have true deliverance: and for the second, he useth threatnings and menaces (without sparing Iudah itselfe) to bring them from their wicked manners and vices; and this is the chief scope of all the Prophets: either by Gods promises, to allure them to be godly; or else by threatning of his indgements, to fear them from vice. These two heads are diversly handled, and often intermingled; in the three first Chapters briefly and obscurely, under two figures or visions; in the rest of the Book in clear termes, and larger discourses. More particularly Hosea handleth the depravation of the Israelites, and his speech is either invective, or consolatory. Invective, partly in types, partly in words. In types, whereof the first is of an Harlot, propounded Chap. 1. applied Chap. 2. The second, of a woman redeemed, Chap. 3. In words, more plainly, and at large; where first, Israels and Iudahs fault, Chap. 4. in two Sermons. Secondly, the punishment, both first, in Chapters 5, 6, 7. and second, Chapters 8, 9, 10. The consolatory part is in two Sermons: The first describes the iniquitie of the people, Chap. 11. the second setteth down Gods benefites, in Chapters 12, 13, 14.

## CHAP. I.

Verf. 1. **I**N the dayes of Uzziab ] Called also Azariah, 2 King. 14. 21. and 15. 1. who when he was a Leper his sonne supplid his place in government, 2 King. 15. 5. 2 Chron. 26. 21. kings of Iudah ] So that it may be gathered by the reign of these four Kings, that he preached long; some say forty three; others, fifty seven; others, sixty years.

In the dayes of Ieroboam ] As Amos 1. 1. There were other Kings of the ten Tribes, untill the time of Hezekiah, but it may be that Hosea prophesied under Ieroboam among the ten Tribes; and that after him he came into Iudah. Or, the other Kings are left out, because that under them the State was turned upside down, by revolts, and other troubles.

V. 2. The beginning of the word of the LORD by Hosea ] Heb. The beginning of JEHOUAH'S speech in Hosea. 2 Cor. 13. 3. Heb. 1. 1. To signifie the inward prophetickall revelation, Numb. 12. 6. 2 Sam. 23. 2. Or, if we read with, or by Hosea, it signifieth, God used his ministry and preaching, to

declare revelations, and propheties. Under an Hosea did Israel enter into the land of Canaan, Numb. 13. 16. and under an Hosea were they captived out, 2 Kings 17. and fittest was an Hosea to taxe their unthankfulness for the one, and to tell the fearfulnesse of the other.

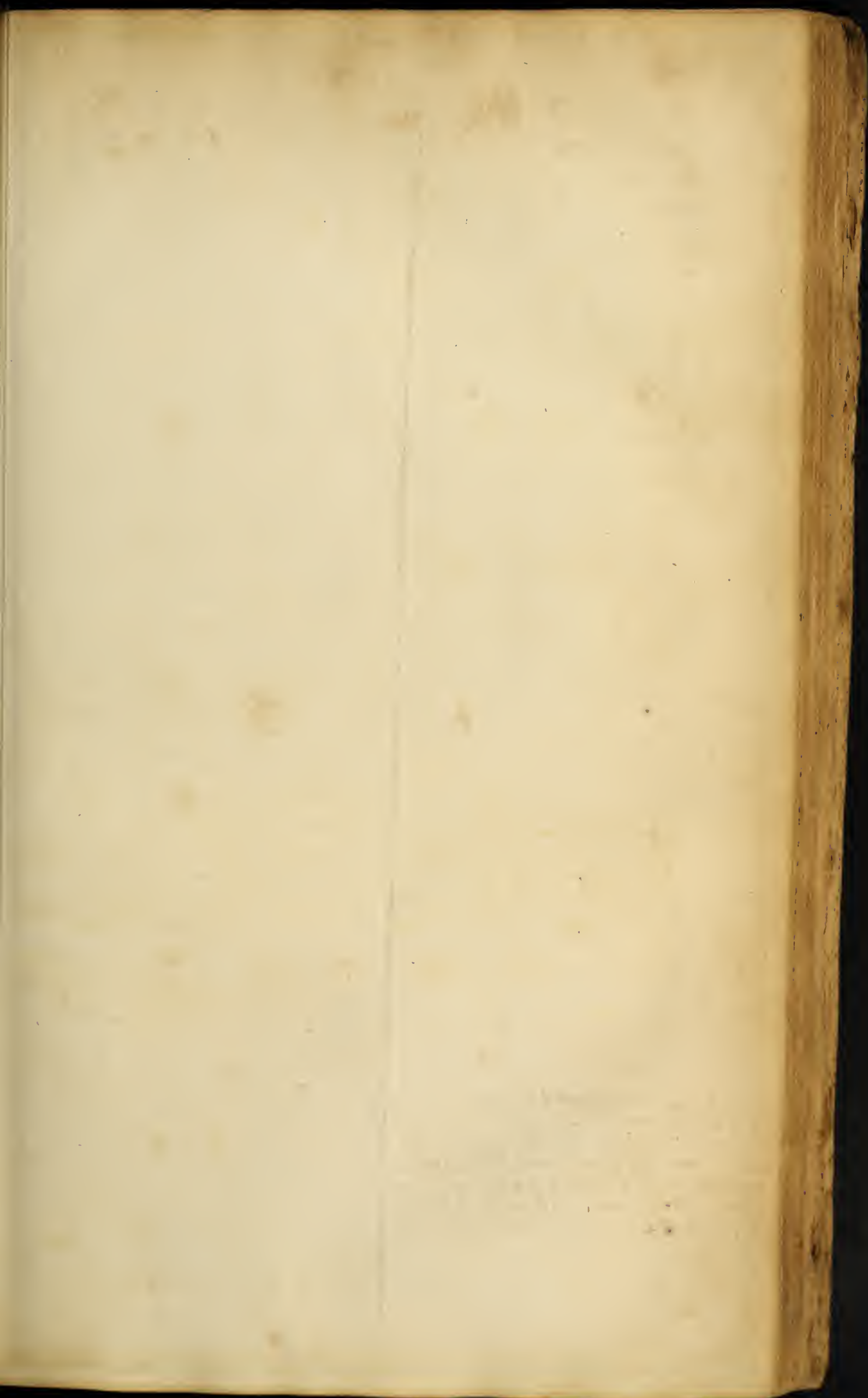
Go, take unto thee a wife ] It is likely that all this was commanded, and seemed to the Prophet to be performed in vision; which being related to the people, they might in the looking-glasse of this allegorie, perceive their dutie toward God, and their rebellion and disloyaltie, and the punishment which God would inflict upon them for it. See Chap. 3. 7.

of whoredomes ] Not that she was a whore at the first, but that being a married wife, she afterwards went astray: The application of the figure to the subject requireth, that it be understood in this kinde; whereby it appears all this was done in vision. Others take it for a reall act.

and children of whoredomes ] Which are really born by unlawfull copulation, though they bear thy name. Others say, these words plainly manifest all this was but in vision; for the same children cannot by the Prophet be taken with the mother, and be begotten of her, as it is afterwards said.

for the land hath committed great whoredome ] I will have thee in this manner represent unto the people their idolatries, and spiritual







Hoseah, 1. 11. — appoint themselves  
one Head — This Head can  
be no other than Christ, whom they  
shall then by their own Election  
appoint to be as a Head or a  
King over them. Strong, Rom. 11.  
26. p. 275. of 31. Select Sermons.



spirituall strayings, and to reprove them for it. See Psal. 73. 27. Ezek. 23. 3, 5.

V. 3. *Gomer*] Some thinke it was the name of a famous strumpet, which lived in those dayes; Others, that it is a faigned name, to set out the qualities of this people, as well in grace (for it may signify perfection) as in judgement, for it may be taken for the end or finall extirpation.

*Diblaim*] The reason of this name, which seemes also figurative, is very obscure. Some have held it the name of a wilderness, Ezek. 6. 14. to shew the Churches wretched beginning, in its own nature, as Cant. 3. 6. Ezek. 16. 7. Others say, it signifies clusters of figs, declaring that they were all corrupt, and like rotten figs. Jer. 24. 3.

*bare him a sonne*] It seemes that by those three children, born to the Prophet, was figured the ruines of the ten tribes, which were effected at three severall times. First, in the extirpation of Jehu his house by Shallum, 2 Kings 15. 10, 12. The other two were by the invasions of the Kings of Assyria, Tiglath-pileser, 2 Kings 15. 19. 1 Chron. 5. 26. and Shalmaneser, 2 King. 17. 3, 6.

V. 4. *Call his name Jezreel*] Meaning, that they were no more worthy to be called Israelites, of which name they boasted, because Israel did prevaile with God; but that they were as bastards, and deserved to be called Jezreelites, that is, scattered people; alluding to Jezreel, which was the chief Citie of the ten tribes under Ahab, where Jehu shed so much blood, 2 King. 9. 24, 31. and 10. 8, 11, 17.

*avenge*] Heb. *visti*.

*the blood of Jezreel*] Namely, the executions done by Jehu in Jezreel, 2 Kings. 9. 24, 33. and 10. 11, 17.

*upon the house of Jehu*] God stirred up Jehu to execute his judgements upon Ahabs house, which thing he did, and for that was rewarded; 2 Kings 10. 30. and to re-establish Gods service, which he did not, 2 Kings 10. 31. wherefore those former executions are imputed unto him for so many murders; See 1 Kings 16. 7. because he did not the former commands with an upright heart.

*will cease to cease, &c.*] For by the rooting out of the line of Jehu, the Kingdom of Israel received such a blow, that it could never rise again. Of the utter cessation of the Kingdome, see vers. 9.

V. 5. *at that day*] I will beat down the power of Israel, taking from them all means of defending themselves. And God brake the bow of Israel in the valley of Jezreel, when Jehu wicked house smarteth for Achabs, as Achabs did for Naboths.

*in the valley of Jezreel*] See Josh. 17. 16. Judg. 6. 33.

V. 6. *Lo-ruhamah*] That is, *not having obtained mercy*. That is, not obtaining mercy: whereby he signifieth that Gods favour was departed from them.

*for I will no more*] Heb. *I will not add any more to*. Because I have pardoned them enough already: therefore I will suffer them to be spoiled by Tiglath-Pileser, who captiveth Galilee to be unpitied. See it performed, 1 Chron. 5. 26.

*but I will utterly take them away*] Or, *that I should altogether pardon them*.

V. 7. *house of Judah*] In which the covenant, service, and Church of God remained.

*save them by the LORD their God*] By my self miraculously: Or by virtue of the everlasting Sonne of God, perpetuall head, and Saviour of his Church, Isa. 7. 14.

*and will not save them*] Zach. 4. 6.

V. 9. *Lo-ammi*] That is, *not my people*, Rom. 9. 25. For ye do not worship me as my people should.

*I will not be your God*] Because you have changed the interchangeable condition of the covenant; I will not do you good as your God, but will suffer Shalmaneser King of Assyria to carry you all captive, that Israel may be no people. See it fulfilled, 2 King. 17.

V. 10. *the number of the children*] Because they thought that God could not have been true of his promise except he had preserved them, as Matt. 3. 9. he declareth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number; which stand both of the Jews and Gentiles, Rom. 9. 26. Others thinke it may be understood of the multiplication of this people, in all their dispersions, untill the time of their conversion.

*and it shall come to passe*] Rom. 9. 25, 26. 1 Pet. 2. 10.

*in the place where it was said*] Or, *instead of that*. By the Gospel which they shall at last receive, they will obtaine a more firm covenant and conjunction with God, being made not onely his people and subjects, but his children by grace of adoption, and regeneration of spirit, and holy spirituall liberty: when Christ beginneth to preach where captivitie began, Isa. 9. 1, &c.

V. 11. *the children of Judah*] To wit, after the captivitie of Babylon when the Jews were restored: but chiefly this is referred to the time of the Messiah, who should be acknowledged and accepted for the head of his Church, by Judah and Israel

joyned, and Gentiles united to the Church, Rom. 11. 12, 15. 25. 2 Cor. 3. 16. See Isa. 11. 13. Jer. 3. 18. Ezek. 37. 16, 22.

*shall come up out of the land*] Upon Cyrus his grant, the Jews shall appoint them Zorobabel, and returne from Chaldaea into Judea, and many Israelites in banishment shall separate themselves from the world, and go up (in expectation of the heavenly kingdome) to build Jerusalem: and so go on in the way to the kingdome of heaven.

*day of Jezreel*] The calamitie and destruction of Jezreel shall be so great, that to restore them shall be as a miracle. Others; that time will be admirable, by reason of the gathering together of the Israelites, which before seemed rather to be Jezreel (that is, a people dispersed by God) then an Israel.

## CHAP. II.

Vers. 1. *Saye unto your brethren*] Thou Hosea, and all other beleivers among this people, do not yet hold them as altogether rejected, to leave them to their own lusts; but call them to repentance, setting before them what is the dutie of Gods people, signified by Ammi, that is, my people, towards those to whom God hath not shut up the bowels of his mercy: which is signified by Ruhamah.

*Ammi*] That is, *my people*.

*Ruhamah*] That is, *having obtained mercy*.

V. 2. *plead*] Reprove the body of your Nation openly, 1 Tim. 5. 20.

*for she is not my wife*] She doth not keep her faith which she hath promised me: and I have already good cause to put her away, which I forbore to do through my great patience. Others say, God sheweth that the fault was not in him, but in their Synagogue, and their idolatries, that he forsook them, Jer. 50. 1.

*therefore put away her whoredomes*] Ezek. 16. 25. Let her dispose her selfe to true chastitie, and spirituall puritie, using no more lascivious baits, and practises, to draw profane nations on to trade with them in idolatrie. See Jer. 2. 33. and 4. 30.

V. 3. *Left I strip her naked*] Left I take away from her all my graces, bodily and spirituall, and bring her to extreame miserie. See Ezek. 16. 39. & 23. 26, 29. For though this people were as an harlot for their idolatries, yet he had left them with their apparel and dowrie, and some signes of his favour; but if they went on still, he would utterly destroy them.

*day that she was born*] Ezek. 16. 4. When I brought her out of Egypt.

*slay her with thirst*] With the scorching heat of my wrath, not tempered with any grace or comfort, Jer. 2. 15. Ezek. 22. 24. Amos 8. 11, 13.

V. 4. *upon her children*] Upon the particular members of this people.

*whoredomes*] That is, bastards having no part in the regeneration of the heavenly Father to holiness of life, being altogether corrupted like their mother. See Joh. 8. 44.

V. 5. *my lovers*] Idols and idolatrous people, by whose gift and benefit, and not by the true God, I have plenty of all good things, vers. 8. 12. Jer. 44. 17.

*drink*] Heb. *drinks*.

V. 6. *I will hedge up thy way*] I will punish thee, that thou mayest trie whether thine idols can help thee, and enclose thee up with difficulties, and bring thee into such distresse and straitnesse, that thou shalt not be able to runne out at thy owne pleasure. See Job 3. 23. & 19. 8. Lam. 3. 7, 9.

*make a wall*] Heb. *wall a wall*.

V. 7. *follow after her lovers*] She shall seek for favour and aide at their hands, but all in vain; they shall all forsake her, and change their ancient love into mortall hatred, Jer. 2. 36. Ezek. 16. 37.

*to my first husband*] Namely, to God. This he speaketh of the faithfull which are truly converted, and also sheweth the use and profit of Gods rods.

V. 8. *I gave her corn*] Idolaters defraud God of his honour; when they attribute his benefits to their idols.

*wine*] Heb. *new wine*.

*which they prepared for Baal*] Or, *wherewith they made Baal*. In making of idols, or in serving and honouring them. See Ezek. 7. 20. and 16. 16. Hof. 8. 4.

V. 9. *and take away my corn in the time thereof*] Signifying, that God will take away his benefits when man by his ingratitude doth abuse them. Namely, at the time which I have appointed: Or in harvest and vintage time, I will take away her increase of corn and wine, which may be done by cursing the earth, that none or little fruit should arise: Or not letting it answer their labour and expectation: Or by bringing in the enemies at that time of the year, to take the harvest to help themselves, and to hurt the inhabitants; as Ezek. 23. 29. Or by some other means.

*recover*] Or, *take away*.



to cover her nakednesse] And not to trim and deck her idols withall, as the beathen basely abused these good gifts.

V. 10. *And now will I discover*] Ezek. 16. 37. & 23. 29. The evils named before, he saith, he will presently bring upon them, thereby to move and provoke them to repentance.

*her lewdnesse*] Heb. *folly*, or *villanie*. That is, all her service, ceremonies, and inventions, whereby she worshipped her idols. *in the sight of her lovers*] All her hopes she had in her idols and images to deliver her, shall appear false, and perish.

V. 11. *feast-dayes*] He sheweth that there shall be such want of all things, that sacrifices shall faile in their festivall dayes, when they used publickly to rejoyce, Num. 10. 10. And this was observed among the ten Tribes, in imitation of those of Judah, 1 King 12. 32.

V. 12. *destroy*] Heb. *make desolate*.

*she hath said*] The cause of such severe judgement is repeated, that Gods justice may be commended: and that is double, because they defrauded God of his honour, and because they gave the glory due to God, unto false gods.

V. 13. *the dayes of Baalim*] I will punish her for her idolatries.

*she decked her self*] A tearme taken from lascivious women, which deck themselves for to allure men: whereby is meant the Israelites profane poyms in their idolatries.

V. 14. *I will allure her*] By my benefits in offering her grace and mercy, even in that place where she shall think her selfe destitute of all help and comfort.

*and bring her into the wilderness*] I will gather her unto me, bringing her home from her banishment through many miseries, as I brought my people out of Egypt, into the land of Canaan through the wilderness.

*speake comfortably unto her*] Or, *friendly*. Heb. *to her heart*.

V. 15. *thence*] From the head of the wilderness. The meaning is, as my people coming out of the wilderness, entered into a most fruitfull country: so mine elect coming out of extreame spirituall miserie, shall enjoy mine abundant blessings. Others translate it, from that time.

*valley of Achor*] Whereof mention is made, Josh. 7. 26. Isa. 65. 10. It was a most fruitfull place at the entrance of the country, so soon as they were come over Jordan; and by it are meant the first favours which God bestoweth upon his, when they enter into his Church, which are to them certain pledges of the increase and accomplishment of them.

*of her youth*] She shall then praise God as she did when she was delivered out of Egypt. See Jer. 2. 2. Ezek. 16. 60.

V. 16. *Ishi*] That is, my husband; knowing that I am joyued to thee by an inviolable covenant.

*Baali*] That is, my Lord. Baal indeed signifieth husband also: but because this name had been profaned by being given to idols, the Lord meaneth that all contagious and mixture of idolatry should be cut off from his service.

V. 17. *For I will take away the names*] Exod. 23. 13. Psal. 16. 4. Zach. 13. 2.

*by their name*] No idolatry shall once come into their mouth, but they shall serve me purely according to my word. See Exod. 23. 13. Psal. 16. 4. Zach. 13. 2.

V. 18. *a covenant*] Job 5. 23. Isa. 55. 6. Ezek. 34. 25. *beasts of the field*] Meaning, that he will so blesse them, that all creatures shall favour them. A figurative description of the Churches spirituall peace, under the Gospel.

*and I will break the bow*] Psal. 46. 9. Isa. 2. 4. Ezek. 39. 9.

V. 19. *I will betroth thee*] I will reestablish my covenant of grace with thee, not onely to observe that faith which is required in all covenants: but also to forgive thee thy sinnes; and not to take notice of thine unworthinesse.

V. 20. *in faithfulness*] With an invariable fidelitie and constancie to maintain my covenant of grace with mine elect, notwithstanding all their defects, Zach. 8. 8. Rom. 3. 3. 7.

*and thou shalt know*] Jer. 31. 34.

V. 21. *I will heare*] I will cause my blessing to glide along, according to the order I put into the creatures; which I will reestablish for the safety of my Church.

*I will heare the heavens*] Zach. 8. 12.

V. 22. *Jezreel*] My people, which Chap. 1. 4. had been called Jezreel by way of threatening, and of curse: but here it is changed into a meaning of grace and promise: for Jezreel may also signifie him whom God soweth, or shall sow.

V. 23. *I will sow her unto me*] I will people the world with the spirituall progenie of mine elect and beleivers, Jer. 31. 27. Zach. 10. 9.

*upon her that had not*] That is to say, my people, called by these names, Hos. 1. 8. 9. 10.

*I will say to them*] Rom. 9. 26. 1 Pet. 2. 10.

## CHAP. III.

Verf. 1. **G**O yet] For a signe that God had often renewed his covenant with his people, forgiving them

their sinnes which were past: as in speciall under Jehu his reigne, 2 King. 9. & 10. Chap.

*love a woman*] This must also be understood the same way, and in the same sense, as Chap. 1. 2.

*flagons*] He intimates their dissolute manner of living, which is the ordinarie companion of idolatrie: See Exod. 32. 6. 1 Cor. 10. 7. even as corporall fornication draws gluttonie and drunkennesse along with it.

*of wine*] Heb. *of grapes*.

V. 2. *I bought her to me*] He hath relation to the ancient custome, by which husbands did bestow dowries upon their wives, or purchase them, Gen. 29. 18. 27. and 34. 12. 1 Sam. 18. 25. His first wife, Chap. 1. 2. 3. cost him nothing; for the parable taketh Israel, as it then was, when he began to prophesie: But this wife cost him money and corn; for the delivery of the people out of Babel, mystically typifying the deliverance of the Church from spirituall captivitie, was a purchase, and came not for nought. See Isa. 43. 24. Ephes. 5. 25.

*for fifteene pieces of silver*] These following rates have reference to the value and estimation of all the men of Israel according to their severall ages: for those above sixtie years old, money was given; for all the rest, barley. It is thus named in parts, that we might be the sooner led to observe how it alludeth to the law, Levit. 27. as also to denote the redemption and salvation of some of all ages. The fifteene shekels is the valuation of him that was above sixty years old, Levit. 27. ver. 7. The homer of barley, whose rate was fiftie shekels, ver. 16. was his value that was between twenty and sixty, ver. 3. The halfe homer, which was rated accordingly at five and twenty shekels, was for him that was between five years and twenty years, old twenty shekels; and for him that was between a moneth old and five years, five shekels, ver. 5. 6.

*halfe-homer of barley*] Heb. *lehech*.

V. 3. *And I said unto her*] Namely, after she had gone astray.

*abide for me many dayes*] Deut. 21. 13. I will separate thee from me for some time, keeping thee as it were shut up, to hinder thy unstayednesse: untill I take thee to me againe, as I intend to do, not putting thee away for ever.

V. 4. *For the children of Israel*] By this figure I will have thee to set forth the state of thy people, which for their idolatries shall be separated from the grace & communion of their God: without any kingdome or forme of common-wealth: and without any exercise of religion, unlesse of idolatrie, untill the time of their conversion to God by the Gospel.

*many dayes without a king*] From the sixt yeare of Hezekiahs reigne, when Salmanasser carried away the ten Tribes, untill Christ by his death and resurrection conquered the enemies of mans salvation, and was constituted the King of his Church, were years six hundred seventy five.

*an image*] Heb. *a standing*, or *statue*.

*ephod*] The name of a Priestly garment, Exod. 28. 4. under which is comprehended all the service of the Church.

*teraphim*] Exod. 28. 4. Gen. 31. 19.

V. 5. *David their king*] The Messias, Davids sonne according to the flesh. See Jer. 30. 9. Ezek. 34. 23, 24. In whom Davids kingdome according to promise was eternall, Psal. 72. 17.

*latter dayes*] Isa. 2. 2.

## CHAP. IIII.

Verf. 1. **C**ontroversie] Isa. 3. 13. Jer. 25. 31. Hos. 12. 2. Mic. 6. 2. Because the people would not obey the admonitions of the Prophet, he citeth them before the judgement-seat of God, against whom they chiefly offended, Isa. 7. 13. Mic. 6. 1, 2. Zach. 12. 10.

V. 2. *bloud toucheth bloud*] Heb. *blouds*. In every place appeareth a libertie to most hainous vices, so that one followeth in the neck of another.

V. 3. *the land mourn*] A description of an extreame and universall desolation. as Jer. 4. 25. & 12. 4.

V. 4. *Yet let no man strive*] Notwithstanding these great and publike sinnes, in which the false prophets do flatter and sooth up the people, let not the true Prophets profane my word, by speaking it to these obstinate and hardened rebels: I will contend with them by effects, and punishments, and no more by words and reproofs. So this agreeth very well with what was spoken, ver. 1. See Gen. 6. 3.

*strive with the priest*] That undertake to withstand Gods right, which the high-priest declareth unto them, Deut. 17. 12. which is the last degree of boldnesse. See Rom. 2. 8. & 10. 21.

V. 5. *shalt thou fall*] He directeth his speech to each particular person among the people.

*in the day*] These words, in the day, and in the night, do seem to intimate a continuation of ruine. Others translate it, to day: that is to say, within a short time.

*the prophet also shall fall*] Namely, all the false prophets. destroy



2.15. call for me in Baul-  
uphar, Sumde. p. 232.



5.1. Snare on Mizpah & Mizpah &  
Tabor were 2 Eminent mountains  
between Samaria & Jerusalem.  
Jeroboam — placed watch-towers  
there, and set men to watch to see  
who went from Israel to Judah.  
There were it would not be con-  
fessed with it, worship it was set  
up by authority; but they must  
be stealing now & then to Jeru-  
salem at the times appointed —  
Jer. Burroughs, p. 352, 353.



destroy ] Heb. cut off.

thy mother ] All the whole body of the kingdome and nation.

V. 6. destroyed ] Heb. cut off.

for lack of knowledge ] For of themselves they have no lively light of my word, and they will voluntarily put out that which I present unto them, and refuse all manner of instruction. Isa.

5. 13.

hast rejected knowledge ] This seems to be specially directed to the priests, and other Ecclesiasticall persons, whose chief dutie is to teach and instruct. See Deut. 33. 3. 10. Mal. 2. 7.

V. 7. were increased ] Namely, in dignitie and authoritie: for this is also referred to the pastours.

will I change their glory into shame ] Phil. 3. 19.

V. 8. They eat up ] They fatten themselves with the sacrifices which my people offer for their sinnes, and are greedy after them, and take no care of their conversion.

set their heart on their iniquities ] Heb. lift up their soul to their iniquitie.

V. 9. like people ] Isa. 24. 2. Signifying, that as they have sinned together, so shall they be punished together, without any difference or respect had of their office.

punish them ] Heb. visit upon.

reward them their doings ] Heb. cause to return.

V. 10. For they shall eat ] Levit. 26. 26. Hag. 1. 6.

commit whoredome ] Shewing, that their wickednesse shall be punished on all sorts: for though they thinke by the multitude of wives to have many children, yet they shall be deceived of their hope.

V. 11. Whoredome ] In giving themselves to pleasure they become like brute beasts.

V. 12. My people ] Thus he speaketh by derision in calling them his people, which now for their sinnes they were not.

ask counsell ] In stead of seeking after Gods oracle to have counsell given them in difficult cases.

their stocks ] Namely, their idols made of wood.

their staff declareth unto them ] Some think he hath relation to an ancient manner of divining by staves and rods. Others hold that here are meant the rods of the Soothsayers and Magicians; as Exod. 7. 12.

the spirit of whoredomes ] Namely, the inclination and affection unto idolatry, kindled in the heart of man by the evil spirit. See Isa. 44. 20.

V. 13. They sacrifice upon the tops of the mountains ] Isa. 1. 29. & 57. 5. 7. Ezek. 6. 13.

your daughters shall commit whoredome ] Because they take away Gods honour, and give it to idols, therefore he will give them up to their lusts, that they shall dishonour their owne bodies, Rom. 1. 28. See Amos 7. 17.

V. 14. I will not punish your daughters ] Or, shall I not, &c. I will not punish the shamefull sinnes in your daughters and wives, but let them run headlong in those bad courses.

separated with whores ] From making cutting themselves off from my covenant and communion, by joyning themselves to harlots which were excommunicate from amongst Gods people, Prov. 2. 16. & 6. 24. See of this separation Prov. 18. 1. Ezek. 14. 7. Hof. 9. 10. Jude 19.

fall ] Or, be punished.

V. 15. let not Judah offend ] God turneth his speech to Judah, willing them that by the example of Israel they doe not sinne, by whoredomes, in worshipping Idols.

Gilgal ] In this place, whereof see Josh. 5. 9. there was some publike idolatry not mentioned in the history. See Hof. 9. 15. & 12. 12. Amos 4. 4.

Beth-aven ] 1 King. 12. 29. It is the same as Bethel: but because Bethel signifies the house of God, Gen. 28. 17. and that this place had been profaned by the idolatry of the calves; the Prophets do often call it Beth-aven: that is to say, the house of an idoll, or the house of vanity, Hof. 5. 8. and 10. 5. because that neer unto Bethel there was another high place called Beth-aven, Josh. 7. 2.

the LORD liveth ] After the manner of idolaters, who pretended they did sweare by the true God, when they swore by these calves, Amos 8. 14. for the ten tribes did professe that they worshipped God in them, imitating Aaron, Exod. 32. 5. 2 King. 10. 16. which notwithstanding was reprov'd by God.

V. 16. For Israel slideth back ] Deut. 32. 15. Zach. 7. 11.

a lambe ] Seeing they have been so rebellious, and have loved liberty so well, I will grant it them, but to their ruine; like to the liberty of a lambe in the wilderness, where it would be exposed to a thousand dangers and miseries. Unless he threaten them with the desolation of the countrey, and with the small number which should remain in it.

V. 17. Ephraim is joynd to idols ] The ten tribes, called by the name of the chiefe tribe.

let him alone ] That is, thou Judah, or every believer have nothing to doe with him: by conference of verse 15. Others say, such as are good among them, let them be separated from him to Judah, or some pther faithfull, 2 Cor. 6. 17.

V. 18. is sowne ] Heb. is gone. A proverbiall speech, to set out the corruption of the people in the whole service of God, Psal. 14. 3. Isa. 1. 22.

rulers ] Heb. shields. The heads of the people who should protect them, spoile them, Psal. 47. 9.

Give ye ] They are so impudent in receiving bribes, that they will command men to bring them unto them: and so the rulers base coveting of presents disgraceth all the government, Micah 7. 3.

V. 19. bound her up in her wings ] To carry them suddenly away as it were by a strong puffe of wind or a storm.

be ashamed because of their sacrifices ] Seeing themselves false from the hope which they had conceived, and deceived in the trust which they had put in them. Or, they shall be disgraced: that is to say, they shall fall into extreame misery and ignominy, through their idolatries, Jer. 2. 27.

# CHAP. V.

Verf. 1. **O** House of the king ] Namely, ye that are the Kings officers, ministers and counsellors.

for judgement is toward you ] Heb. for to you the judgement is. Namely, the charge of doing right and justice belongeth to you, and ye have been the chiefe authors of extortion and injury, as is said afterwards. Or, judgement is coming upon you, Mal. 2. 1.

because ] Or, but.

a snare on Mizpah ] Ye priests and princes have laid snares to intrap the innocent in their lives and goods, as theeves and robbers doe for passers by, or fowlers do upon the hills of Mizpah and Tabor.

V. 2. the revolvers ] Termes taken from such as are highway robbers, which turn aside or lye in ambush and hidden places for mens estates and lives.

profound to make slaughter ] Which some expound, are in great number. Others, they do seek most deep, hidden or secret places, that is, deceits and subtiltie. See such craftie and subtill oppressours set out in their colours, Psal. 10. 9, 10.

though ] Or, and, &c.

a rebuker ] Heb. a correction. That is, I that am the suprem Lord, will look over and correct their judgements, and make these false Judges give an account: Or, I will be he that shall reprove and punish all these iniquities, Job 24. 16. Hof. 6. 9.

V. 3. I know Ephraim ] They boasted themselves not onely to be Israelites, but also Ephraimites, because their king Jeroboam came of that Tribe.

V. 4. They will not frame their doings ] Heb. they will not give. Or, their doings will not suffer them: Or, their workes will not suffer them to be converted.

for the spirit of whoredomes is in the midst of them ] Chap. 4. 12.

V. 5. And the pride of Israel doth testify to his face ] Their impudent boldnesse in sinning, and contemning of God, makes them notoriously guilty, and altogether inexcusable. Ch. 7. 10.

V. 6. They shall goe with their stocks ] Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. Ezek. 8. 18. Mic. 3. 4. Joh. 7. 34. To offer sacrifices, by them to seek counsell and help of God.

V. 7. They have dealt treacherously against the LORD ] Like an adulterous woman, which conceives and brings forth by others more then by her husband. The meaning is, the peoples corruptnesse sheweth it selfe in this; that publike orders serve for nothing, but to make them sitting for idolatry, and not to turn and amend them.

a mouth devour them ] Their destruction is not farre off: or a short time will serve for to root them quite out. See Zach. 11. 8.

V. 8. Blow ye the corner ] A representation of the enemies sudden coming: as it were by a signall given from these high places of Benjamin, which bordered upon the kingdome of the ten Tribes.

Beth-aven ] A citie situate between Ephraim, and Benjamin, Josh. 7. 2. & 18. 12.

after thee, O Benjamin ] The citie of Beth-aven, being a little beyond Benjamins countrey.

V. 9. that which shall surely be ] By the successe they shall surely know that I have determined this.

V. 10. remove the bound ] They do violate all the lawes, which are the publike bounds of every ones right: and in their judgements do overthrow particular mens titles, concerning the lawfull possession of their goods.

like water ] Like a cloud, or a deluge of waters.

V. 11. broken in judgement ] By the abuse of publike orders, and by the tyrannie of his Kings and Princes; which God suffereth for a punishment of that that they have willingly consented and obeyed the orders made by their kings, for the establishment of Idolatry, 1 Kings 12. 28.

V. 12. will I be unto Ephraim as a moth ] I will cause them by



by little and little to consume themselves with disorders, and inward evils, untill they be quite overthrown.

*rottenesse* ] Or, a worme.

V. 13. *Ephraim saw his sickness* ] The evils which did consume them.

*then went Ephraim to the Assyrian* ] Menahem King of Israel required the assistance of Pul King of Assyria. 2 King. 15. 19. and sent ] That is, Judah; which is to be supplied by analogie of what went before, and follows after.

*to King Jared* ] Or, to the king of Jared: or, to the king that should plead. Namely, to Tiglath-pileser King of Assyria, to whom Ahaz King of Judah sent for help against Rezin King of Syria, and Pekah King of Israel. 2 Kings 16. 7.

V. 14. *For I will be unto Ephraim as a lion* ] Lam. 3. 10.

*go away* ] A terme taken from wild beasts, which having taken any prey, do runne away presently, so that the prey cannot be recovered from them.

V. 15. *return to my place* ] I will take away the presence of my grace from them, as if I did shut my self up in heaven.

*till they acknowledge their offence* ] Heb. *till they be guilty*. Lev. 26. 40, 41. Jer. 29. 12. Ezek. 6. 9. and 20. 43. and 36. 31.

## CHAP. VI.

Verf. 1. *Let us return unto the Lord* ] He sheweth the people how they ought to return to the Lord, that he might call back his plagues. Others, it seemes to be a discourse of the people repenting, being the sequell of the precedent Chapter.

*for he hath torn* ] Deut. 32. 39. 1 Sam. 2. 6. Job 5. 18.

V. 2. *After two dayes will he revive us* ] 1 Cor. 15. 4. In a very short time he will restore us, as it were, from death to life. Others hold it to be a secret prophesie of Christs resurrection the third day after his death.

*we shall live in his sight* ] Under his protection and favour, participating of his grace, and in his fear and obedience.

V. 3. *Then shall we know* ] Rom. 1. 20.

*if we follow on* ] Or, how to follow. John. 8. 31. 32.

*his going forth is prepared as the morning* ] The manifestation of his grace in his Sonne, shall be in the appointed time, and shall keep it ordinary course, as the Sonne doth at his rising. See Judges 5. 31. Prov. 4. 18.

*as the rain* ] See Job 29. 23. Psal. 72. 6.

*and former rain unto the earth* ] Or, raineth upon the earth.

V. 4. *goodnesse* ] Or, mercie, or, kindnesse. All the shews you make of converting to me, of serving and fearing me, have no firmnesse nor continuance. He hath a relation to the frequent reformations of Gods worship, which were never of any long continuance among the children of Israel, longer then Gods hand was on them. Chap. 5. 15.

*as a morning cloud* ] Which is suddenly dispersed at the rising of the Sonne.

V. 5. *Therefore have I bowed them* ] I have severely reprov'd, chidden and threatned them by my Prophets, to set them upright, like as is done to a knotty and crooked peece of timber.

*I have slain them* ] I have judged and condemned them to death. See 1 King. 19. 17. Jer. 1. 10. 2 Cor. 10. 5, 6.

*and thy judgements are as the light* ] Or, that thy judgements might be as the light. My threatnings, and the sentence which I have pronounced against thee, hath every morning been declared unto them by my Prophets, Jer. 7. 13. and 11. 7. and 35. 14. that seeming to be the hour which was appointed for the Prophets preaching.

V. 6. *For I desired mercy* ] 1 Sam. 15. 22. He sheweth to what scope his doctrine tended, that they should joyn the obedience of God, and the love of their neighbour with outward sacrifice, for else outward service will not satisfie God. See Eccles. 5. 1. Matth. 9. 13. and 12. 7.

*and not sacrifice* ] Psal. 50. 8. Isa. 1. 11.

V. 7. *like men* ] Heb. like Adam, the first sinner of all, who brake Gods first Covenant with mankinde, whence followed the generall curse upon all men. See Job 31. 33. Isa. 43. 27. Or, as if it had been the Covenant of some mean man.

V. 8. *Gilead* ] Which was the place where the Priests dwelt, and which should have been best instructed in my Word. It is thought to be Ramoth-Gilead, Josh. 20. 8. and 21. 38. which was one of the Cities of refuge, for those which had committed some murder unawares; and hee seems to inferre, that it was a refuge for wilfull murderers. See Chap. 12. 11.

*polluted with blood* ] Or, cunning for blood.

V. 9. *the company of Priests* ] Or, the league and conspiracie; as Jer. 11. 9. Ezek. 22. 25.

*by consent* ] Heb. with one shoulder; or, to Shechem: which was also a city of refuge, Josh. 20. 7. and belonged to the Levites, Josh. 21. 21. where it may be that Jeroboam had placed some false Priests, which himself had made: See Chap. 5. 2. which

committed many outrages and murders upon them which frequented the Temple of Jerusalem, contrary to his command: or, generally upon all Travellers.

*for they commit lewdnesse* ] Or, for they commit enormitie. I do liken these Priests violences to theft, for they are cruell and insufferable.

V. 10. *horrible* ] Or, brutish, and infamous.

*the whoredome* ] That is, the Idolatry.

V. 11. *an harvest* ] That is, O ye ten Tribes, though for the present ye have no good plants of true believers amongst you, yet ye shall be replenished with them again: when ye shall be united again to Judah, and by means of the Gospel which shall come forth of Jerusalem, Psal. 110. 2. Isa. 2. 3. God shall deliver his elect of all Nations out of their spirituall captivity, and at last the whole body of his people Israel, Jer. 31. 5.

## CHAP. VII.

Verf. 1. *When I would have healed Israel* ] When by my Word I tried to correct the sinnes of my people, their secret wickednesse, and inward hardnesse hath manifested it self, as it often happeneth in bodily infirmities.

*wickednesse* ] Heb. evils.

*the thief cometh in* ] Into the house for to steal, meaning, that there was no one kinde of vice among them, but that they were subject to all kinde of wickednesse, both secret and open.

*spoileth* ] Heb. strippeth.

V. 2. *consider not in their hearts* ] Heb. say not to their hearts.

*have be't them about* ] Like as it were with ropes and snares, that they may no longer escape judgements. Prov. 5. 22. Or, the punishments of their misdeeds have bound them.

*they are before my face* ] They commit their misdeeds boldly and openly. Or I keep them in minde, and they are alwaies present before me.

V. 3. *king glad with their wickednesse* ] All their wickedneses are made occasion of their mirth and pastime, even by the Judges and Magistrates themselves. A sign of an extreame corruption.

V. 4. *an oven heated* ] He compareth the rage of the people to a burning oven, which the Baker heateth still, till his dough be leavened and raised: and so they use all means to fulfill their unbridled concupiscence.

*who ceaseth* ] Or, the raiser will cease.

*from raising* ] Or, from waking.

V. 5. *the day of our king* ] Namely, the day of his birth, or of his coronation; his Courtiers have perswaded him to drunkennesse: whereupon having laid aside all manner of Majesty, he hath done acts befitting a jester, or juggler.

*with bottles of wine* ] Or, with beas through wine.

V. 6. *For they have* ] When they have plotted some treacherie, they hatch it within themselves secretly, untill such time as the passion of desire or of revenge being come to the height, it do break out in effects. See Mic. 2. 1.

*made ready* ] Or, applied.

V. 7. *all hot as an oven* ] This rage discovers it self chiefly in their seditions, frequent conspiracies, and murders of their Kings, 1 King. 15. 27. & 16. 9. 10. 21. & 2 King. 9. 14. & 15. 10. 14. 25. 30.

*there is none among* ] They are so possessed with their affection to evill, that they cannot think upon me, to call upon me in these publike disorders, nor to be rightly converted to me, Isa. 64. 7.

V. 8. *mixed himself* ] By treaties, leagues, and commerce, which have brought them into participation of idolatrie and vices.

*a cake not turned* ] As if he should say, he is neither raw, nor baked: which may be referred, either to the mixture and indifferencie of religions: or to that, that being as it were all fired by Gods judgements, he was not one humbled whit nor amended by it; but was still raw in impenitencie and obstinacy: like a cake that is burnt on one side, and dough on the other.

V. 9. *gray hairs are* ] Which are a token of his manifold afflictions, or decayed strength.

*here and there* ] Heb. sprinkled.

V. 10. *pride of Israel* ] Chap. 5. 5.

*for all this* ] For all the chastisements aforesaid.

V. 11. *without heart* ] That is, without all judgement; as they that cannot tell whether it is better to cleave onely to God, or to seek the help of man.

*they call to Egypt* ] To aide and relieve them: and would not come to me. See 2 King. 15. 19. & 17. 4. Hof. 5. 13.

V. 12. *I will spread my net* ] I will curse their endeavours, and make the issue of them to be to their ruine and confusion. *congregation* ] According to my curses made to the whole congregation of Israel, and denounced by my Prophets, 2 King. 17. 13.

V. 13. *destruction* ]











V. 13. *destruction*] Heb. *spoil*.

*yet they have spoken lies*] When I have delivered them, they have made false protestations to me of future faithfulness and service. Or they have spoken lies against me, attributing their deliverance to men or to idols, and all their afflictions to me.

V. 14. *they have not cried unto me*] By true and sincere prayers of faith, but have onely howled when they have felt their evils: or through grumbling and impatience. See Job 35. 9, 10.

*they assemble themselves*] To make publike supplications, seeking only their own commoditie and wealth, and not passing for me their God.

V. 15. *have bound*] Or, *chastened*.

*strengthened their armes*] I have tempered my punishments, and I have given them strength to bear them, and not to be overthrown by them. Or, after I have scourged them, I have reestablished them.

*mischiefs against me*] By their rebellion and apostasie.

V. 16. *they are like a deceitfull bow*] Psal. 78. 57. They have no staidnesse nor uprightness towards me, but are like a slack-stringed, or ill-fashioned bow; or a bow which turneth in the archers hand, Psal. 78. 57. Or a warping or casting bow.

*rage of their tongue*] Psal. 73. 9. Because they boast of their owne strength, and passe not what they speake against me and my servants.

## C H A P. VIII.

Verf. 1. *Set the trumpet*] To give warning of the enemies coming, Hos. 5. 8.

*thy mouth*] Heb. *the roof of thy mouth*.

*as an eagle*] Deut. 28. 49. Jer. 4. 13. & 48. 40. & 49. 22. Ezek. 17. 3. Hab. 1. 8. Namely, the King of Assyria shall speedily come.

*house of the LORD*] To wit, against Israel which was once the people of God, among whom God had his habitation as in his Temple or Palace.

V. 2. *Israel*] Or, *they shall crie unto me, My God, we know thee, we are Israel*.

*erie unto me*] Out of season, and not be heard. Or out of meere sense of evil, without faith, piety, or conversion, as Job 27. 9. Pro. 1. 27, 28. Isa. 1. 15. Mic. 3. 4.

*we know thee*] Thou hast revealed thy selfe to us by thy Law and Word. And we make profession of being thy people. See Matth. 7. 21, 22. Luk. 13. 26, 27.

V. 3. *cast off the thing that is good*] They have strayed from all piety and righteousness. Or, they are the cause that my grace and blessing is gone away from them.

V. 4. *They have set up kings*] The people of their own proper motion, without enquiring after my will, or staying for my command, or permission, have chosen and made Kings of their own heads: first Jeroboam, 1 King. 12. and after him successors: for though God promised ten Tribes to Jeroboam, 1 King. 11. 31. yet they had no command by God to make him King; wherefore they sinned separating themselves from the lawfull rule of Davids posteritie, though this happened according to Gods secret providence, Hos. 13. 11.

*of their silver*] Chap. 2. 8.

V. 5. *O Samaria*] Namely, O ye ten Tribes whose chiefe citie is Samaria; your idolatry with your calves at Bethel and Dan, 1 King. 12. 28, 29. is the chiefe cause of your dispersion out of your own countrey. Or your calfe hath been carried a farre off, namely, into Assyria; as the idols of the nations overcomie, were carried away captive in triumph by the conquerors. See Chap. 10. 6.

*innocencie*] That is, upright judgement and godly life.

V. 6. *was it also*] That is, the calfe which Israel did adore, was invented by themselves, no lesse then that of their fathers set up in the wilderness of Sinai: and the worshipping of the calves in which the children of Israel professed they worship the true God, is false and reproved by God, being but a humane invention, as all other idolatries are.

*broken in pieces*] Being the work of the Goldsmith, and not of God, the stuffe by the workman shall be laid upon the anvil againe.

V. 7. *they have sown the winde*] A proverbiall kind of speech, meaning they have studied vain things, and shall reap nothing thereby, but damage and ruine.

*it hath no stalk*] Or, *standing corn*.

*if so be it yeeld*] If their counsels should bring forth any seeming commoditie or profit, the enemies shall take it away from them.

V. 8. *swallowed up*] Is spoyled by the Assyrians, and laid wast. It may be he hath relation to what is written, 2 King. 15. 19. 20.

*they be among the Gentiles*] The nations whose favour they seek after, will disdain and neglect them, as an old broken vessell, fit for none but unclean uses, Jer. 22. 28. and 48. 38.

*as a vessel wherein*] Jer. 22. 28. and 48. 38.

V. 9. *a wild asse*] Job 39. 5. 8. Jer. 2. 24. They never cease but runne to and fro to seek help. Or a salvage people inhumanè, and unnaturall, that care for no body. See Job 39. 6, 7, 8. Jer. 2. 34.

*Ephraim hath hired*] Isa. 30. 6. Ezek. 16. 33, 34.

*lovers*] Heb. *loves*.

V. 10. *I gather them*] Bring them up in armes against the people of Israel, to destroy them. See Ezek. 16. 37.

*they shall sorrow a little for the burden*] Or, *begin*. The least evils which they shall endure shall be so extreame, that the burden of the tribute which they payd to the king of Assyria; wherewith they found themselves so much oppressed, 2 King. 17. 3. shall be esteemed but a very light thing.

*of the king of princes*] Of the greatest Monarch then of the world, 2 King. 18. 19. Isa. 10. 8. see Dan. 2. 37.

V. 11. *Because Ephraim hath made many altars to sinne*] Because my people would commit idolatry without any end or measure, I have given them up to do so, that they might heap up their measure of sinne.

V. 12. *the great things*] Namely, the admirable and precious revelation and doctrine.

*they were counted as a strange thing*] They have contemned them, as things which no way concerned them. Thus idolaters count the word of God as strange in respect of their own inventions.

V. 13. *They sacrifice flesh for the sacrifices of mine offerings*] Or, *in the sacrifices of mine offerings they, &c.* In their sacrifices of thanksgiving (whereof a certain portion was assigned to them that offered, to make their sacred feasts therewith) they never had any regard of devotion towards me, but only regarded their own bellies: so that it is no longer a sacrifice, but profane flesh. See Jer. 7. 21.

*return to Egypt*] That is, they shall be led captive into Assyria, where they shall be used as servants, as they had been formerly used in Egypt: according to the threatening, Deut. 28. 68. Conferre with this verse, Chap. 9. 3. Or God will punish their sinne in seeking unto Egypt. Or Egypt may be taken literally, as Deut. 28. 68.

V. 14. *his maker*] That is, God who created them after his image, Gen. 1. 26. and afterwards made them his people by covenant of grace, Psal. 100. 3. Isa. 29. 23. & 51. 13. & 54. 5. Eph. 2. 10.

*buildeth temples*] To idols, or to the true God, but against Gods commandment, who approved but of one, where he had placed the tokens of his presence.

*fire upon his cities*] Wherein they put trust, for their deliverance and safetie. Isa. 22. 8, 9.

*the palaces thereof*] Or, *her palaces*.

## C H A P. IX.

Verf. 1. *Rejoyce not*] Presuming that thine idolatry shall prosper, as it happeneth to other profane people: for though all other people should escape, yet thou shalt be punished. See Ezek. 20. 32. Amos 3. 2. Jer. 2. 13. 6. 18. 13.

*for joy*] Or, *with joy*. 1 Cor. 5. 6. 2 Cor. 21. 6. 10. C. 22. 13. 14. *for thou hast gone a whoring*] That which in other nations is but meere ignorance, in thee is meere apostasie and rebellion.

*thou hast loved*] Thou hast prostituted thy selfe to a loose idolatry, like to a common whore, that goeth a whoring up and down the threshing floores. Or he doth meane some particular kinde of idolatry, which was used in the time of harvest and threshing: as if they would have acknowledged their encrease to come by their idols goodness, Hos. 2. 5. Jer. 3. 1. Hos. 4. 12.

*a reward*] Jer. 44. 17. Jer. 7. 18.

*upon every corn-floore*] Or, *in, &c.*

V. 2. *The floore and the wine-press*] Or, *wine-fat*. These outward things that thou seekest, shall be taken from thee.

V. 3. *shall return to Egypt*] Chap. 8. 13.

*eat unclean things*] Ezek. 4. 13. Being not able by reason of their misery and slavery, to observe the distinction of meats, which was appointed by the law, or being also constrained to eat things consecrated to idols.

V. 4. *offer wine-offerings*] All their sacrifices and offerings being profaned by their impieties, are rejected by God: and they themselves in stead of being sanctified by them, are polluted thereby, as they should be by funerall and mourning feasts. Whereof see upon Deut. 26. 14.

*for their soul*] They offer sacrifices to me, onely to make their feasts thereof. Hos. 8. 13. Zach. 7. 6. Let them therefore keep them as a common kinde of flesh, and not offer them to mee through hypocrisie, as if they were holy.

V. 5. *do in the solemn day*] When the Lord shall take away all occasions of serving him, which shall be the most grievous point of their captivitie, when you shall see your selves cut off from God:

V. 6.



V. 6. *they are gone* ] He represents their flight and exile, as a thing that had happened already.

*destruction* ] Heb. *spoil*. Done by their enemies.  
*the pleasant places for their silver, nettles, &c.* ] Or, *their silver shall be desired the nettle, &c.* Heb. *the desire*.  
*nettles shall possess them* ] Isa. 32. 13. & 34. 13. The inhabitants being driven out, or dead, all manner of wild plants shall grow up there.

V. 7. *the prophet is a fool* ] Namely, the false prophets who feigned themselves to be inspired by God, and flatter the people, feeding them with vain hopes.

*spirituall man* ] Heb. *man of the spirit* Mic. 2. 11.

*hated* ] To wit, of God against you.

V. 8. *The watchman of Ephraim* ] The faithful prophets who are the Churches watchmen, Isa. 21. 11. & 62. 6. Ezek. 3. 17. are dead and gathered up into celestiall rest: the false ones which yet remain, are so farre from keeping it from ruine, that they drive and cast it down headlong into it. Others say the false prophets watch the godly in Ephraim which yet sticke close to God, to insnare them. See 1 King. 19. 18.

*hated* ] The chief occasion of Gods wrath, and of the reprobation of Gods people who are as it were his family.  
*in the house of his God* ] Or, *against*. As Hos. 8. 1.

V. 9. *have deeply corrupted themselves* ] Heb. *made deep corrupted*. This people is so rooted in their wickedness, that Gibeah, which was like Sodome, was never more corrupt, Judg. 19. 22. Or wholly corrupted, to the bottome, as Isa. 3. 1. 6.

*Gibeah* ] Judges 19. 1. Hos. 10. 9.

V. 10. *I found Israel like grapes in the wilderness* ] When I adopted Israel to be my peculiar people, I tooke great delight in them: even as a traveller in grapes in a desert, or in some rare and early fruit. See Isa. 28. 4. Mic. 7. 1. but they were quickly stained with idolatry, in which you do yet continue to this time.

*at her first time* ] When the figs first come.

*they went to Baal peor* ] To commit fornication by idolatry, Numb. 25. 2.

*separated themselves* ] From God to go after idols, Hos. 4. 14. *unto that shame* ] Idols are so called by way of abomination. Jer. 3. 24. & 11. 13. and especially Baal-peor, whose shape and worship was most obscene.

*abominations were according* ] Like unto the idol. Or according as their nunds and luits carried them: Sometime to one, sometime to another.

*as they loved* ] Chap. 13. 2.

V. 11. *their glory* ] Which consisted chiefly in their great number, wherewith God had blessed them, and raised them to be the chiefs of the ten tribes. See Gen. 48. 19.

*from the birth* ] By the sudden death of their children so soon as they shall be born, or so soon as they shall be formed in the wombe, or when they shall be conceived, or before, by the barrenness of the mothers.

V. 12. *I bereave them* ] By a violent death, Job 27. 14.

V. 13. *as I saw Tyrus* ] Though Ephraim was pleasantly planted, and well fortified, as that faire and magnificent citie Tyrus, Ezek. 26. & 27. & 28. yet his children shall be brought under the Assyrians, who will kill them or carry them forth to battel.

V. 14. *miscarrying wombe* ] Heb. *that casteth the fruit*. The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come upon their children after they are grown to ripe yeares.

V. 15. *is in Gilgal* ] Chap. 4. 15. & 12. 11. The chiefs of their destruction is that they commit idolatry, and corrupt my religion in Gilgal.

*I will drive them out of mine house* ] I will no longer take them for my children.

V. 16. *Ephraim is smitten* ] As by fire or thunder from God: whereby all power of recovering themselves shall be taken from them: and if they doe prosper in off-spring, I will curse them, and root them out.

*the beloved* ] Heb. *the desires*.

## C H A P. X.

Verf. 1. **A**N emptie vine ] Or, *a vine emptying the fruit which it giveth*. Whereof though the grapes were gathered (for Pul king of Assyria pild them, 2 King. 15. 20.) yet ever as it gathered new strength, it increased new wickedness, so that the correction which should have brought them to obedience, did but utter their stubbornness.

*he hath increased the altars* ] Chap. 8. 11. & 12. 11.

*to the goodness of his land* ] As they were rich and had abundance by the fertilitye of the land, so they became more idolatrous, Deut. 32. 15.

*statues* ] Heb. *statues or standing images*.

*their heart* ] Or, *he hath divided their heart*.

To wit, from God, who having taken away his

from  
 ima  
 V. 2.  
 divided ]

Spirit of peace and concord from them, hath given them over to sedition, factions, and frequent murders of their princes, which will cause the utter ruine of the kingdome. See 2 King. 15. 10. 14. 25. 30.

*break* ] Heb. *behead*.

V. 3. *For now they shall say* ] Within a very short time God shall take away their king, and then they shall feelee the fruit of their sinnes, and how they trusted in him in vain, 2 King. 17. 6. 7.

*what then* ] Though we had one, yet he could not free us or defend us.

V. 4. *swearing falsely* ] To God, in promising him conversion and service. Or to their king, obliging themselves to be faithful to him. Or to the king of Assyria being under him, but swearing falsely, and conspiring with the king of Egypt, 2 King. 17. 3. 4.

*judgement springeth up as hemlock* ] Thus their integritie and fidelitie which they pretended, was nothing but bitterness and griete. Others, for this Gods judgements shall multiply like hemlock, or other poysonous hearbs which grow in abundance in the fields.

V. 5. *Samaria shall fear* ] Seeing their idols taken and carried away by the enemies.

*because of the calves* ] Heb. *the cows, or cow-calves*. He calleth those calves so in contempt.

*Beth-aven* ] See Hos. 4. 15.

*the people thereof shall mourn* ] To wit, of the calves: meaning that they were no more worthy to be called Gods people, but the people of the calves their idol. See Numb. 21. 29.

*the priests thereof* ] Or, *Chemarim*. Heb. *Chemarims*. Who were certain idolatrous priests, which did weare black apparell in their sacrifices, and cried with a loud voice: which superstition Elijah derided, 1 King. 18. 27. read 2 King. 23. 5.

V. 6. *It shall be also carried unto Assyria* ] Namely, the calves. According to the custome of carrying away the idols of those nations which were conquered. See Isa. 46. 1. 2.

*king Jareb* ] To the king protector, namely, the king of Assyria, whom the Israelites had chosen for their protector and defender, Chap. 5. 13.

*of his own counsell* ] Namely, of that which he hath undertaken of his own minde, beyond, and against the will of God, Psal. 106. 43. Hos. 11. 6. Or, of conspiring with the king of Egypt against the king of Assyria, 2 King. 17. 4.

V. 7. *the water* ] Heb. *the face of the water*.

V. 8. *Avon* ] Which is the same as Beth-aven. This he speaketh in contempt of Bethel, read Chap. 4. 15.

*the sinne of Israel* ] The object and instrument of idolatry, Deut. 9. 21.

*the thorn and the thistle* ] Chap. 9. 6.  
*and they shall say to the mountains* ] Isa. 2. 19. Luk. 23. 30. Rev. 6. 16. and 9. 6.

*Cover us* ] Words of such persons as desire death, for fear of evils that are greater then death; and of such as are in despair.

V. 9. *from the dayes of Gibeah* ] Judg. 19. 14. Chap. 9. 9. The horrible sinnes of Gibeah, Judg. 19. 22. which were then so severely punished, do still continue and increase in thee.

*there they stood* ] Though their fathers were no better then they of Gibeah, against whom they warred because of their infamous wickednesses, yet the Lord delivered them out of those bloody battels.

V. 10. *that I should chastise them* ] Because they are so desperately evil, I will satise my wrath with their just punishment.

*shall be gathered against them* ] Chap. 8. 10.

*when they shall bind themselves* ] Or, *when I shall bind them for their two transgressions, or in their two habitations, that is, Israel and Judah*.

*two furrows* ] That is, when they have gathered all their strength together. Or it may have relation to the two invasions of the kings of Assyria, 2 King. 15. 29. & 17. 3. And because the Assyrians had been as the lovers of the children of Israel, Chap. 8. 9. 10. the Prophet useth a word which signifyeth an appointment of some unchast meeting.

V. 11. *to tread out* ] Wherein is pleasure, as in ploughing is labour and pain: even so my people would enjoy my blessings, but would not be subject to the yoke of mine obedience and discipline.

*her faire neck* ] Heb. *the beauty of her neck*. I will tame her and bring her into subjection.

*I will make Ephraim to ride* ] Now I will handle Ephraim mors hardly, the whole nation shall be carried captive into Assyria: neither wil I spare Judah, but he shall plough and harrow, that is, suffer misery by the Babylonish captivity: and this was lesse and more tolerable then that of the ten tribes, as it is lesse trouble to the beast that plougheth and harroweth, then to the horse that is ridden, specially by a rigid rider.

V. 12. *Sow to your selves* ] Indeavour your selves to do good works,











workes, and the Lord shall be propitious to you: prepare your hearts, which are like a waste ground, by true repentance, to receive Gods grace, which is like a shower of rain.

*break up your fallow ground* ] Jer. 4. 3.

*righteousnesse upon you* ] Namely, his grace and blessing, according to the truth of his promises. Others understand this to be spoken of Christ, who brought the true righteousness into the world, Dan. 9. 24. to receive which, the preparation of the heart is necessarily required.

V. 13. *Ye have ploughed wickednesse* ] Job 4. 8. Prov. 22. 8. Gal. 6. 7. By art and endeavour, you have stirred up and practised your naturall malice, to cause it to produce many evil acts.

*reaped iniquity* ] Namely, the just punishment thereof.

*ye have eaten the fruit of lies* ] Ye have in effect tried what vanity was in your hopes, grounded upon your wickednesse, and upon humane strength.

V. 14. *Shalman spoiled Betharbel* ] 2 King. 18. 34. & 19. 13. This history is mentioned no where else. Some hold this to be the same as Shalmaneser, 2 King. 17. 3. and Betharbel to be the name of some citie taken and destroyed by him. 1 Mac. 9. 2. there is mention made of Arbel, which may be the same with this.

*the mother was dashed in pieces upon her children* ] A proverbiall kind of speech, to describe a totall destruction. See Gen. 32. 11. Chap. 13. 16.

V. 15. *So shall Bethel go unto you* ] Your idolatry which you runne headlong into, the chiefe whereof is Bethel, shall be the cause of your destruction in the same kind.

*your great wickednesse* ] Heb. *the evil of your evil.*

*in a morning* ] As soon as the day prefixed for Gods judgements to light upon him shall appeare. Or, suddenly.

*shall the king of Israel utterly be cut off* ] Hosea, 2 King. 17. 4.

## C H A P. XI.

Verf. 1. **V**hen Israel was a childe ] Or, *Because Israel was a childe.* In it first beginning, namely when it first began to be a nation in Egypt. See Jer. 2. 2. Ezek. 16. 22. Also it is true of Christ, who when he was a childe fled thither from Herod, and came thence to Judea, where by his death he delivered his people from the bondage of sinne, figured by that Egyptian bondage: this exposition the Evangelist maketh, Matth. 2. 15.

*called my sonne out of Egypt* ] Matth. 2. 15. Exod. 4. 22, 23.

V. 2. *they called them* ] Namely, my Prophets exhorted them to repentance, and to my true service, which was the chief end for which they were called out of Egypt. Exod. 4. 23.

V. 3. *I taught Ephraim also to go* ] I have been as a nurse to him. Exod. 19. 4. Deut. 32. 10, 11, 12.

*I healed them* ] That is, delivered them from all evil. Exod. 15. 26. and 23. 25.

V. 4. *I drew them* ] A phrase taken from cattell, bred up to carry or draw, which by a good master are used gently, and brought to their labour without any violence.

*take off* ] Heb. *lift up.*

*the yoke on their jaws* ] By which must be understood the muzzle, for otherwise a yoke doth noth use to be laid upon the jaws.

*I laid meat unto them* ] Which they could not take till the muzzle was removed.

V. 5. *He shall not return* ] Or, *He should not have returned.* The body of this nation shall not go for safety into Egypt, which is a friends Countrey, but they shall go into captivitie to Assyria, an enemies Countrey, and herein will I inforce them to obey my command. Deut. 17. 16.

*but the Assyrian shall be his King* ] Or, *or the Assyrian have been his King.*

*because* ] Or, *but.* See Deut. 28. 68.

V. 6. *his branches* ] Or, *his barres*: All his forces and defences, as well those which consist in strong towns, as those which consist in the valour of men. 2 King. 19. 22. 28. 6. 17. 26. 25.

*because of their own counsels* ] Chap. 10. 6. Their actions and enterprises which they have undertaken by their owne advice.

Psal. 106. 43. Hos. 10. 6. *they are bent to backsliding* ] They desire and expect

*that I should turn in favour to them,* and relieve them, whereas

*they should turn to me by repentance,* which they will not do.

*they called them to the most High* ] To wit the Prophets

*to wit the Prophets* ] Heb. *together they exalted not.*

V. 8. *How shall I give thee up* ] Though thou deservest to be

*irrevocably destroyed,* as those wicked cities were, Gen. 19. 24.

Deut. 29. 25. yet my mercy will not suffer it, and therefore I

*promise thee re-establishment by meanes of the Messias.*

Chap. 6. 4.

*Amish* ] Gen. 19. 24. Amos 4. 11.

*mine heart is turned within me* ] Isa. 63. 15. Jer. 31. 20.

*are kindled* ] Or, *are heated.* See Gen. 43. 30. 1 Kings 3. 26.

2 Sam. 1. 20. 2 Cor. 12. 7. *Isa. 24. 13.*

*But to abuse spiritual blessings is much*

*worse than to abuse the gifts of God.* For the gifts of God are

*not to be abused, but to be used with thanksgiving.* For the

*gifts of God are not to be abused, but to be used with thanksgiving.*

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V. 9. *I will not execute the fiercenesse of mine anger* ] With extremite of rigour, and without remission.

*I will not return to destroy Ephraim* ] That I may save the remnant of mine elect among the people. I will not consume them wholly by redoubling of evils.

*I am God* ] And therefore most true and immutable in all my promises. Num. 23. 19. Mal. 3. 6.

*the holy One* ] I will be within thee present by my grace and Spirit, as thy true Deity, object of all thy devotion, religion, and adoration, and the well-spring and Author of all thy holiness; and I will not be there any more as thine enemy.

V. 10. *They shall walk after the Lord* ] Who shall manifest himself to them in grace and salvation in Christ.

*he shall roar like a lion* ] Joel 3. 16. Amos 1. 2. He shall cause the powerfull voice of the Gospell to sound all the world over; by which the consciences being moved, men will gather unto him. Hag. 2. 6, 7. Heb. 12. 26.

*the children shall tremble from the West* ] The true elect, children of grace, shall joyn themselves in spirit to the communion of the Church, from all the ends of the world, where they have been scattered.

V. 11. *as a dove* ] Isa. 60. 8.

V. 12. *Ephraim compasseth me* ] In all their actions they are disloyall unto me.

*but Judah yet ruleth* ] Or, *when Judah yet ruled.*

*Judah yet ruleth with God* ] In the tribe of Judah, which hath not forsaken Gods pure service, there doth yet remain the lawfull government of Davids progenie.

*is faithfull* ] Or, *was faithfull.* He persevereth in my covenant, holding himself to the faith and religion of his ancient forefathers; or to that which is taught them by Gods holy servants, and Prophets, and Priests.

*with the saints* ] Or, *with the most holy.*

## C H A P. XII.

Verf. 1. **E**phraim feedeth on winde ] That is, flattereth himself with vain confidence; (the Eastern winde being very tempestuous in those Countries) continuing in his sinnes, and thinking to escape Gods judgements by strange and unlawfull covenants.

*and they do make a covenant with the Assyrians* ] Chap. 5. 13. and 7. 11.

*oil is carried into Egypt* ] Isa. 30. 6. and 57. 9. Sweet smelling oyl, whereof there was great plenty in Judea; 2 Kings 20. 13. Meaning, presents to get friendship.

V. 2. *The Lord hath also a controversy with Judah* ] That which I have spoken of Judah, is not to free him from all defects; for he also hath his grievous faults, but because Gods true service is yet remaining there, God will yet reprove and redargue him with words: but as for the ten Tribes, he will judge them with deeds, seeing they are almost become incapable of all correction.

*punish* ] Heb. *visit upon*

V. 3. *by the heel in the womb* ] Gen. 25. 26. These Histories seem to be alleadged here to reprove Israel for their ingratitude, after so many great benefits of God towards their forefathers; which he reduceth to two heads, figured here in these two histories; one is Jacobs election before Esau his brother; the other, his deliverance from all those evils wherewith God had tried and exercised him.

*by his strength* ] Which was given him by Gods grace. A figure of the spirituall strength of faith and the Spirit.

*his power* ] Heb. *was a Prince*; or, *behaved himself Princely.*

Gen. 32. 24. &c.

*with God* ] With the Sonne of God, who appeared to Jacob in a humane shape; who also by reason of his office of Mediatour, is afterward called Angel, which name is also given to the Sonne of God, Gen. 48. 16.

V. 4. *he wept* ] This weeping may be referred to that which is said, Gen 32. 24. and it seems it was a weeping upon some solemn request there made, as Heb. 5. 7.

*he found him in Bethel* ] God appeared to Jacob, sleeping in Bethel, Gen. 28. 12. and in his return from Padan-Aram, Gen. 35. 9, 10, 11. and so spake with him there, that the fruit of that speech appertained to his posterity, whereof we are.

V. 5. *Even the Lord God of hosts* ] Jehovah, which significeth an eternall being, Exod. 3. 14, 15. is a name which calleth into his peoples minde the power and truth of God, and a pledge of his promises, which he will without fail performe, if they trust in him, and turn to him.

*his memoriall* ] Exod. 3. 15.

V. 7. *a Merchant* ] Heb. *Canaan*: Namely, Ephraim is degenerate, and like the wicked Canaanite, whose ordinary exercise was Merchandizing, with all the vices which were annexed unto it, and therefore that name is taken for a Merchant addicted

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to dishonest gain, fraud, and avarice. See Ezek. 16. 3. and very often also for a deceiver.

V. 8. *Yet I am become rich* ] Zach. 11. 5. *in all my labours, &c.* ] Or, *all my labours suffice me not*: he shall have punishment of iniquitie, in whom is sinne. I have not stained my trading with any great misdeed, onely I have used certain subtilties and arts therein, as were not subject to the law. Words of a profane and cauterized conscience.

that ] Heb. *which*.  
V. 9. *And I that am the LORD* ] Although thou be so corrupt, yet will I observe mine ancient covenant which I made in the land of Egypt, towards my true Israel in spirit. An Evangelicall promise. Chap. 13. 4.

*will yet make thee to dwell in tabernacles* ] I will deliver my Church from the spirituall Egypt, and will make her passe through the wilderness of the world, in particular Churches, aspiring towards the heavenly Canaan: even as my people dwell in tents in the wilderness: the remembrance whereof is celebrated in the feast of Tabernacles. Levit. 23. 43. See Zach. 14. 16.

V. 10. *I have also spoken* ] If we read it (as some do) in the future tense, then it is a promise alluding to Chap. 2. 14. meaning, I will amply manifest my self to your posteritie by my Apostles and Ministers of the Gospell. See Joel 2. 28.

*used similitudes* ] Grave sentences and doctrines, illustrated with similitudes, according to the holy Ghosts style.

by the ministerie ] Heb. *by the hand*.

V. 11. *the iniquitie in Gilead* ] Chap. 6. 8.

*surely they are vanitie* ] They are altogether drowned in idolatry.

*they sacrifice* ] To idols, or it may be also to the true God, but beyond his command, wherefore it is all idolatry. See Hof. 4. 17. and 9. 15.

*in Gilgal* ] Chap. 4. 15. and 9. 15. Amos 4. 4. and 5. 5.

*are as heaps* ] That is, they are innumerable, and at the end of every field. See Hof. 8. 11. and 10. 1.

V. 12. *Jacob fled into the countrey of Syria* ] Gen. 28. 5. The meaning seems to be, Remember the first voyage, which was Jacobs, in extreme misery and servitude; and the second, (vers. 13.) which was your coming out of Egypt, by a glorious deliverance by the hands of Moyses; that you may fear lest I cause you to make a third into wretched captivity.

*Israel served for a wife* ] Gen. 29. 20, 28.

V. 13. *And by a Prophet* ] Exod. 12. 50, 51. and 13. 3.

*by a prophet was he preserved* ] Even like a flock of sheep. Psal. 77. 20. Isa. 63. 11.

V. 14. *most bitterly* ] Heb. *with bitterness*.

*therefore shall he leave* ] He will not pardon him his sinne, nor cleanse him from it; but will keep it still in remembrance, to punish him for it, at his appointed time. See Ezek. 24. 7, 8.

bloud ] Heb. *blouds*.

## CHAP. XIII.

Vers. 1. **V**hen Ephraim spake ] Time was that the Tribe of Ephraim, having the rule of the ten Tribes, was terrible through its power; but now that it strayed, and is run into idolatry, its strength and glory is come to nothing, like unto a dead carcase.

*they sinned more and more* ] Heb. *added to sinne*.

*and have made them molten images* ] Chap. 2. 8. and 8. 4.

*their own understanding* ] Chap. 9. 10.

*they say of them* ] The Kings of the Tribe of Ephraim do command the people to follow the idolatrie which they have established. 1 Kings 12. 28.

*the men that sacrifice* ] Or, *the sacrifices of men*.

*kisse the Calves* ] Whosoever will do God service, let him come and worship the Calves which Jeroboam hath set up: kissing being an act and token of worship, and religious honour. See 1 King. 19. 18. Job 31. 27. Psal. 2. 12.

V. 3. *Therefore they shall be as the morning cloud* ] They shall not be stedfast, but shall quickly be dispersed and brought to nothing. Chap. 6. 4.

*as the chaffe* ] Dan. 2. 35.

V. 4. *I am the LORD thy God* ] Isa. 43. 11. Chap. 12. 9. *from the land of Egypt* ] He calleth them to repentance, and reproveth their ingratitude.

V. 5. *I did know thee* ] That is, I tooke care of thee, and provided all things necessary for thee.

*in the land* ] Deut. 8. 15. and 32. 10.

*great drought* ] Heb. *droughts*.

V. 6. *According to their pasture* ] Through too much fatnesse and plenty, they are become fierce and masterlesse. Deut. 8. 12, 13, 14. and 32. 15. Hof. 10. 1.

V. 7. *Therefore I will be unto them as a lion* ] Lam. 3. 10. Hof. 5. 14.

*as a leopard* ] Which useth to lie in wait to get upon a man. See Jer. 5. 6.

V. 8. *as a bear* ] See 2 Sam. 17. 8. Prov. 17. 12. That is, I am become their implacable enemy.

*and will rent the caul of their heart* ] That is, I will wound them mortally.

*and there will I devour them* ] Namely, upon the high ways, whereby are meant the instance, and times appointed for Gods judgements. See the like use of this word, Psal. 53. 5. Ecclef. 3. 17.

*the wilde beast* ] Heb. *the beast of the field*.

V. 9. *thou hast destroyed thy self* ] Many have wrought together to overthrow thee, but I alone can save thee, and not thy Kings, in whom thou hast trusted. Or, thine Idol and thy sinne.

*is thine help* ] Heb. *in thy help*.

V. 10. *I will be thy king* ] Or, *Where is thy king*. In these words God challengeth his Kingly power over Israel, which he had by redeeming them from Egypt, and derideth the foolish and wicked confidence in opposing the help of their idols, and confederates to his threatnings.

*whom thou saidst* ] Some referre this to the first asking of a King, 1 Sam. 8. 5. others, to the tumultuary election of Jeroboam, 1 Kings 12. 16, 20.

V. 11. *I gave* ] Heb. *I will give*. Then it is a threatning in both parts, because they perfidiously fell from God, he tells them, that he will give them into the power of a strange king, and overthrow their kingdom: fulfilled when conquered by the Assyrians, they lost both their Kingdom and Countrey, as if they had been utterly rejected by God. Others read, *I do give*. That is, thou seest how in a short time I set up and pull down Kings by my pleasure and indignation: for at this time there were many changes of Kings in Israel. See 2 King. 15. and 17. The most follow Jonathans Chaldee paraphrase, and read, *I have given*, or, *gave*; whereof some say, I gave thee Saul (1 Sam. 10.) in mine anger, 1 Sam. 8. 6. and I will take him away that thou now hast, namely, Hoshea the sonne of Ela, 2 Kings 17. 1, &c. in whom their Kingdom ended. Others, I have suffered thee to thy hurt and damage, to have a King, according to thine own will, though I did not approve of it, Hof. 8. 4. and I have aggravated my judgements the more upon thee, by reason of the frequent violent deaths of thy Kings, which do bring thy Kingdom into extreme ruine.

*a king in mine anger* ] 1 Sam. 8. 5, &c. and 15. 23. and 16. 1.

V. 12. *bound up* ] Nothing shall escape me, I will make them bear the punishment for all. See Deut. 32. 34. Job 14. 17. Jer. 17. 1.

V. 13. *an unwise sonne* ] If this people were not foolish, they would imitate little infants, who coming into the world do helpe themselves, and strive to free themselves out of the straits and dangers of the birth; so should they have endeavoured to free themselves out of their mortall dangers and travells, by true repentance.

long ] Heb. *a time*.

V. 14. *I will ransom them* ] If they would but repent indeed.

*the power* ] Heb. *the hand*.

*O death* ] 1 Cor. 15. 54, 55. Meaning, that no power shall resist God, when he will deliver his, but even in death will he give them life.

*I will be thy plagues* ] Or, *where are thy plagues*.

*I will be thy destruction* ] Or, *where is thy destruction*.

*repentance shall be hid from mine eyes* ] My goodnesse towards them shall never alter.

V. 15. *Though he be fruitful* ] Namely, Ephraim: He hath relation to the signification of the name Ephraim, and to the blessing which Jacob gave him. Gen. 41. 42. and 48. 19.

*his brethren* ] To wit, the other Tribes.

*an east-winde shall come* ] An impetuous and inevitable desolation by the Assyrians, who assaulted the land of Israel toward the wilderness. See Ezek. 19. 12.

*winde* ] Or, *strong wind*; as Job 1. 16.

*his spring* ] Figurative terms; the sense is, That every one of Gods blessings, which are the well-springs of all good things, shall be taken away from them: and consequently all manner of happinesse shall fail them.

*he shall spoil the treasure* ] Namely, the enemy (Shalmaneser King of Assyria) signified by the east wind.

*pleasant vessels* ] Heb. *vessels of desire*.

V. 16. *Samaria shall become desolate* ] See the accomplishment of this threatning, 2 King. 17. 6.

*their infants shall be dashed in pieces* ] Chap. 10. 14.

## CHAP. XIII.

Vers. 1. **R**eturn unto the LORD ] He exhorteth them to repentance, to avoid all these plagues, willing them to declare by words their obedience and repentance.

V. 2. *Take with you words* ] I desire neither sacrifices nor offerings from you, but do you present before me a sincere confession



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Handwritten text in a cursive script, likely a letter or a page from a manuscript. The text is faint and difficult to read, but appears to be organized into several lines.



Hose. 14. 2. — and give the good. i.e. all manner of spiritual & temporal Blessings or mercies and Benefits. See Mat. 7. 11 with Luke, 11. 5, 13. Dutch Annot.

Accipe Bonum. Munus.  
— Et acceptum confer Bonum. Trem. Jun.  
Hos. accipe Bonum, ut Exod. 25. 2, 3. i. gratias maximas, quæ ex ritu legitimo olim figurabantur Sacrificijs. Annot. Trem. Jun.

Hose. 14. 6. — Shall return — GOD —  
threatneth the Jews, that they should be a hissing to all nations; yet certainly by this whole Promise shall be verified even of them: this whole chapter having an eye unto the Calling of the Jewes. The time will come, that the Scent of these odious people shall be as the Vine of Lebanon.

Dr. Sibbs, Returning Backslider, 284.  
March, 11. 1718. Scripsi.



confession of your finnes, fervent prayers to obtain forgiveness, and sincere actions of grace.

*Take away all iniquitie* ] Pardon through thy grace, and alter by thy Spirit.

*receive us graciously* ) Or, *give good*. Accept out of thy fatherly favour the true witnesses and effects of our conversion.

*the calves of our lips* ] Declaring that this is the true sacrifice that the faithfull can offer, even thanks and praise, in stead of sacrifices of beasts. See Psal. 50. 14, 23. and 69. 30, 31. and 116. 12, 13. Heb. 13. 15.

V. 3. *Asshur shall not save us* ] We will leave off all vain confidence and pride in humane power, and trust in thee onely. See Hos. 5. 13. and 12. 2.

*we will not ride upon horses* ] Psal. 20. 7. To seek relief from Egypt. Esa. 30. 16. and 31. 1.

*to the work of our hands* ] Namely, to the idols.

*the fatherlesse* ] To wit, every person that wanteth a guide, relief and sustenance, as we do.

V. 4. *I will heal their back-sliding* ] He declareth how ready God is to receive them that do repent.

V. 5. *I will be as the dew unto Israel* ] I will water them with my graces and heavenly blessings.

*grow* ] Or, *blossome*.

*cast forth* ] Heb. *strike forth*.

V. 6. *shall spread* ] Heb. *shall go*.

*and his beauty* ] Psal. 52. 8.

*the olive-tree* ] Which is alway green. Psal. 52. 8.

*his smell as Lebanon* ] A hill full of sweet smelling plants. Cant. 4. 11.

V. 7. *shall return* ] Namely, from their exile, where they were scattered, and shall come together into the Church, in the Messias his time, and there they shall be safe under Gods protection.

*they shall revive* ] They shall increase and have children.

*grow* ] Or, *blossome*.

*the sent* ] Heb. *the memoriall*, the Name of God, Hos. 12. 5. He meanes, that the knowledge of him, and his doctrine shall be alwayes most pleasing to his people, like unto excellent wine, Cant. 1. 2, 3. Or, God shall love the memory of his people very dearly.

V. 8. *Ephraim shall say* ] Thou Ephraim shalt joyn me no more with idols, as thou hast done heretofore; I will alone be served in spirit and truth. 2 Cor. 6. 16.

*I am like a green firre-tree* ] They shall finde in me all the good they desire; as when a tree bringeth forth good fruit, and a pleasant shade. Cant. 2. 3.

*from me is thy fruit found* ] This may be understood of the good works of the faithfull, brought forth in them by the onely power of Gods grace and Spirit. Joh. 15. 2, 4.

V. 9. *Who is wise* ] Signifying, that the true wisdom and knowledge consisteth in this, even to know, and to rest upon God. Such a manner of speech is in Psal. 107. 43.

*the wayes of the Lord are right* ] The whole conduct of his providence his works and judgements, and also his Word and doctrine, are most holy things, and good for men; but they become an occasion of ruine and perdition to the wicked, which do abuse them through their incredulity and wickednesse. Pro. 10. 29. Luk. 2. 34. 2 Cor. 2. 16. 1 Pet. 2. 7.

# ANNOTATIONS ON THE BOOK OF THE PROPHET JOEL.

## CHAP. I.

Verf. 2. *Ye old men* ] Signifying the Princes, the Priests, and the Governours. Or, such who by reason of old age have seene and heard many things.

*bath this been in your dayes* ] He calleth the Jews to the consideration of Gods judgements, who had now destroyed the fruits of the ground for the space of foure years, which was for their finnes, and to call them to repentance.

V. 4. *That which the palmer-worm hath left* ] Heb. *the residue of the palmer-worm*.

*bath the locust eaten* ] A description of a most great spoile made by these vermine, which joyned with an extreme drought, had caused a most cruel dearth.

V. 5. *ye drunkards* ] Meaning, that the occasion of their excesse and drunkennesse was taken away.

V. 6. *a nation* ] Joel tels of swarms of Locusts, and Caterpillers like horses, and with lions teeth, spoken of in verf. 4. by a terme improperly attributed to those insects. See Prov. 30. 25, 26.

V. 7. *barked my fig-tree* ] Heb. *laid my fig-tree for a barking*.

*cast it away* ] Having thus made them unprofitable, men care not now for dressing them, or to look for any fruit from them.

V. 8. *Lament* ] O thou Jerusalem or Judah, mourn grievously.

*like a virgin* ] Espoused, and not yet had home: or presently after her espousale.

*for the husband of her youth* ] Mourn grievously, as a woman which hath lost her husband, to whom she hath been married in her youth: Or her young husband, as elsewhere it is said, a wife of youth, for a young wife. See Prov. 5. 18. Esa. 54. 6. Mal. 2. 15. Others say, by husband is meant one that hath espoused a maid, and died before he came in unto her; or soon after the wedding; because here is speech of the virgins mourning.

V. 9. *meat-offering* ] The extreme dearth hinders them from furnishing their sacred offerings with bread, wine, and oyle, &c. See Exod. 29. 40. Levit. 3. 11.

*mourn* ] Partly because Gods service is interrupted: partly

also because they want their ordinarie food, which they got from the offerings and sacrifices.

V. 10. *new wine* ] All comfort and substance for nourishment is taken away.

*dried up* ] Or, *ashamed*.

V. 11. *O ye husbandmen* ] Or the husbandmen are confounded, and the vine-dressers howle.

V. 12. *joy is withered away* ] He hath relation to the feasts and merriments which were in harvest time, and in time of vintage, Psal. 4. 7. Esa. 16. 10. Jer. 48. 33.

V. 13. *Gird your selves* ] He sheweth that the onely means to avoyd Gods wrath, and to have all things restored, is unfained repentance.

V. 14. *Sanctifie ye a fast* ] Chap. 2. 15. Appoint a time for this holy exercise, and prepare your selves unto it by all acts of piety and devotion.

*call a solemn assembly* ] Or, day of restraint. Levit. 23. 36.

*the elders* ] The Magistrates and chiefe of the people.

*cry unto the LORD* ] Pray that he would take away the present evils.

V. 15. *Alas* ] Jer. 30. 7.

*for the day of* ] Esa. 13. 6. We see by these great plagues that utter destruction is at hand.

V. 16. *joy and gladnesse* ] Deut. 16. 11. 14. 15.

V. 17. *seed* ] Heb. *gains*.

*rotten under their cloys* ] Because it could not grow up, by reason of the extreme drought, verf. 19, 20.

V. 18. *the flocks of sheep are made desolate* ] Which otherwise feed in the most drie and desert places.

V. 19. *the fire hath devoured* ] The drought hath burnt up the countrey, as if the fire had gone through it.

*pastures* ] Or, *habitations*.

V. 20. *cry also unto thee* ] Psal. 104. 21. By reason of extreme thirst: so it is said of the young ravens, Psal. 147. 9. and other creatures, Job 39. 3. when by reason of hunger or thirst they lift up their beakes.

## CHAP. II.

Verf. 1. *Blow ye the trumpet* ] Or, *corner*. As it were to give notice of the coming of these foresaid devouring creatures; that every one may prepare himself to pre-



vent the scourge, by repentance, and prayer to God to beare it patiently; and to overcome it by faith in his grace.

for the day of the LORD cometh] Chap. i. 15.

V. 2. of darknesse and of gloominesse] Of affliction and trouble: and it may be he hath relation to the coming of these creatures in great swarms, whereby the aire may be darkened, vers. 10.

spread upon the mountains] Which shall in an instant cover the whole countrey, even as the morning, or morning clouds and mists spread abroad on a sudden over the tops of hills.

a great people] Chap. 1. 6. & 2. 11. 25.

there hath not been] Exod. 10. 14.

of many generations] Heb. of generation and generation.

V. 3. A fire devoureth before them] These creatures going along to devoure the countrey, which is rich and full of goods, Chap. 1. 19. and after they are gone by, every thing is found gnawen and consumed.

garden of Eden] Gen. 2. 8.

V. 4. The appearance of them] Rev. 9. 7.

V. 5. shall they leap] Rev. 9. 9.

V. 6. all faces shall garber blacknesse] Heb. pot. Through horror and hunger.

V. 7. not break their] They shall not stop nor stay their pace.

V. 8. fall upon the sword] Or. dart. A terme taken from the meeting of Armies: to signifie, that there will be neither defence nor resistance that can stay this tempest.

V. 9. run to and fro in the citie] A manner of speech taken from a citie wonne by assault.

V. 10. The earth] Hyperbolically termes, frequent in the Prophets, to signifie a horrible defolation.

quake before them] Heb. before his face. Meaning the people, whereof mention is vers. 2.

the sunne and the moone] This may also be understood in the same manner, as Isa. 13. 10. Ezek. 32. 7. Joel 3. 15. Matt. 24. 29. unlesse it be interpreted, as upon vers. 2.

V. 11. shall utter his voyce] Like a Captaine, encouraging his souldiers: or giving the signe of the battell.

day of the LORD] Jer. 30. 7. Amos 5. 18. Zeph. 1. 15.

V. 12. turn ye] Jer. 4. 1.

V. 13. rent your heart] Psal. 51. 17. Mortifie your affections, and serve God with purenesse of heart, and not with ceremonies.

gracious and mercifull] Exod. 43. 6. Psal. 86. 5. Jon. 4. 2. repenteth him of the evil] Out of his infinite mercy he changeth, not his counsell or his will, as being sorrie for having done evil, as men do when they repent: but the effects of his rigour into effects of his mercy.

V. 14. Who knoweth] Amos 5. 15. Jon. 3. 9. Zeph. 2. 3.

return and repent] He speaketh this to stirre them up from their securitie, and not that he doubted of Gods mercies, if they did repent.

a blessing] Namely, the fruits of the earth, growing, and preserved by Gods singular blessing. See Isa. 65. 8.

behind him] After these devourers are gone by.

a meat-offering] Chap. 1. 9.

V. 15. Blow the trumpet] Numb. 10. 3. Namely, the holy trumpet, to call the generall assembly of the people.

sanctifie a fast] Chap. 1. 14.

V. 16. sanctifie the congregation] Appoint by Proclamation, that all men being duly purified according to the Law may come to the Temple, to call upon the Lord with mourning and fasting. See Exod. 9. 10. 22.

gather the children] That as all have sinned, so all may shew forth signes of their repentance, that men seeing the children, which are not free from Gods wrath, might be the more lively touched with the consideration of their own finnes.

V. 17. between the porch and the altar] Whereof, see 1 King. 6. 3. This was the voyd space, Ezek. 8. 16. where the sacred Ministers prayed, after the sacrifices were offered; called in the New Testament, Solomons Porch, because it was built by him, Act. 3. 11. and 5. 12.

rule over them] Or, use a by-word against them] Thy people being constrained through want to put themselves into bondage to strangers: Or having no means to defend themselves, if the enemy should set upon them.

wherefore should they say among the people] Psal. 42. 10. & 79. 10. & 115. 2. Mic. 7. 10.

V. 18. Then] He sets forth the effects of their precedent prayers.

jealous for his land] He will feele and be moved at the afflictions of his dear people, and for his own glory, which by that means was trodden down by profane nations, Isa. 9. 6.

V. 20. northern army] Namely, that great swarme of the foresaid destroying creatures which came out of the North.

into a land barren] That multitude shall be carried away out of your land, and like a great army it shall be driven into the wilderness: the vangard into the lake of Sodom, towards the East: and the reerward into the Mediterranean Sea, toward the West, Exod. 10. 29.

because] Or, through, as Psal. 23. 4.

he hath done great things] Heb. he hath magnified to do.

V. 22. their strength] Their fruits and increase, according to the vertue which God hath given them, Gen. 4. 12.

V. 23. the former rain] Or, a teacher of righteousness.

moderately] Heb. according to righteousness. Namely, at the time of your greatest need, and in that just measure, as is required, for to help the barrennesse which was before. Others, in righteousness, that is, bountifully, and lovingly.

will cause to come down] Lev. 26. 4. Deut. 11. 14.

in the first moneth] Which was the March Moon, for then beganne that time of the year which was called the latter season; by reason of the fruits which grow ripe, and are gathered therein: at which time rain was most necessary: next to September Moon, which was the other part of the year, called the first season; by reason of tilling and sowing of the ground.

V. 26. shall never be ashamed] Because they shall never pray to me in vaine, at any such time of need.

V. 28. afterward] In the Messias his dayes, I will poure down the gifts of my holy Spirit in abundance; as I have heretofore poured out temporall blessings upon you.

I will poure out my spirit] Isa. 44. 3. Zach. 12. 10. Act. 2. 17. upon all flesh] All manner of people, without any distinction of nations.

and your sonnes] By the inward vertue of my Spirit, I will enlighten the understanding of mine elect, who of their own nature are but children in knowledge; or young men without experience; or aged men weak of understanding; and will give them a lively and spirituall light of the mysteries of the Gospel, accompanied at certaine times, and in certain persons with prophetick revelations, Act. 2. 17.

V. 29. upon the servants and upon the hand-maids] Persons of all conditions, be they never so mean, shall be sanctified by me. It may be by these termes is meant the calling of the Gentiles, amongst whom slaves were bought, Levit. 25. 44. Unlesse he mean the other principall effect of the Spirit of grace, which is to free men from the bondage of sinne and the devill.

V. 30. wonders in the heavens] Chap. 3. 15. Matth. 24. 29. Mar. 13. 24. Luk. 21. 25. He warneth the faithfull what terrible things should come, to the intent that they should not look for continuall quietnesse in this world; and yet in all these troubles hee would preserve them.

V. 31. The sunne shall be turned into darknesse] Chap. 3. 15. The order of nature shall seeme to be changed for the horrible afflictions that shall be in the world. See vers. 10.

V. 32. whosoever shall call] Rom. 10. 13.

on the name of the LORD] Gods judgements are for the destruction of the infidels, and to move the godly to call upon the name of God, who will give them salvation.

in mount Zion] Namely, in the true Church of Christ. deliverance] From those evils which shall trouble the world. Or some remnant shall be saved.

the LORD hath said] In many places by his Prophets. See Deut. 30. & 32. 43.

the remnant] Which are not runne into the generall apostasie, and corruption of the world, Luk. 18. 8.

shall call] When he shall move and effectually put forward to the participation of his grace in Christ.

### CHAP. III.

Vers. 1. [In those dayes] This in part, and figuratively may be understood of Gods vengeance upon the enemies of his people, after their deliverance from Babylon. But spiritually it may be referred to Christs judgements upon the enemies of the Church, by him delivered, and especially at the last and universall deliverance at his last coming.

V. 2. gather all nations] The wicked nations which are enemies to me.

into the valley of Jehosaphat] This valley is not mentioned elsewhere. Some beleeve that it is that which is called the valley of blessing, 2 Chron. 20. 26. where Jehosaphat blessed the Lord when he had discomfited his enemies. Also he hath respect to this word Jehosaphat, which signifieth pleading, or judgement; because God would judge the enemies of his Church as he did there. Others do firmly beleeve that between the Mount of Olives, and the citie of Jerusalem toward the East, there was a low valley of that name; and that so the Prophet sheweth that the enemies shall be judged, as it were, in the sight of the Church, Isa. 66. 24.

V. 3. a harlot] That which the enemy gat for the sale of my people, he bestowed upon harlots and drink.

V. 4. what have ye to do with me] He taketh the cause of his Church in hand against the enemy, as though the injurie were done to himself.

a recompence] Have I done you wrong that you will render me the like? Or, It lieth not in your power to give me satisfaction, for the spoiles and wrongs which ye have done my people:











people: therefore you must beare the punishment thereof in your persons, according to the law for theft, Exod. 22. 3.

V. 5. *pleasant things*] Heb. *desireable*.

V. 6. *the Grecians*] Heb. *the somes of the Grecians*.

V. 3. *and they shall sell them*] For afterward God sold them by Nebuchadnezzar, and Alexander the Great, for the love he bare to his people, and thereby they were comforted as though the price had been theirs.

*the LORD hath spoken it*] The sentence is past, and it is not now to be avoided.

V. 9. *Proclaime ye this*] An ironical challenge to all Christs enemies, for to do the uttermost of their power against him and his Church, that they may all be overcome and overthrowne. See Isa. 8. 9. 10. Apoc. 16. 14.

*prepare*] Heb. *sanctifie*.

V. 10. *Beat your plough-shares into swords*] Isa. 2. 4. When I shall execute my judgements against mine enemies, I will cause every one to be ready, and to prepare their weapons to destroy one another for my Churches sake.

*pruning-hookes*] Or, *sithes*.

V. 11. *cause thy mighty ones to come down, O LORD*] Or, *the LORD shall bring down*. Namely, the holy Angels, who are thine armies to discomfit thine enemies. See Psal. 103. 20. Apoc. 12. 7.

V. 13. *Put ye in the sickle*] Rev. 14. 15. 18. O ye Angels, it is time to execute my judgements; for the malice of the world is grown to its height.

V. 14. *Multitudes*] Multitudes of slain enemies.

*decision*] Or, *conclusion*, or *threshing*. Or of threshing: for so the word is used, Isa. 28. 27. & 41. 15. naming the place so from the event; alluding to the valley of Jehosaphat, where in time past he threshed the Moabites and Ammonites.

V. 15. *sunne and the moon shall be darkened*] Chap. 2. 31. Signs also foregoing the last judgement, Mat. 24. 29. Luk. 21. 25.

V. 16. *rore out*] Jer. 25. 30. Amos 1. 2. Summoning, as it

were, with a terrible cry all the world to appeare before him. See Jer. 25. 30. Amos 1. 2.

*of Zion*] Out of the seat of his glory, whose representation was formerly in the Sanctuary. See Heb. 12. 22.

*hope*] Heb. *place of repaire*, or *harbour*.

*of his people*] He assurth his against all troubles, that when he destroyeth his enemies, his children shall be delivered. See Luk. 21. 28.

V. 17. *be holy*] Heb. *holinesse*. My Church shall be cleansed from all pollution, and mixture of hypocrites and profane people, Isa. 35. 8. Apoc. 21. 27.

*through her any more*] The strangers shall no more destroy his Church: which if they do, it is the people, which by their sinnes make the breach for the enemy.

V. 18. *the mountains shall*] He promiseth to his Church abundance of graces, Ezek. 47. 1. Rev. 21. 1. which would water and comfort the most barren places, Amos 9. 13. Others say, a figurative description of the good and happinesse of eternal life, Psal. 36. 8.

*flow*] Heb. *go*.

*a fountain shall come forth of the house of the LORD*] Ezek. 47. 1. Zach. 14. 8. Rev. 22. 1.

*valley of Shittim*] A place in the land of Moab, Num. 25. 1. Josh. 2. 1. Mic. 6. 5. which was desert and dry, by reason it stood so neere the lake of Sodome. See the exposition of this upon Ezek. 47. 1. 8.

V. 19. *Egypt shall be a desolation*] Namely, all the Churches enemies.

V. 20. *Judah shall dwell for ever*] Or, *abide*. The true believers and elect.

V. 21. *I will cleanse their blond*] He had suffered his Church hitherto to be in their filthinesse; but now he promiseth to cleanse them, and to make them pure unto him.

*for the LORD dwelleth in Zion*] Or, *even I the LORD that dwelleth in Zion*. Rev. 21. 3.

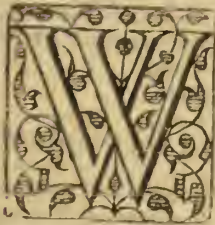
## ANNOTATIONS

### ON THE BOOK OF THE PROPHET

#### AMOS.

##### CHAP. I.

Ver. 1.



*Ho was among the*] Chap. 7. 14. *herdmen*] Namely, one of those that make a trade in bringing up of cattle and living by the profits and fruit of them, or by trafficking therein.

*of Tekoa*] A citie of Judah, 2 Sam. 14. 2. 2 Chron.

11. 6. Jer. 6. 1. but he prophesied in Israel.

*of Uzziab*] Hof. 1. 1.

*Jeroboam*] In his dayes the kingdome of Israel did most flourish.

*earthquake*] Which, as Josephus writeth, was when Uzziab would have usurped the Priests office, and therefore was smitten with the leprosie. Of the which there is no mention made any where but Zach. 14. 5.

V. 2. *rore from Zion*] Jer. 25. 30. Joel 3. 16. According to the predictions and threatnings pronounced in the midst of his Church by his Prophets, who shall vent his wrath upon his enemies.

*the habitations*] All strength, wealth, and worldly greatnesse, set forth by these fat and fruitfull places, shall through Gods wrath be brought to nothing.

V. 3. *For three transgressions*] He sheweth first that all the people round about should be destroyed for their manifold sins: which are meant by three and foure, which make seven; because the Israelites should the more deeply consider Gods judgements toward them. Others, I will not punish Syria whose chief citie is Damascus, so much for many other sinnes as I will do for their cruelty used towards my people. Or for the same sinnes I will not recall my threatening voice, vers. 2.

*of Damascus*] Isa. 8. 14. & 17. 1. Jer. 49. 23. Zach. 9. 1.

*and for foure*] Or, *yea for foure*.

*turn away the punishment*] Or, *convert it*, or *let it be quiet* and so vers. 6. &c.

*they have threshed Gilead*] If the Syrians shall not be spared for committing this cruelty against one citie, it is not possible that Israel should escape punishment, which hath committed so many and grievous sinnes against God and man.

*with threshing-instruments of iron*] See of this kind of torment and punishment, 2 Sam. 12. 31. All this may be referred to Hazael's crueltie, 2 King. 8. 12. & 10. 32. & 12. 18. and 13. 3.

V. 4. *But I will send a fire*] Jer. 49. 27.

*Hazael*] Hazael and Benhadad, names of Kings of Syria.

*palaces of Benhadad*] The antiquitie of their building shall not avoyd my judgements. See Jer. 49. 27.

V. 5. *barre of Damascus*] All strength, opposition, and defence.

*the plain of Aven*] Or, *Bikath-aven*. Heb. *Bikath-aven*, *Beith-eden*. Places of Syria.

*him that holleth the sceptre*] The King and all the royall race.

*the house of Eden*] Or, *Beth-eden*.

*Kir*] Tiglath-Pileser led the Syrians captive to Cyrene, which is called here Kir, called by Authours Cirtha, (a place of Media) 2 King. 16. 9. So Aram was captived to Kir fifty six years after Amos had foretold it.

V. 6. *For three transgressions*] Jer. 47. 4. 5. Ezek. 25. 15. Zeph. 2. 4.

*Gaza*] 2 Chron. 28. 18. By this principall citie of the Philistines are understood all the rest, and the places are put for the inhabitants.

*not turn away*] See vers. 3.

*carried away captive the whole captivitie*] Or, *carried them away with an entire captivitie*. The Philistines in the dayes of Jehoram King of Judah brake into it, and carried many away captive without any distinction of qualitie, sex, or age, &c. See 2 Chron. 21. 16. 17. Joel 3. 6.

*Edon*] The sonnes of Esau were made subject to David, but



in the dayes of Jehoram Edom rebelled, and joyned with Judahs enemies: and then Esau brake Jacobs yoke, which was foretold, Gen. 27.40.

V. 9. of Tyrus] Isa. 23.1. Jer. 47.4. Ezek. 26. & 27. & 28. Joel 3.4.5.

not turn away] See ver. 3.

the brotherly covenant] Heb. the covenant of brethren. Which was between David and Solomon Kings of Judah, and Hiram King of Tyre, who called one another brothers, by a brotherly love, and Covenant See 2 Sam. 5.11. 1 King. 5.1. & 9.13.

V. 11. of Edom] Isa. 21.11. & 34.5. Jer. 49.7. Ezek. 25.12. Joel 3.9. Obad. 1.1. Mal. 1.3.

brother with the sword] Namely, the Israelites, which were descended from Jacob, brother to Esau, father of the Edomites, Gen. 27.40. Deut. 23.7.

did cast off] Heb. corrupted his compassions.

all pietie] All the duties, affections, and respects of blood and nature, by which he was bound.

his anger] He hath vented against the people of Israel without end or ceasing, upon all occasions, all the implacable hatred which he had once conceived against Jacob, Gen. 27.41. See Psal. 137.7.

V. 12. Teman] I will punish the posteritie of Esau, and spoile his cities: for Teman was the Metropolis of Idumea; so called of Teman the sonne of Eliphaz, the sonne of Esau, Gen. 36.15. and Bozrah a citie in the borders betwene Moab and Idumea: sometime ascribed to one people, and sometime to the other; for their vicinitie, Isa. 34.6. This judgement is at large described, Obad. 9.10.

V. 13. Ammon] Jer. 49.1. Ez. 25.2. Zeph. 2.9. visit up the women] Or, divided the mountains. He noteth the great cruelty of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the household of Abraham.

enlarge their border] By warre, and by unjust invasion.

V. 14. Rabbah] The Metropolis of the Ammonites. Deut. 3.11. 2 Sam. 11.1. & 12.26.

tempest] With a sudden, and impetuous ruine: Gods wrath falling from on high upon Ammon, together with the enemies endeavours.

V. 15. their king shall go] Others say, Malcom the Ammonites idol, Jer. 49.1.3. He hath relation to the custome of conquerers, which was to carry away the Gods of conquered nations. 1 Sam. 5.2. Isa. 46.2. Jer. 43.12. & 48.7. Hof. 10.6.

## CHAP. II.

Ver. 1. OF Moab] Isa. 15. Jer. 48. Ezek. 25.8. Zeph. 2.8. not turn away] See Chap. 1.3.

bones of the king] Some referre this to that which hath been spoken, 2 King. 3.27. As if in that place the sonne of the king of Edom had been burnt for a holocaust by the king of Moab. Others take it for some terrible cruelty used upon the king of Edom, either alive or dead, for which in particular the Lord was angry with Moab.

V. 2. of Kirioth] A citie of Moab.

die with tumult] Shall be destroyed by the fury of warre.

V. 3. judge] Namely, he that bore the title of king, though he was no lawfull king, having rebelled against Israel, 2 Kin. 1.1. thereof] To wit, of the Moabitish nation.

V. 4. will not turn away the punishment thereof] See Chap. 1.3. Seeing the Gentiles that had not so farre knowledge, were thus punished, Judah which was so fully instructed in the Lords will, might not thinke to escape.

lies caused them to erre] Their idols, false worships, and superstitions.

V. 6. of Israel] If he spare not Judah unto whom his promises were made, much lesse will he spare this degenerate kingdom.

turn away] Chap. 1.3.

righteous for silver] His right in judgement.

a pair of shoes] For a matter of nothing, for a very small price, as Amos 8.6.

V. 7. pant after the dust of the earth] Who inflamed with covetousnesse, spie out all occasions to entrap the lowly and weake, and to doe them hurt. A terme taken from serpents, as Gen. 49.17.

turn aside] By their windings, like to the serpents, they do overthrow good mens rights, styled in Scripture humble and meeke men. Or they hinder them in their businesses.

maid] Or, young woman.

my holy name] With which they are honoured being called my people.

V. 8. they lay themselves down] They do use those things which they have violently taken from the poore and innocent, in their feasts, which they celebrate in honour of their idols, and in their festivals, and by that means do heap up the sinne of idolatry, upon the sinne of violence.

laid to pledge] Exod. 22.26.

the condemned] Or, such as have sined, or mulcted. Bought with such money, as they have unjustly amerced and condemned the innocent in.

V. 9. Amorite before them] Numb. 21.24. Deut. 2.31. Josh. 24.8. The destruction of their enemies, and his mercy toward them should have caused their hearts to melt for love toward him.

whose height was like the height of the cedars] Numb. 13.28. & 32.33.

fruit from above] A proverbiall kinde of speech, to signifie an utter desolation: as Job 18.16. Isa. 5.24. Mal. 4.1.

V. 10. I brought you up] Exod. 12.51.

V. 11. Nazarites] Numb. 6.2. Being persons sanctified after a speciall manner to puritie of life, and consecrated to works of pietie.

V. 12. gave the Nazarites] Violating my law in this part of my service, Numb. 6.3.

saying, Prophecie not] Isa. 3.10. Jer. 11.21. Chap. 7.12.13. Mic. 2.6.

V. 13. I am pressed under you] Or, I will presse your place, as a cart full of sheaves presseth. You have wearied me with your sinnes, Isa. 1.14. Or, I will presse your place by the strict siege of enemies.

V. 14. from the swift] None shall be delivered by any means.

himself] Heb. his soul, or life.

V. 16. courageous] Heb. strong of his heart.

naked in that day] Being shupped by his enemies, or having basely thrown away his arms.

## CHAP. III.

Ver. 2. HAVE I known] Chosen, and accepted to be my people, wherefore your ingratitude and disloyalty is so much the more to be condemned, Deut. 7.6. & 10.15. and those sinnes of ignorance, which I passe over in others, are in you inexcusable, and proceeding from pure malice. See Ezek. 20.32.

punish] Heb. visit upon.

V. 3. two walk together] Even as two travellers, whose end of their journey is not the same, cannot long travell the same way: so it is impossible that God should continue his grace towards you, seeing his service is not the only aime of all your actions.

V. 4. a lion rore in the forest] Will God threaten by his prophets, except there be some great occasion? Or, thinke ye that God will not at last bring all these threatnings to passe, though he hath had patience for a long time? See Amos 1.2.

cry out of his denne] Heb. give forth his voice.

V. 5. a bird fall] Can any thing come without Gods providence? Matth. 10.29.

a snare] Shall his threatnings be in vain?

V. 6. Shall a trumpet be blown in the citie] When the watchers give a sign, or sound an alarm, the people presently are terrified: and what ought you to do at Gods threatnings, pronounced by his Prophets, for your conversion, towards him, from whom all these calamities proceed.

not be afraid] Or, not run together.

shall there be evil in a citie] Isa. 45.7.

and the LORD hath not done it] Or, and shall not the LORD do somewhat?

V. 7. revealeth his secret] I do liken the Prophets to watchmen, which discover afar off the coming of the enemies: for so God ordinarily reveals unto his Prophets, the greatest judgements which he will cause to fall upon his people, to bring them to repentance, Gen. 18.17.

V. 8. The lion hath rored] The fear of Gods majestie doth enforce us to relate his threatnings faithfully unto you, though you hate and disdain us for it.

V. 9. Assdod] He calleth strangers, as the Philistims and Egyptians, to be witnesses of Gods just judgements against the Israelites for their cruelty and oppression.

oppressed] Or, oppressions.

V. 10. robbery in their palaces] Or, spoil. The fruit of their cruelty and theft appeareth by their great riches, which they have in their houses.

V. 11. And adversarie] Meaning the king of Assyria Shalmaneser, as appeareth by the next verse, for he took Samaria by force, and led away the people captive, 2 King. 17.6.

V. 12. taketh] Heb. delivereth.

so shall the children of Israel be] In the sacking of the citie a small number of the poorest sort of the people shall escape.

in the corner of a bed] He hath relation to the hiding corners, that are sought for when a citie is taken.

in] Or, on the beds feet.

V. 13. Heare ye] He directeth his words to the prophets, and all true beleivers.

V. 14. visit]











V. 14. *visti* ] Or, *punish Israel for*.

*I will also visit* ] I will destroy all places and instruments of idolatry, to shew the falshood of it: and make it known that it is the chiefe cause of the peoples ruine.

*the horns of the altar* ] Which were made upon the idols altars, like unto them which were upon the altar of the true God, Exod. 27. 2.

V. 15. *winter-house with the summer-house* ] He hath relation to the customes of great men, who are wont to have severall roomes for winter, and for summer. Judg. 3. 20. Jer. 36. 22. the meaning is, all manner of stateliness, greatnesse, and commodiousnesse shall be taken away.

*ivory* ] Covered over with ivory. 1 King. 2. 39. & 22. 29.

## C H A P. IIII.

Verf. 1. **K***ine of Bashan* ] Thus he calleth the princes and governours, which being overwhelmed with great abundance of Gods benefits, forget God, and therefore he calleth them by the name of beasts, and not of men. See Psal. 22. 12. Ezek. 39. 18.

*which say to their masters* ] They encourage such as have authoritie over the people, to poll them, so that they may have profit by it. Others, which do perswade your kings and princes to all manner of excessse and dissolatenesse: and are teachers and advisers of the disorders of the court; as Hof. 7. 5.

V. 2. *with fish-hooks* ] Like fishes, as Jer. 16. 16. Hab. 1. 14, 15. and you shall be no more like fat kine that abide in their pastures.

V. 3. *go out at the breaches* ] Being led into captivitie after your cities are forced and defaced. See Ezek. 12. 5. 12. As beasts at a gap.

*before her* ] Any way, there being neither gates nor walles whole.

*ye shall cast them into the palace* ] Or, *ye shall cast away the things of the palace*.

V. 4. *Come* ] Ironicall termes, that is, I do abandon you to continue in your idolatries, that you may heap up the measure of your finnes. See Matth. 23. 32.

*Beth-el* ] Bethel and Gilgal were the chief seats of the publique idolatry of the ten tribes. 1 King. 12. 29. Hof. 4. 15. and 12. 11. Amos 5. 5.

*three yeares* ] Heb. *three yeares of dayes*. Heb. *three dayes*. In imitation of the three solemn feasts, appointed to be every yeare by the law; Exod. 23. 14. at which certaine kinds of tithes were spent in the sacred feasts. Deut. 14. 22. 28.

V. 5. *offer a sacrifice* ] Heb. *offer by burning*. Lev. 7. 13.

*proclaim and publish* ] Making it known by publique authoritie, that whosoever will offer any offerings, besides those which God had commanded, shall come and offer them in such places, and at such times.

*this liketh you* ] Heb. *so ye love*. You only delight in these outward ceremonies and have none other respect.

V. 6. *cleanness of teeth* ] That is, famine and dearth.

V. 7. *three months* ] I stayed the rain till the fruits of the earth were destroyed with drought, and yet you would not consider it to return to me by repentance.

V. 8. *not satisfied* ] They could not finde water enough where they had heard say it had rained.

V. 9. *I have smitten you* ] Deut. 28. 22.

*when your gardens and your vineyards, &c.* ] Or, *the multitude of your gardens, &c. did the palmer-worm, &c.*

V. 10. *after the manner of Egypt* ] Or, *in the way*. As I plagued the Egyptians, Exod. 9. 10. when you went into Egypt, to seek aide from thence, Hof. 7. 11, 12.

*and have taken away your horses* ] Heb. *with the captivitie of your horses*.

V. 11. *Sodom and Gomorrah* ] Gen. 19. 24, 25. Isa. 13. 19. Jer. 49. 18.

*and ye were as a firebrand* ] Zac. 3. 2. You were almost all consumed, and a few of you wonderfully preserved, 2 King. 14. 26.

V. 12. *thus will I do unto thee* ] Namely, as thy finnes deserve, or as I have foretold thee, verf. 2. 3.

*because I will do this unto thee* ] Since I denounce warre against thee, as against my rebels and enemies, prepare thy self to do the best thou canst to beat me off, and keep me back: or to prevent and pacifie me by true repentance. See Ezek. 13. 5. & 22. 30. Luk. 14. 31, 32.

V. 13. *wind* ] Or, *spirit*.

*declareth unto man* ] That knows, and judgeth the most secret thoughts of man: overtakes the wise in their cunning, accuseth the consciences, and summoneth them to appear before him. Or according to others, that revealeth his secret judgements to men, to call them to repentance.

*maketh the morning darknesse* ] Amos 5. 8.

*treadeth upon the high places* ] That is, exalted above all humane power. See Mic. 1. 3.

## C H A P. V.

Verf. 2. **T***he virgin of Israel* ] So are called in Scripture those States, which subsist and flourish in their first libertie and splendor. See Isa. 13. 12. & 47. 1.

V. 3. *an hundred* ] Meaning that the tenth part shall scarcely be saved.

V. 4. *Seek ye me* ] Here must be understood: which ye have refused to do.

V. 5. *Beth-el* ] Chap. 4. 4. Namely, the idols which were in these cities, Amos 4. 4.

*Beer-sheba* ] By Amos 8. 14. it appeareth that this citie also was the seat of some solemn idolatry, though it belonged to the tribe of Judah, Josh. 15. 28. 1 King. 19. 3.

*Gilgal* ] Namely, the inhabitants thereof. In the Hebrew there is an allusion between the word Gilgal and captivitie.

*Beth-el shall come to nought* ] Bethel signifies the house of God: but by reason of the idolatry that was used therein, it is called Beth-aven, that is to say, the house of an idol. Hof. 4. 15. & 10. 8. And because Aven signifies an idol, or nought, and vanitie; therefore her last ruine is also set forth by this name.

V. 6. *the house of Joseph* ] Of the ten tribes, whereof the chief was that of Ephraim, that came of Joseph.

*Beth-el* ] None of your idols which you serve in Bethel shall be able to help you.

V. 7. *turn judgement to wormwood* ] Chap. 6. 12. Ye corrupt justice: and whereas of it self it is a most profitable and pleasing thing, ye make it most bitter to those who are oppressed, and most abominable to God.

V. 8. *maketh* ] He describeth the power of God, Job 9. 9. & 38. 31.

*turneth* ] This may properly be understood of the great and prodigious changes in the aire: or figuratively of the alteration of States, and changes of the world.

*and maketh the day dark* ] Chap. 4. 13.

*calleth for the waters of the sea* ] Chap. 9. 6.

*poureth them out* ] By this is more likely to be meant the deluges and inundations of the sea, then the vapours of it resolved into rain.

V. 9. *spoiled* ] Heb. *spoil*.

V. 10. *rebuketh* ] They hate the Prophets, which reprove them in the open assemblies. Others, the judges and magistrates (who kept their courts near to the gates of the cities) cannot indure the censures of Gods servants. See Isa. 29. 21.

V. 11. *burdens of wheat* ] That little he hath to relieve himself, his money and food.

*ye have built houses of hewen stone* ] Deut. 28. 38, 39. Zeph. 1. 13.

*pleasant vineyards* ] Heb. *vineyards of desire*.

V. 12. *a bribe* ] Or, *a ransom*.

V. 13. *prudent* ] That is, true beleivers, which judge truly of the calamities, and of their causes, shall in silence, and with patience worship Gods justice, without any murmuring or offence.

V. 14. *as ye have spoken* ] As you make your boasts that he is, you being his people. Or, as you desire, and continually pray, that he may be.

V. 15. *Hate the evil* ] Psal. 34. 14. and 97. 10. Rom. 12. 9.

*it may be that the LORD God of hosts* ] Joel 2. 14.

V. 16. *Therefore* ] Because you reject all my exhortations, and admonitions.

*shall call the husbandman* ] As to a publique and generall mourning.

*such as are skilfull of lamentation* ] Those teachers of funerall mournings: whereof see Jer. 9. 17.

V. 17. *all vineyards shall be wailing* ] In stead of the joyfull songs in time of vintage, there shall nothing be heard, but weeping and howling, because of the spoyle of the countrey.

*I will passe through thee* ] As it were to do a generall execution of justice, Exod. 11. 4. & 12. 12.

V. 18. *Wo unto you* ] Jer. 30. 7. Joel 2. 2. Zeph. 1. 15.

*that desire the day of the LORD* ] By a profane boldnesse, as provoking him to bring that once to passe which he hath so long threatned: Or by an impudent boasting of your own innocency, as if God coming to judgement should finde you guiltlesse, or at least lesse guiltie then the Prophets report you to be. See Isa. 5. 19. Jer. 17. 15.

V. 19. *As if a man did flee from a lion* ] These judgements of God shall be utterly unavoidable, and he that shall escape one evil, shall fall into a worse, Job 20. 14. Isa. 24. 18. Jer. 48. 44.

V. 20. *no brightness in it* ] Of any comfort, ease, direction, or good counsell.

V. 21. *I hate* ] Isa. 1. 11. Jer. 6. 20.

*will not smell in your solemn assemblies* ] Or, *smell your holocausts*. I will not accept of your sacrifices, which you shall offer me at those times. See Lev. 26. 31.

V. 22. *peace*



V. 22. *peace-offerings* ] Or, *thank-offerings*.  
 V. 23. *of thy songs* ] He meaneth the sacred songs, which were part of Gods service: which he reproveth as defiled with impietie and hypocrisie.  
 V. 24. *run down as waters* ] Heb. roll. Do righteousness and justice, in a firm and unvariable way.  
 V. 25. *Have ye offered, &c.* ] Acts 7. 42. Your forefathers even in the wilderness were idolaters, neglecting a great part of the worship which I had appointed them; See Deut. 32. 17. and you imitate them, and heap up their measure.  
 V. 26. *But ye have born the tabernacle* ] Or, *Siccuth your king*. Your forefathers, making shew of serving me, carrying my tabernacle, and all things belonging to it in the wilderness, had notwithstanding their hearts set upon their idols, and secretly carry'd some chappell or image of Moloch the idol of the Moabites. Others take the names of Tabernacle and Image, Siccuth and Chiun, for the names of idols, or planets, Venus and Saturn.  
*starre of your god* ] It is thought for certaine that Moloch represents Saturn, and the other Baalims, the other planets. See 1 King. 11. 5.  
*ye made to your selves* ] You had made the images of them, and had attributed divinitie to them, and had consecrated and set them up, for the object of your worship.  
 V. 27. *Therefore will I cause you to go, &c.* ] Because that after so many finnes of your forefathers, punished by me from time to time, you have persevered in them, yea and have gone beyond them: I will execute the finall judgement upon you, in a totall desolation, and dispersion in strange countreys: to the grievousnesse of which, the captivitie of the people in Syria, caused by Hazael, who reigned in Damascus, shall no way be equall nor comparable, 2 King. 13. 3.

## CHAP. VI.

Verf. 1. **W**O to them ] Luk. 6. 24. The Prophet threateneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.  
*are at ease* ] Or, *are secure*.  
*chief* ] Exod. 19. 5. Or, *first-fruits*,  
*of the nations* ] Namely, Sion, or Jerusalem of Judah: and Samaria of the ten tribes.  
*came* ] To wit, thither upon all businesses and occasions, as to the princes court, or court of justice.  
 V. 2. *Pass ye unto* ] Do but consider these cities, which formerly were mightier and in greater prosperitie then any of yours, and yet are decayed and ruined; to take example thereby, not to grow proud in carnall security, Nah. 3. 8.  
*Calneh* ] A most ancient citie in the Babylonian country, Gen. 10. 10. taken (as Hamath also a famous citie of Syria) and peradventure destroyed also by the Assyrians, Isa. 10. 9. See Isa. 23. 13.  
*Gath* ] The Scripture maketh mention of no other desolation of Gath, but only by Uziah, 2 Chron. 26. 6.  
 V. 3. *that put farre away the evil day* ] Chap. 5. 18. Ye chieftaines put away farre from you all thought and fear of Gods judgements, Isa. 29. 1. Ezek. 12. 22. Amos 9. 10. and in the mean time draw neer to publique tyranny, as if finnes, and their punishments could go the one without the other.  
*and cause the seat of violence* ] Psal. 94. 20. Or, *habitation*.  
 V. 4. *stretch themselves upon their couches* ] Or, *abound with superfluities*.  
 V. 5. *That chant* ] Or, *quaver*, Isa. 5. 12.  
*David* ] Who was a great inventor, and master of musick, and musickall instruments, 1 Chron. 23. 5. which he employed in praising of God: whereas these did use them for a provocation of carnall pleasure.  
 V. 6. *wine in bowls* ] Or, *in bowls of wine*. By measure without measure.  
*they are not grieved* ] For their publike calamities.  
*affliction* ] Heb. *breach*.  
 V. 7. *now shall they go captive* ] They shall be the first and most noted in the punishment; as they have been in degrees of honour, and in finnes.  
 V. 8. *The Lord God hath sworn* ] Jer. 51. 14.  
*by himself* ] Heb. *by his soul*. Confer Heb. 6. 16. 17.  
*I abhorre the excellency of Jacob* ] That is, the riches and pompe.  
*all that is therein* ] Heb. *the fulnesse thereof*.  
 V. 9. *if there remain ten men* ] Suppose that some number do escape the enemies hand, they shall fall by the Pestilence; and if there be not men enough fur to bury them, their bodies shall be burnt, which was not used among the people, but onely in cases of extreme necessitie. See 1 Sam. 31. 12.  
 V. 10. *a mans uncle shall take him up* ] The nearest of kinne, who for the duty of consanguinity, or to cleanse the house which is fallen to him by inheritance, shall take care of these dead bodies.

to bring out the bones ] To cause the house to be more easily and privately freed from this legall uncleannesse. Numb.

19. 14. *shall say unto him* ] He seems to mean him that had been employed in burning of these dead bodies.

*Hold thy tongue* ] Chap. 5. 13. Tell no body what hath hapned unto us, for fear lest we be sequestred as unclean by the law.

*we may not* ] Or, *they will not*; or, *have not*. This extreme desolation doth dispense with us touching the lawes of God concerning these pollutions, and the purifying of them, which were not observed even by the most scrupulous consciences in the greatest extremities. See Lam. 4. 14, 15.

V. 11. *For behold* ] All these things shall happen by reason of the utter extermination of great and small, which God hath appointed.

*breaches* ] Or, *droppings*.

V. 12. *Shall horses runne upon the rock* ] Shall we Prophets continually cast away our labours upon you, who are so desperately corrupted, and turn all the good which is presented unto you, and bestowed upon you, into evil; as if a man ploughed or digged a hard rock?

*for ye have turned judgement* ] Chap. 5. 7.

V. 13. *Ye which rejoyce* ] That triumph and glory in your strength, as if you could therewith overcome your enemies.

V. 14. *But behold* ] He giveth a reason why he hath called all their hopes and meanings things of nought.

*from the entering in of Hamath* ] These were the two uttermost bound of the land of Canaan in length.

*the river of the wilderness* ] Or, *the valley of the wilderness*. Called elsewhere the river of Egypt. Numb. 34. 5. Joël.

15. 47.

## CHAP. VII.

Verf. 1. **H**E formed grasshoppers ] Or, *green worms*. Whether according to the letter he were shewen in this vision some great spoil done by these insects, Amos 4. 9. or that the Assyrians coming was figuratively represented; as Nahum 3. 15.

*in the beginning* ] After harvest, as Amos 4. 9. there is no mention made elsewhere of fields spoiled by these vermine.

*the kings mowings* ] It is thought that the Kings did take the first crop of Hay to keep their warre horses, and for other services, leaving the latter Hay for other cattall.

V. 2. *by whom shall Jacob arise* ] Or, *who of (or, for) Jacob shall stand?* How shall thy people ever recover themselves, if thou dost overthrow them with this plague, after so many more that have already made them so weak?

V. 3. *The Lord repented for this* ] That is, stayed his plague at my prayer. See upon Gen. 6. 6.

V. 4. *by fire* ] Meaning, that Gods indignation was inflamed against the stubbornnesse of this people. Or, it may be understood either of that extreme drought which hath been spoken of, Amos 4. 7, 8. Or figuratively, by extermination by the fire of warre, which had already consumed the Countrey. 2 King.

15. 26. *it devoured the great deep* ] It seemed to be so, by reason that the springs and streams, which rise from under ground, where the deep is, Gen. 7. 11. Deut. 33. 13. were dried up.

*did eat up a part* ] To wit, of the land; for one part of the land was watered with rain. Amos 4. 7.

V. 7. *the Lord stood upon a wall* ] A figure of Gods justice, who is the supreme Master, and chief builder, who examines all the actions of men; which are like a wall, that is to be built up by Masons; and if the work be right, God approves of it, and preserves it; if not, he reproveth it, and overthrows it.

V. 8. *I will set a plumb-line* ] I will now actually execute my justice, which I have hitherto suspended, passing over the misdeeds of my people.

*I will not again passe by them* ] Chap. 8. 2.

V. 9. *high places* ] All places dedicated by them to Idolatry, under pretence of imitating Isaac, and their other forefathers, who formerly had sacrificed and served God in those places.

*and I will rise against the house of Jeroboam with the sword* ] 2 Kings 15. 10.

V. 10. *Amaziah the priest of Beth el* ] 1 Kings 12. 32.

*sent to Jeroboam king of Israel* ] 2 Kings 14. 23.

*the land is not able to bear all his words* ] That is, he will raise some great tumult and fedition: Or, the people will rise against him by their own private authoritie, if thou do not provide to the contrary by thy royall power.

V. 11. *Jeroboam shall die by the sword* ] This wicked priest Amaziah, for hatred he bare to the Prophet, thought this accusation sufficient to condemn him, whereas none other could take place; but it was falsely alleadged, to incense the King against Amos, who had onely spoken of Jeroboams posterity, and not of Jeroboam himself. Verf. 9.

V. 12. *Amaziah said unto Amos* ] When this instrument of Satan,

Satan,











Satan, was not able to compasse his purpose by the King, he assayed by another practise; that was, to fear the Prophet, that he might depart, and not reprove their Idolatry there openly, and so hinder his profit.

*thou seest* ] That is, the Prophet. See 1 Sam. 9. 9. and *there eat bread* ] Whereas staying here thou wilt starve, if worse doth not befall thee; being hated of all men.

V. 13. *But prophesie not* ] Chap. 2. 12.

*Chappell* ] Or, *Sanctuary*. A place consecrated by the King, to the worship of the Calves, 1 Kin. 12. 29. to which he bears a singular devotion, and where he often makes his residence: wherefore it is not safe nor fitting for thee to prophesie against him here.

*Kings Court* ] Heb. *house of the Kingdome*.

V. 14. *no prophet* ] Thus he sheweth by his extraordinary vocation that God had given him a charge which he must needs execute a prophets some ] 2 Kings 2. 3.

*but I was an herdman* ] Chap. 1. 1.

*figmore-fruit* ] A kinde of wilde figges called Egyptian figges.

V. 15. *as I followed* ] Heb. *from behinde*.

V. 16. *drop not thy word* ] Ezek. 2. 12.

V. 17. *Thy wife* ] Thus God used to approve the authority of his Prophets by his plagues and judgements against them which were malicious enemies, Jer. 28. 12. and 29. 21, 25. as this day he doth against them which persecute the Ministers of his Gospel.

*shall be an harlot* ] Being by me abandoned to luxury, Hof. 4. 13. or being forced therunto by the enemies.

*thou shalt die in a polluted land* ] Namely, in Assyria, a land of infidels, farre from the land of Canaan, which was the pledge of the saints communion in life and in death.

## C H A P. VIII.

Verf. 1. *A Basket of summer-fruit* ] In the Hebrew there is a kinde of affinity between the word *summer* and the word *end*, which is the onely ground of this signe: and for to keep some mark thereof, the word [ *appointed end* ] is joyned in the next verse. See Jer. 1. 11.

V. 2. *a basket of summer-fruit* ] Which signifieth the ripenesse of their sinne, and the readinesse of Gods judgements.

V. 3. *the songs of the temple* ] Namely, the sweet melody of great ones. See Amos 6. 5.

*shall be howlings* ] Heb. *shall howl*.

*dead bodies in every place* ] The dead bodies shall not be buried honourably, and with funerall pomp; but shall be thrown into pits and common graves, without any mourning. Psal. 78. 64.

*they shall cast them* ] Chap. 6. 10.

*with silence* ] Heb. *be silent*.

V. 4. *that swallow up the needy* ] By staying of the sale of food and necessary things, which ye have gotten into your owne hands, and so cause the poor to spend quickly that little which they have, and at length for necessity to become your slaves.

*new-moon* ] Or, *moneth*. When the dearth was once come, they were so greedy of gain, that they thought the holy day to be an hinderance unto them; for on such dayes it was not lawfull to buy or sell. N. hem. 13. 15, 16.

*set forth wheat* ] Heb. *open wheat*.

*making the Ephah small* ] That is, the measure small, and the price great.

*falsifying the balances by deceit* ] Heb. *perverting the balances of deceit*.

V. 6. *buy the poor* ] Insnaring the poor into fraudulent debts, to make them your bondmen; abusing the permission, Levit. 25. 39. which aimed onely at a remedy for casual poverty.

*for silver* ] Chap. 2. 6.

V. 7. *The Lord hath sworn by the excellency of Jacob* ] By himself who is the glorious God of his people, Psal. 106. 20. by whom Jacob, that is, Israel doth excell. See Deut. 4. 7, 8.

V. 8. *Shall not the land tremble for this* ] Are not these wickednesses sufficient to cause the land to be destroyed and laid waste; as Egypt is overflowed by the river Nilus?

*and it shall be cast out* ] Chap. 9. 5.

V. 9. *cause the sun to go down at noon* ] I will encumber the land with horrible and mournfull calamities, when it shall be least thought of, and when a man shall think himself happy and peaceable. See Job 5. 14. Isa. 13. 10. and 59. 9, 10. Jer. 15. 9.

*and I will bring up sackcloth upon all loyns* ] Isa. 15. 2. Jer. 48. 37. Ezek. 7. 18.

*as the mourning of an onely Sonne* ] Jerem. 6. 26. Zach. 12. 10. as a bitter day ] Job 3. 5.

V. 11. *but of hearing the words of the Lord* ] 1 Sam. 3. 1. Psal. 74. 9. For to receive some comfort, counsell or advice thereby.

V. 12. *seek the word of the Lord* ] Whereby he sheweth, that they shall not onely perish in body, but also in soul, for lack of Gods Word, which is the food thereof. See Hof. 4. 6.

V. 13. *faint for thirst* ] Namely, by the effects of my burning wrath, without any refreshment of comfort. Hof. 2. 3.

V. 14. *that swear by the sinne of Samaria* ] By the Calves and other idols, which are the objects and instruments of their sinne; as Deut. 9. 21. for the idolaters did use to swear by their idols, as the Papists yet do by theirs.

*Thy God* ] For they made profession of worshipping the true God in those figures. See Exod. 32. 4, 5. 2 King. 10. 16, 29. Hof. 4. 15.

*O Dan* ] Where one of the Calves was set up, 1 King. 12. 29.

*the manner* ] Heb. *the way*. Namely, the religion or worship; as Act. 9. 2. and 18. 25. and 24. 14.

*of Beer-sheba* ] See upon Amos 5. 5.

## C H A P. IX.

Verf. 1. *I saw the Lord* ] In a Prophetick vision.

*standing upon the altar* ] Of the Temple of Jerusalem; to shew, that there was no more pardon, seeing that the place of propitiation was by God converted as it were into a seat of rigorous and implacable justice.

*and he said* ] To some Angel that was executioner of his judgements. See Ezek. 9. 4, 5.

*lintel* ] Or, *chapter*. Namely, of the door of the Temple. Heb. *the knop*; for they were wont to set great knops or bals in frontispices or lintels of the doors. And in this manner is represented the decree of the peoples desolation, amongst whom God had chosen his abode; and of the destruction of the material Temple, and the annihilation of the outward service.

*cut them* ] Or, *wound them*. Let this act be a sign to them all, of what I intend to do to their persons.

*he that sleeth of them* ] Chap. 2. 14.

V. 2. *Though they dig into hell* ] Psal. 139. 8, &c.

*though they climbe up to heaven* ] Job 20. 6. Jerem. 51. 53. Obad. 4.

V. 3. *will I command the serpent* ] He sheweth that God will declare himself enemy unto them in all places, and that his elements and all creatures shall be enemies to destroy them.

V. 4. *thence will I command the sword* ] Deut. 28. 63.

*I will set mine eyes* ] Levit. 17. 10. Jer. 44. 11.

V. 5. *and shall be drowned* ] Chap. 8. 8.

V. 6. *stories in the heaven* ] Or, *spheres*. Heb. *ascensions*. Psal. 104. 3. He declareth by the wonderful power of God, by the making of the heavens and the elements, that it is not possible for man to escape his judgements, when he punisheth.

*troup* ] Or, *bundle*. All the universe, which is like the fabric of a building, of which the earth being the lower part, and onely immoveable, hath some resemblance of a foundation. *that calleth for the waters of the sea* ] Chap. 5. 8.

V. 7. *Are ye not as the children of the Ethiopians unto me* ] Being degenerate, and having gone astray as you have done, I do hold you as Ethiopians, a base and accursed nation, as coming from Chaim: and your deliverance out of Egypt shall be no more a pledge to you of my favour, then the deliverances which I have granted to these other profane nations.

*from Captor* ] There is mention made of this in Deut. 2. 23. and Jer. 47. 4.

*Syrians* ] Heb. *Aram*. See Gen. 10. 22.

*from Kir* ] It is to be understood of the captivity of the Syrians, spoken of 2 Kings 16. 9. Amos 1. 5. which happened about Amos his time, whose deliverance, which was to come, is here set down, as if it were come already.

V. 8. *the eyes of the Lord* ] God judgeth, and punisheth all Kingdoms and nations alike, which are addicted to grievous sinnes; there is onely this difference, that he will never utterly destroy his people, without leaving some remnant of them. Jer. 30. 11. and 31. 36, 37. Obad. 17.

V. 9. *sift* ] Heb. *I will cause to move*.

*like as corn is sified in a sieve* ] Governing their dispersion by my providence, in such sort, that none of mine elect shall perish in eternall perdition, nor the remainders of my faithfull be extinguished or overthrow.

*grain* ] Heb. *stone*.

V. 10. *which say* ] Chap. 6. 3.

V. 11. *In that day will I raise* ] After I have thus punished my Church, I will restore the Kingdom of David by the Messias, changing it into a spirituall and everlasting Kingdom.

*the tabernacle* ] Act. 15. 16.

*close* ] Heb. *beige*, or, *wall*.

V. 12. *That they may possesse* ] Obad. 19.

*the remnant of Edom* ] Meaning, that the very enemies, as were the Edomites and others, should be joyned with the Jews in one society and body, whereof Christ should be the head. Or, that the true Israel according to the Spirit, joyned with Christ their Head, may participate of the universall kingdome, which he hath gotten over his enemies, such as the Idumeans were to the Israelites.



which are called by my Name ] Heb. upon whom my Name is called.

V. 13. the plow-man, &c. ] Figurative promises of Gods spirituall graces and blessings to his Church. See Levit. 26. 5.

soweth seed ] Heb. draweth forth.

sweet wine ] Or, new wine. Joel 3. 18.

all the hills shall melt ] Into precious liquors, of honey, milk, oyl and musk.

V. 14. I will bring again the captivity ] The accomplishment hereof is under Christ, when they are planted in his Church, out of the which they can never be pulled, after they are once grafted therein. Isa. 65. 22.

## ANNOTATIONS ON THE BOOK OF THE PROPHET O B A D I A H.

### CHAP. I.

Verf. 1.



Concerning Edom ] Isa. 21. 11. and 34. 5. Jerem. 49. 7. Ezek. 25. 12. Joel 3. 19. Mal. 1. 3.

We have heard a rumour from the LORD ] God hath certainly revealed to his Prophets, that he will raise up the heathens to destroy the Edonites, whereof the rumour is now published. Jerem.

49. 14.

Arise ] Thus the heathen encourage themselves to rise against Edom.

V. 2. Behold, I have made thee small among the heathen ] Jer. 49. 15.

V. 3. The pride of thine heart ] Which despisest all others in respect of thy self, and yet art but an handfull in comparison of others, and art shut up among the hills, as separate from the rest of the world.

V. 4. Though thou exalt thy self ] Job 20. 6. Jer. 49. 16. and 51. 53. Amos 9. 2.

V. 5. If thieves came to thee ] God will so destroy them, that he will leave none, though thieves when they come, take but till they have enough, and they that gather grapes ever leave some behinde them. Jer. 49. 9.

some grapes ] Or, gleanings.

V. 7. have brought thee ] Have joyned their forces to thine, to go and withstand the enemies invasions; but just at the instant that thou hadst need of them, they have forsaken thee.

the men that were at peace with thee ] Heb. the men of thy peace.

prevailed against thee ] He seems to mean the Egyptians, who by powerfull persuasions, and by reason of interest of State, had brought the Idumeans to declare themselves enemies to the Chaldeans.

thy bread have laid a wound under thee ] Heb. thy bread have they laid for a snare under thee. A term taken from hunters, who with baits draw the beasts unto their traps. The meaning is, the victuall which thou hast had out of Egypt, hath been as it were a bait to thee to insnare thee in the league against the Chaldeans, which hath been the cause of thy ruine; the which with all thy famous wisdom thou couldst not perceive. Or, Heb. the men of thy bread: as Psal. 41. 9. That is, those that eate familiarly with thee.

in him ] Or, of it.

V. 8. Shall I not in that day ] Isa. 29. 14. Jer. 49. 7.

V. 6. O Teman ] The name of a Citie in the Countrey of Idumea: See Amos 1. 12.

V. 10. For thy violence ] Gen. 27. 41. Psal. 137. 7. Ezek. 35. 5. Amos 1. 11.

against thy brother Jacob ] Namely, the Israelites and Jews which were descended from Jacob, brother of Esau, the father of the Idumeans.

V. 11. thou stoodest on the other side ] Not onely like an idle spectatour, yeelding no assistance, nor pitying the Jews calamities; but feeding also thine eyes therewith, as with a pleasing object. See Psal. 137. 7.

carried away captive his forces ] Or, carried away his substance. The men of warre taken with Zedekiah in his flight. Jer. 39. 4. 5.

Or plainly, the whole multitude carried away captive into Babylon.

cast lots upon Jerusalem ] To part both the spoile and persons.

V. 12. thou shouldest not have looked on ] Or, do not behold, &c. in the day that he became a stranger ] Or, in the day of his strange chance; (when the Lord deprived them of their former dignity, and gave them to be carried into captivity) See Job 31. 3.

have spoken proudly ] Heb. magnified thy mouth. By scoffing them.

substance ] Or, forces.

V. 14. delivered ] Or, shut up.

V. 15. the day of the LORD ] When he will judge all the heathen, who have destroyed Gods people.

as thou hast done ] Ezek. 35. 15.

V. 16. For as ye have drunk, &c. ] Judg. 1. 7. As you my people have drunk of the cup of my judgements, so your enemies shall drink up the very dregs, and shall utterly be destroyed thereby. See Jer. 25. 29. and 49. 12.

swallow down ] Or, sup up.

V. 17. deliverance ] Or, they that escape.

there shall be holinesse ] Or, it shall be holy.

possessions ] Which they were dispossessed of by their enemies.

A figure of the right of the eternall inheritance, which the devill and sinne had gotten away from the Church, to which she was restored by Christ. Others, their possessions, namely, the possessions of those nations which were their enemies.

V. 18. shall be a fire ] God attributeth this power, to consume his enemies, to his Church, which power is onely proper to himself; as Isa. 10. 17. Deut. 4. 24. Heb. 12. 29.

they shall kindle in them ] The Church, by the power of Christ and his Spirit, shall as easily consume the enemies, represented under the person of the Idumeans, as fire doth kindle when it taketh hold of some combustible matter.

V. 19. And they of the south, &c. ] Or, they shall possess the south land with the mount of Esau, and the plain with the Philistines. He describeth how the Church shall be enlarged, and have great possessions, whereof see Jer. 17. 26. and 32. 44. and 33. 13. (the meaning is the same as vers. 17.) but this chiefly is accomplished under Christ, when as the faithfull are made heirs and Lords of all things, by him which is their Head.

V. 20. of this host ] See upon vers. 11.

unto Zarephath ] A Citie of the Sidonians, in the uttermost confines of the Countrey of Canaan. 1 King. 17. 9.

which is in Sepharad ] Or, shall possess that which is in Sepharad. It is thought to be a citie in the countrey of Chaldea: others say it is a compound word, signifying in the end of the dominion; meaning, that when the four beasts which have made havock of the Church, shall be destroyed at the coming of the the Messiah, then the Church shall be made Catholike, and the Gospel from Jerusalem shall be spread into all Countries. Isa. 2.

2. 3. 4.

V. 21. saviours ] 1 Tim. 4. 16. Jam. 5. 20. This may according to the letter and in part be understood of the Macca-bees, who subdued the Idumeans, 1 Mac. 5. 3. but spiritually and fully it is referred to the Apostles, and other of Christs Ministers, who were to preach the Gospel, for the salvation of the elect, and condemnation of the wicked. See 1 Tim. 4. 16.

the kingdom ] Luke 1. 33. Christ, true God, shall by his Father be established everlasting King of his Church, and of all the world. See Psal. 2. 8.

ANNO.







2.2. Hell I ventre sepulchrali  
Tremel. Jun.

For he was now in the Fishes  
belly as in a grave or place  
of darkness. Gen. Notes.

Grave, Dutch.

mat. 12. 40. For as Jonas  
was 3 days, & 3 nights in the  
Whale's belly: so shall the Son  
of Man be 3 days, & 3 nights  
in the heart of the Earth.

In sepulchro, i.e. in visceribus  
terre.

Junius.

Sheol, a corruption, sepul-  
chrum Hebræi vocant. — accipi-  
tur interdum etiam pro ipso  
inferno — sapientius tamen sumitur  
pro sepulchro: et libenter retinetur  
hunc sensum, quod piscis fuerit  
instar sepulchri. Sed significat se  
absitum ita fuisse in sepulchro,  
ut nunquam posset exire. Quid  
est ventris sepulchri? nempe in-  
fernum, vel penetrabile ipsum se-  
pulchri.

Calvin.



# ANNOTATIONS ON THE BOOK OF THE PROPHET JONAH.

## CHAP. I.

Verf. 1. **J**onah the sonne of Amittai] Called, Matth. 12.39. *Jonas*. After that he had preached a long time in Israel, among the tenne Tribes about the times of Jeroboam the sonne of Joas, 2 King. 14.25.

V. 2. *Nineveh*] For seeing the great obstinacie of the Israelites, God sent his Prophet to the Gentiles, that they might provoke Israel to repentance; or at least make them inexcusable: for Nineveh was the chiefe cite of the Assyrians.

*great cite*] Chap. 3.3. For as Authours write, it contained in circuite about eight and forty miles; and had a thousand and five hundred towers; and at this time there were an hundred and twenty thousand children therein, Chap. 4.11. See Gen. 10.11,12. Jon. 3.3.

*for their wickednesse*] Gen. 18.20,21.

V. 3. *Fonah rose up to flee*] Whereby he declared his weakness, that would not promptly follow the Lords calling; but gave place to his own reason, which perswaded him that he should nothing at all profit there, seeing he had done so small good among his own people, Chap. 4.2.

*Tarshish*] The most common opinion is, that he meaneth the cite of Tarsus in Cilicia, the cuntry of the Apostle Paul, Act. 21.39. & 22.3. Others translate it, to flee by sea.

*from the presence of the LORD*] Namely, from the land of Israel, where God made his abode in grace and vertue, and where he appeared to his Prophets. Or it is a phrase taken from slaves, who by stealth runne away from their masters service: to shew that he did runne away from the vocation whereunto God had called him, and wherein he would have assisted him.

*Joppa*] Which was the haven, and port to take shipping thither; called also Joppa, Act. 9.36. See Josh. 19.46. 2 Chron. 2.16.

V. 4. *sent out*] Heb. *cast forth*.

*was like to be broken*] Heb. *thought to be broken*.

V. 5. *into the sides of the ship*] As one that would have cast off his care and sollicitude, by seeking rest and quietnesse.

V. 6. *call upon thy God*] As they had called on their idols; which declareth that idolaters have no stay nor certainty, but in their troubles seek, they cannot tell to whom.

V. 7. *and let us cast lots*] Observing this tempest to be extraordinary, not without Gods secret providence they conjecture that there was some body in the ship that was guilty of some grievous sinne: wherefore they desire to discover the truth by lots, according to the heathens custome, but God is present over them, Pro. 16.33.

V. 9. *I fear the LORD the God of heaven*] My religion is to serve and worship him onely.

V. 10. *exceedingly afraid*] Heb. *with great fear*.

*Why hast thou done this*] What great fault hast thou committed?

V. 11. *may be calm unto us*] Heb. *may be silent from us*.

*wrought and was tempestuous*] Or, *grew more and more tempestuous*. Heb. *went*.

V. 12. *he said unto them*] By inward revelation from God, more then by any discourse of reason.

V. 13. *rowed*] Heb. *digged*.

V. 14. *we beseech thee*] This declareth that the very wicked in their necessities flee unto God for succour, and also that they are touched with a certain fear to shed mans blood, when as they know no manifest signe of wickednesse.

*hast done as it pleaseth thee*] We do acknowledge in all this expresse signes of thy power, justice, and supreme providence, to which because we will not displease thee, we submit our selves, to performe this execution.

V. 15. *ceased*] Heb. *stood*.

V. 16. *feared the LORD exceedingly*] They were touched with a certaine repentance of their life past, and began to worship the true God, by whom they saw themselves so wonderfully delivered.

*offered a sacrifice unto the LORD, and made vows*] Heb. *sacrificed a sacrifice unto the LORD, and vowed vows*.

V. 17. *Fonah was*] Mat. 12.40. & 16.4. Luk. 11.30.

*belly of the fish*] Heb. *bowels*. Thus the Lord would chastise his Prophet with a most terrible spectacle of death; and hereby confirmed him also of his favour and support in this his charge which was enjoyed him.

## CHAP. II.

Verf. 1. **O**ut of the fishes belly] Being now swallowed up of death, and seeing no remedy to escape, his faith braist out unto the Lord, knowing that out of this very hell he was able to deliver him.

V. 2. *And said*] This prayer, which contains the Prophets conceits and motions whilst he was in the fish, was set down in writing by him after his deliverance: with the addition of thanksgiving: see on Psal. 142.1.

*I cried*] Psal. 120.1.

*by reason of mine affliction*] Or, *out of mine affliction*. *hell cried*] Or, *the grave*. Heb. *sheol*. For he was in the fishes belly, as in a grave or place of darknesse.

V. 3. *midst of the seas*] Heb. *heart*.

V. 4. *I am cast out of thy sight*] This declareth what his prayer was, and how he laboured between hope and despaire, considering the neglect of his vocation and Gods judgements for the same: but yet in the end faith gat the victory.

V. 5. *even to the soul*] Bringing me into danger of present death. See Psal. 69.1.

*the weeds were wrapt about my head*] To wit, which the fish had swallowed.

V. 6. *bottoms of the mountains*] Heb. *cuttings off*.

*barres*] A terme taken from prisoners. The meaning is, I am in the Sea as it were in a strong prison; shut up and barred from the earth on all sides.

*for ever*] Unless thou dost miraculously relieve me.

*yet hast thou brought up my life from corruption*] Or, *the pit*. Thou hast delivered me from the belly of the fish, and all these dangers, as it were raising me from death to life.

V. 7. *holy temple*] To wit, into heaven, Gods dwelling place in glory: the representation whereof was in the Temple of Jerusalem.

V. 8. *lying vanities*] They that depend upon any thing save upon God alone.

*own mercy*] They refuse their own felicitie, and that goodness which they should else receive of God.

V. 9. *thanksgiving*] Psal. 50.14,23. and 116.17. Hof. 14.2. Heb. 13.15.

*salvation is of the LORD*] Psal. 3.8.

## CHAP. III.

Verf. 1. **C**ame unto Jonah] This is a great declaration of God mercy, that he receiveth him againe, and sendeth him forth as his Prophet, which had before shewed so great infirmities.

V. 3. *an exceeding great cite*] Heb. *a great cite of God*. For the Hebrews do extoll the greatnesse of things, by adding the name of God to their ordinary names: as Cedars of God, Psal. 80.10. mountains of God, Psal. 36.6. the wrestlings of God, Gen. 30.8.

*three dayes journey*] In circuit.

V. 4. *into the cite a dayes journey*] Not going on streight forward, but by pauses, and at times, going on from place to place, as his charge required.

V. 5. *believed God*] Matth. 12.41. Luk. 11.32. His word preached by Jonah: for he declared that he was a Prophet sent to them from God to denounce his judgements against them.

V. 6. *word came unto the king of Nineveh*] The fast which the people had voluntarily undertaken to keep was also authorised, and enjoined by the Kings command: who would also be partaker thereof.

*and sat in ashes*] Job 2.8.

AAAAA 2

V. 7.



V. 7. *published*] Heb. *said*.  
*nobles*] Heb. *great men*.  
*nor beast*] Not that the dumbe beast had sinned or could repent; but that by their example man might be astonished, considering that for his sinne the anger of God hanged over all creatures.  
*taste any thing*] For a certain limited time, which likely was a whole day.  
V. 8. *man and beast be covered*] According to the custome of those dayes, the beasts they used to ride upon, and employed for carriage, were wont to be covered and trapped: but in time of mourning they took those ornaments off, and covered them with hair-cloth and ragged clothing.  
*crie mightily unto God*] He willeth that the men should earnestly call unto God for mercy.  
*is in their hands*] Whereof he is guilty, as if his hands were soiled therewith.  
V. 9. *Who can tell*] Joel 2.14.  
*will turn*] Towards us in grace and mercy.  
V. 10. *their works*] That is, the fruits of their repentance, which did proceed from their credence to the words of the Prophet.  
*God repented of the evil*] By recalling his sentence, which was but conditionall, in his decree and mind; whereof he gave no notice by Jonah. See Gen. 6.6.

## CHAP. IIII.

Vers. 1. *D* *Ispleased Jonah exceedingly*] Not onely for feare of being thought a false Prophet: but also the zeale of Gods glory, which he thought was wronged by this change. And for affection he bore to Gods people: who had then no greateremie to feare, then the Empire of Assyria: as by effect it appeared not long after.  
V. 2. *fled before unto Tarshish*] Read Chap. 1.3.  
*a gracious God and mercifull*] Exod. 34.6. Psal. 86.5. Joel 2.13.  
V. 4. *Doest thou well to be angry*] Or, *Art thou greatly angry?* Wilt thou be Judge when I do things for my glory, and

when I do not? Others, O thou hast great cause to be angry: an ironical reproofe.

V. 5. *till he might see*] For he doubted as yet whether God would shew them mercy or no: and therefore after fourty dayes he departed out of the citie, looking what issue God would send.

V. 6. *prepared*] Did miraculously cause this plant to spring and grow up to a great height. Peradventure this happened when the booth began to drie up, and shadow Jonah no more.

*a gourd*] Or, *palmerist*. Heb. *Kikajon*. A plant which is very common in those hot countreys, and groweth up to a great height, and spreadeth out in great breadth, called commonly *Palma Christi*.

*his grief*] Namely, from the heat, which increased the grief of his mind. Or to give him by the means of this plant some wholesome document, and remedy for his passion.

*was exceeding glad*] Heb. *rejoyced with great joy*.

V. 7. *smote the gourd that it withered*] Namely, did gnaw the root of it.

V. 8. *vehement east-wind*] Heb. *a silent, or deafe winde*. That is to say, a still hot wind, which redoubled the heat of the Sunne. Others, a wind that made one deafe, it was so tempestuous.

*and wished*] 1 King. 19.4.

V. 9. *Doest thou well to be angry*] Or, *art thou greatly angry?*

*I do well to be angry*] Or, *I am greatly angry*. Words of a passionate spirit, blinded with anger, rather then with any expresse rebellion. This declareth the great inconveniences whereinto God servants do fall when they give place to their own affections, and do not in all things willingly submit themselves to God.

V. 10. *had pittie*] Or, *spared*. That is, thou wouldest have spared and dearly preserved it.

*came up in a night*] Heb. *was the sonne of the night*.

V. 11. *should not I spare Nineveh*] Thus God mercifully reproved him, which would pittie himselfe, and this gourd, and yet would restrain God to shew his compassion to so many thousand people.

*cannot discern between*] Little children, that are not yet come to age of understanding.

# ANNOTATIONS ON THE BOOK OF THE PROPHET *MICAH*.

## CHAP. I.

Vers. 1. *M* *icah*] Jerem. 26.18.  
*Morasthite*] Namely, of some citie called Morastheth, whereof the Scripture maketh no mention: nor cannot be the same, as vers. 14.  
*which he saw*] Amos 1.1.  
*Samaria and Jerusalem*] The chiefe cities of the two kingdomes, of the ten tribes, and of Judah: and their Princes and heads.  
V. 2. *Heare, all ye people*] Heb. *Heare ye people all of them*. A figurative manner of calling all creatures, as it were, to a solemn appearance at the judgement, wherein God will judge his people. See Deut. 32.1. Psal. 50.1.4. Isa. 1.2. Amos 3.9.  
*hearken, O earth*] Deut. 32.1. Isa. 1.2.  
*all that therein is*] Heb. *the fulnesse thereof*.  
*be witnesse against you*] Will convince you of your sinnes, O ye of Judah and Israel.  
*from his holy temple*] Coming forth as one should say out of heaven; or out of the Temple of Jerusalem, where he is present in his signes of grace and vertue.  
V. 3. *the LORD cometh*] Isa. 26.21.  
*place*] Psal. 115.3.  
*come down*] Meaning hereby, that God will come to judgement against the strong cities and holds.  
*and tread upon*] He shall shew himselfe exalted above all worldly greatnesse: Or he shall tread under foot all powers which shall offer to resist him, Amos 4.13.  
*high places of the earth*] Deut. 32.13. & 33.29.

V. 4. *the mountains shall be molten*] Psal. 97.5.

*a steep place*] Heb. *a descent*.

V. 5. *What is the transgression of Jacob*] Where is the spring of all these idolatries, and other sinnes of these two kingdomes? Is it not in these two chief cities? and in the Kings, and Princes and in their courts, which are kept within those cities?

V. 6. *I will make Samaria*] Chap. 3.12.

V. 7. *the hires thereof*] That is, all the riches and goods, which she thought to have gotten, by her unlawfull treaties and leagues with profane nations, and as it were, for a reward given her for consenting to idolatrie. See Hos. 2.5.12. & 9.1.

*shall return to*] A proverbiall kind of speech: as much as to say, those goods shall go away as they came: that which hath been gotten in the brothell, shall be lost in the brothell. Or the Assyrians, who shall make prey of them, shall also take them, as a reward, and gift of their idols.

V. 8. *I will wail*] Isa. 21.3. & 22.4. Jer. 4.19. The Prophets words having a feeling of the publike calamities.

*stript and naked*] Namely, in my shirt, or without my outward garment: which was a fashion used in times of extreme sorrow. See Isa. 20.2. 1 Sam. 19.24.

*wailing like the dragons*] Job 30.29. Psal. 102.6.

*owls*] Heb. *daughters of the owle*.

V. 9. *her wound is incurable*] Or, *she is grievously sick of her wounds*. Namely, Samaria's, vers. 6. whereby is meant the whole kingdom of the ten tribes.

*it is come unto Judah*] The Assyrians after they have conquered and laid wast the ten tribes, shall also lay Judah wast, even to Jerusalem, 2 King. 18.13. Isa. 8.8.

*the gate of my people, even to Jerusalem*] That is, to Jerusalem, the Kings residence: and where Judahs soveraigne Court











Court of justice was held, which the Scripture calleth oftentimes gate.

V. 10. *Declare ye it*] 2 Sam. 1. 20. The meaning is, the peoples calamities shall be so horrible, that it were to be withed that their deadly enemies; such as those of Gath, and other Philistines were, might never heare no news of it: for feare lest they should make triumphs for it, and should aggravate the measure of them by their insultings.

*weep ye not at all*] Forbear making any shew of your miseries, for feare of giving your enemies occasion of laughter.

*Aphrah*] That is, dust.

*roll thy self in the dust*] Thou nation of Israel, in sign of extreme sorrow, Jer. 6. 26. These names of Aphrah and Saphir, &c. are not found any where else; and yet seeme to signifie some noted places; therefore it is likely that they were framed by the Prophet, to make some allusion to the sense of his prophesie: as in stead of Ephraim, that is to say, fruitfulness, he saith house of Aphrah, that is to say, of ashes: to shew that this tribe, which was so mighty, should be ruined and brought to ashes. In stead of Samaria, that is, a place of coales. he saith, Saphir, that is, faire: to signifie the glory to which that citie was raised, and from which it should fall. In stead of Sion, he saith Zaanan, that is to say, a place of coming forth: of great concourse of persons going and coming: out of which place, when the Assyrians should over-run the countrey, one should not be able to come out. In stead of Bethel, that is to say, the house of God, he saith Bethazel, that is to say, a house of separation: because God should forsake it, as an unclean place. In stead of Ramoth, which signifieth altitudes or heights, he saith Maroth, that is to say, bitternesses, by reason of the great and bitter mourning and lamentation, which should be made in it.

V. 11. *Pass ye away*] Into captivitie, loaden with reproches.

*thou, &c.*] Or, *thou that dwellest fairly.*

*inhabitants*] Heb. *inhabiteesse.*

*shame naked*] Isa. 47. 3. Jer. 13. 22.

*the inhabitants*] 2 King. 18. 13.

*Zaanan*] Or, *the countrey of flocks.*

*Beth-azel*] Or, *a place nere.*

*his standing*] Heb. *his presenting.* For the Hebrewes when they would say defend one, did say, present himselfe for one. See Exod. 32. 26. Num. 14. 14. Isa. 21. 8. Others, the enemy shall not depart before he hath overcome you, and so you shall pay for his tarrying.

V. 12. *waited carefully*] Or, *was grieved.*

*the gate of Jerusalem*] For Rabshakeh had shut up Jerusalem.

V. 13. *bind the chariot*] To runne away if thou canst from before the Assyrians, who come to besiege thee; 2 King. 18. 14. 17.

*swift beast*] That is, horses, and other beasts which could runne very swiftly.

*she is the beginning*] Hence it appears that Lachish was first infected with the ten tribes idolatrie; and that from thence it passed even to Jerusalem.

V. 14. *give presents*] Buy the friendship and assistance of this citie of the Philistines, and of other cities of that nation, against the Assyrians: yet all shall be in vain.

*to*] Or, *for.*

*Achzib*] That is, *a lie*. It appears by Josh. 19. 29. Judg. 1. 31. that this citie was one of those, out of which the Canaanites could not be driven: and it seems that upon this invasion of the Assyrians, the Israelites had made a league with those nations, by whom they were deluded, either through weaknesse, or perfidiousnesse: And Michah among those cities hath made choice of Achzib, by reason of the signification of the name, which is, *a lie*.

V. 15. *will I bring an heir*] I will cause the Assyrians to come, who shall make themselves lords of thee, and thy goods.

*Maresbah*] A citie of Judah, Josh. 15. 44. And this also seems to have been chosen out by reason of the nearnesse which is between the name of heire, and Maresbah. See Mic. 2. 4.

*he shall come*] Or, *the glory of Israel shall come, &c.*

*Adullam*] A citie of Judah, Josh. 15. 35.

*glory of Israel*] Namely, to Jerusalem, the citie of Gods glorious residence in his Temple: and of the Kings residence in his royall palace.

V. 16. *build*] That is, O thou nation of the Jews, make most bitter lamentation. See Job 1. 20. Isa. 3. 24. & 15. 2. & 22. 12. Jer. 7. 29.

*eagle*] When she changeth her feathers.

## CHAP. II.

Verf. 1. **T**hat devise iniquitie] Hos. 7. 6.  
upon their beds] Psal. 36. 4.

*morning*] As soon as they rise, they execute their wicked devices of the night, and according to their power hurt others.

*because*] Or, *when.*

V. 2. *fields*] Isa. 5. 8.

*oppressed*] Or, *defraud.*

V. 3. *is evil*] Or, *will be evil.*

V. 4. *shall one take up a parable*] That is, whilst you shall weep, your enemies and ill-willers shall deride your miseries.

*with a dolefull lamentation*] Heb. *with lamentation of lamentations.*

*he hath changed the portion of my people*] Chap. 1. 15.

*how hath he removed it from me*] Thus the Jews lament and say that there is no hope of restitution; seeing their possessions are divided among the enemies.

*turning away*] Or, *instead of restoring.*

V. 5. *Therefore thou shalt have none*] By reason of the sinnes set down, verf. 1. 2. you shall be put out of all right and share in the Church and people of God: whereof the driving out of the holy land shall be a sign.

*cast a cord by lot*] Deut. 32. 8. 9.

V. 6. *Prophecie ye not*] Or, *prophecie not as they prophecie.* Heb. *drop, &c.* Isa. 30. 10. See concerning this manner of speaking, which is very frequent amongst the Prophets, Ezek. 21. 2. Amos 7. 16. Now these are words of profane men, who would hinder the free exercise of the Prophets office. as Isa. 30. 12. Jer. 11. 12. Amos 7. 13. 16.

*they shall not prophecie*] Gods reply: that is to say, they shall preach in despite of you, and if it be not for you ye rebels, which wrong them, yet it shall be for the salvation of mine elect. as Isa. 16. 16.

V. 7. *O thou that art named the house of Jacob*] Is not this an execrable boldnesse in you, to oppose your selves against my Prophets?

*Spirit of the Lord strained*] Or, *shortened.* The power and authoritie of my Spirit, which from time to time hath set my Prophets on to preach my word: is it now lessened or weakened, that it should yeeld to your desires? See Jer. 6. 11. & 20. 7. 9. Mic. 3. 8.

*are these his doings*] The cause of all these evils and threatenings, which are denounced against you by my Prophets, is in you, and not in me, and therefore you wrongfully complain of my Prophets, as if they were the authors of all the evil that befallerh you, Isa. 28. 21. Lam. 3. 33.

*do not my words do good*] If you will be good men, and believe, you shall heare nothing from my Prophets but promises and assurances of graces, and blessings: If you be sinners but corrigible and capable of repentance, you shall have by them healthfull means of conversion.

*uprightly*] Heb. *upright.*

V. 8. *of late my people is risen*] Heb. *yesterday.* Whereas your forefathers shewed their valour in just warres, you use nothing but thefts and murders.

*with the garment*] Heb. *over against a garment.*

V. 9. *women of my people*] Or, *wives.* Namely, the poore women, out of those houses where they had lived all their time in ease, with their husbands and children.

*ye taken away my glory*] You bring them into such a state of misery and slavery, that the splendour and honour of being my children and members of my people, appears in them no more.

V. 10. *Arise ye and depart*] Ye have thought to settle your selves in your countrey, in faire and magnificent houses, in rest: but I will shortly drive you out into captivitie.

*because it is polluted*] Levit. 18. 25.

*it shall destroy*] The pollution of the countrey by publique and reigning sinnes, shall be a cause that ye shall not live in rest nor securitie: but that you shall be driven out and dispersed, as Lev. 18. 25. 28. & 20. 22. Jer. 9. 19. & 10. 18. Ezek. 36. 12.

V. 11. *If a man walking in the spirit and fullness*] Or, *walk with the wind and lie falsely.* Namely, false prophets, who say they have divine inspirations, and dally with the people, promising them good, and plenty, are those which they accept of, and hearken unto. See Isa. 30. 10.

V. 12. *I will surely assemble*] An Evangelicall promise, of gathering together the universall Church, under the kingdom of Christ, Jer. 31. 10. Opposed to the precedent dispersion.

*Bozrah*] A place in the land of Moab, Jer. 48. 24. abounding in cattel and pastures, 2 King. 3. 4.

V. 13. *The breaker is come up before them*] I will take away all hindrances, which may hinder the spirituall deliverance of the Church, beating down, and laying plain all manner of oppositions, Isa. 57. 14. & 62. 10.

*king shall passe before them*] Namely, Jesus Christ, Hos. 1. 11.

## CHAP. III.

Verf. 1. **I** said,] This is the beginning of a new discourse of the Prophet.

judgements]



judgement] That thing which is just and lawfull, both to govern my people aright, and also to discharge your own conscience? See Jer. 5.45.

V. 3. *Who shall eat the flesh of my people*] Psal. 14. 4. The Prophet condemneth the wicked governours, not only of covetousnesse, theft, and murder, but compareth them to wolves, lions, and most cruell beasts.

and as flesh within the caldron] Ezek. 11.6,7.

V. 4. *Then shall they cry unto the LORD*] Psal. 18.42. Prov. 1.28. Jer. 11.11. & 14.12. That is, when I shall visit their wickednesse by judgements set down in the former Chapters: for though I heare the godly before they cry, Isa. 65. 24. yet I will not heare these though they cry, Isa. 1. 15. Ezek. 8. 18. Jam. 2. 13. 1 Pet. 3. 11,12.

V. 5. *concerning the prophets*] Isa. 56.10,11. Ezek. 22.25.

*bite with their teeth*] Chap. 2.11.

*cric, Peace*] They devoure all their substance, and then flatter them, promising that all shall go well: but if one restrain from their bellies, then they invent all wayes to mischief. Others, who under a false shew of goodnesse and mildnesse, are ravening wolves, both to soul and body, and. welfare, Matth. 7. 15.

and he that putteth not] Ezek. 13.18,19.

V. 6. *I therefore*] Ezek. 13.23. Zach. 13.4.

*night shall be unto you*] As you have loved to walk in darkness, and to prophetic lyes, so God shall reward you with grosse blindness and ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blind men grope as in the night. See Isa. 8.20.22.

that ye shall not have a vision] Heb. from a vision.

that ye shall not divine] Heb. from divining.

V. 7. *seers shall be ashamed*] Namely, the Prophets, though they be false ones. 1 Sam. 9.9.

*shall all cover their lips*] Heb. upper lip. In token of mourning and confusion, Lev. 13.45. Ezek. 24.17.22. when God shall discover them to the world, they shall be afraid to speak: for all shall know that they were but false prophets, and did belye the word of God.

V. 8. *truly I am full of power by the spirit of the LORD*] The Prophet being assured of his vocation by the spirit of God, setteth himself alone against all the wicked, shewing how God both gave him gifts, abilitie and knowledge, to discern between good and evil, and also constancy to reprove the sinnes of the people, and not to flatter them.

*to declare unto Jacob*] Isa. 58.1.

V. 10. *build up Zion with bloud*] Ezek. 22. 27. Zeph. 3.3. Heb. blouds. They do fill Jerusalem with stately palaces, built by murder, rapine, and extortion. See Jer. 22.13.

V. 11. *The heads thereof judge for reward*] Isa. 1. 23. Hof. 4.18. Mic. 7.3.

*lean upon the LORD*] Though they commit such cruell sinnes, yet they presume that God is for them, and that he will defend them from all evil, as if he were tyed to them, and could not go away from them. See Isa. 48.2. Jer. 7.4. Rom. 2.17.

and say] Heb. saying.

V. 12. *ploughed as a field*] Jer. 26.18. Mic. 1.6.

## CHAP. IIII.

Verf. 1. *Last dayes*] When Christ shall come, and the Temple shall be destroyed. By this phrase the Prophets do often mean the whole time between Christs coming in the flesh, and his other coming in glory; as Isa. 2.2.

*mountains*] That is, the Church (figured by Gods Temple, which stood upon mount Moriah) shall be exalted in spirituall glory, above all worldly States and kingdomes, meant by mountains and little hills. See Psal. 68.15,16.

V. 2. *teach us of his wayes*] He sheweth that there is no true Church, but where the people are taught by Gods pure word.

V. 3. *afarre off*] By his corrections and threatnings he will bring the people into subjection, which are in the utmost corners of the world, Psal. 2.8.

*plowshares*] Joel 3. 10.

*pruning-hooks*] Or, *sithes*. They shall abstain from all evill doing, and exercise themselves in godlinesse and in well doing to others.

V. 4. *sit every man under his vine*] A figurative description of the Churches spirituall peace and securitie under Christs kingdom, Jer. 30.10. Zach. 3.10. See on Isa. 2.4.

*for the mouth of the LORD of hosts*] This shall certainly come to passe, seeing God hath solemnly promised it.

V. 5. *all people will walk every one in the name of his god*] It is an usuall, and almost a naturall thing for men to hold the same religion as their forefathers did: but under the Messias it shall be an especiall gift of Gods grace in all true beleevers, that being enlightened in the true faith, and knowledge of the true God, they shall never depart from it.

*we will walk in the name of the LORD our God*] We will live and persevere in the faith, invocation, and service of God, which shall be revealed unto us, as it were in his own name. See Luk. 10.12.

V. 6. *In that day*] Namely, in the Messias his time, I will gather into the sheepfold of my Church my poore disperfed, afflicted, and weak beleevers.

*will I assemble her that halteth*] Ezek. 34.16.

V. 7. *And I will make her that halted*] Zeph. 3.19. My promises, word, and grace, shall be preserved in the reliques of those poore disperfed Israelite, who shall be as it were the seed of my Church, and the hope of reestablishment, which I will accomplish in it due time, with great encrease.

*shall reigne over them in mount Zion*] Dan. 7.14. Luk. 1.33.

V. 8. *O tower of the flock*] It is the same place which is spoken of Gen. 35.22. which was neer to Jerusalem, and was afterward called the sheepgate, Neh. 3. 1. and by it is understood the whole citie: a figura of the Church, into which Gods sheep are gathered up in safetie.

*the strong hold*] It seems to be the place called Ophel: that is to say, strong hold: which was under the Temple, neer to the aforesaid sheep-gate, 2 Chron. 27.3. Neh. 3. 26. to signifie the inviolable securitie of the faithfull, gathered together into the Church.

*first dominion*] The kingdom of David, which seemed to be quite overthrown, shall be raised up again in thee, by the spirituall and everlasting kingdom of Christ.

V. 9. *why dost thou crie*] O Church be comforted: thy King and kingdom is not quite perished, though it seeme to be so, by the Babylonish captivitie: for Christ, thy true everlasting King, shall appear in his time, and shall reestablish his kingdom in thee.

V. 10. *Be in pain*] Indeed for the present thou hast reason to be perplexed, but take comfort in my promises.

*in the field*] Wandering, and disperfed out of thy countrey.

V. 11. *be defiled*] Polluted with bloud and slaughter: See Num. 35.33. Psal. 106.38. Sacked without any respect to her ancient holinesse, and all her ornaments taken away from her.

*our eye look*] Obad. 12.

V. 12. *his counsel*] Namely, to cleanse and chastise his Church by their means: and afterwards to bruise and thresh the enemies out like corn in a floore. See Isa. 10. 7. & 21.10. Jer. 51.33.

V. 13. *Arise and thresh*] Consume and destroy thine enemies. He attributes to the Church that which Christ her head doth for her, and sometime also by her means. See Isa. 41. 15, 16.

*thine horn iron*] Hereby it should seem are meant the hoofs of beasts, wherewith they used in former times to thresh corn, Deut. 25.4.

*I will consecrate their gain*] He alludeth to the interdicts, whereby certain nations were accursed, and all the people condemned to be rooted out, and their goods absolutely to be consecrated to God, Levit. 27.28. Josh. 6.17.19.

## CHAP. V.

Verf. 1. *Gather thy selfe in troops*] O Jerusalem, which halt hitherto been filled with rapines, like unto those which are committed by robbers on the high way: gather all thy forces together, to resist the Chaldeans, if thou canst.

*judge of Israel*] The citie being taken, the King, and all the great ones, shall be shamefully used by the enemies.

V. 2. *Beth-lehem*] Matth. 2.6. Job. 7.42.

*Ephraim*] Gen. 35.19. Judg. 17.7.

*thou be little*] Or, *art thou little to be*, &c. Though at this time thou be the least, and weakest citie amongst the Tribes of Judah, yet shalt thou be exalted by Christs coming in the flesh. And ~~saith~~ Matthew hath the same words, to the same sense, with a negation. Thou art not the least, &c. Matth. 2. 6. after the said prophetic was fulfilled.

*thousands of Judah*] The Tribes of Israel were divided into thousands, whereof every one had a head, or Prince, Judg. 6. 15. 1 Sam. 10. 19. 1 Chron. 12. 20. Zach. 9. 7. Whereupon

~~saith~~ Matthew in stead of thousands, saith head or governour. *yet out of thee*] He comforteth the Church, which was deprived of her earthly King, by the promise of Christs coming, the heavenly, and everlasting King.

*whose goings forth*] He sheweth that the coming of Christ and all his wayes were appointed of God from all eternitie. Or he was from everlasting come forth from the Father by generation; and by an eternall decree was by him appointed to be a Mediatour.

*everlasting*] Heb. the dayes of eternity.

V. 3. *Therefore*] Namely, to fulfill these prophecies.

*will he give them up*] God shall suffer his people to be subject











subject to foraine Princes and Lords, their enemies, untill Christ be born of a virgin, according to the promises, Gen. 3. 15. Isa. 7. 14.

*remnant*] To wit, the Gentiles, converted by faith to Christ, and thereby made brothers to the true Israel in spirit; shall be united with them in one body of a Church, under Christ their head.

V. 4. *he shall stand*] Christ shall do the office of a good shepherd, standing still on foot, and watching for the safeguard of his; employing for their safetie the divine power of his Father: whereby the Church shall rest secure, having the King of the whole world for her protector.

*feed*] Or, rule.

*they shall abide*] Like sheep in the fold.

*for now shall he be great*] Namely, at the prefixed and appointed time: or within a short space.

V. 5. *And this man shall be the peace*] Or, *he shall be our peace*. Ephes. 2. 14. That is, Christ shall be the foundation, authour, and preserver of the true spirituall rest of the Church: and if it be assaulted by the enemies, it shall from him have sufficient means for to withstand them. As if they had raised seven armies, under the command of seven Captaines, against the Assyrians, who were the Jews ancient enemies.

*seven shepherds*] Having likened the Church to a flock of sheep, he calleth the defenders of it, and all the ministers of her preservation, shepherds, as servants to the great shepherd, who in respect of Christ are also sheep, and members of the Church.

*principall men*] Heb. *princes of men*.

V. 6. *waste the land of Assyria*] Heb. *eat up*. These whom God shall raise up for the deliverance of his Church, shall destroy Satan and the worlds kingdome, by the sword of Gods word, and all the enemies thereof, which are meant here by the Assyrians and Babylonians, which were the chiefe at that time.

*land of Nimrod*] See Gen. 10. 10, 11.

*in the entrances thereof*] Or, *with her own naked swords*.

V. 7. *as a dew*] By reason of it multitude, grown up as it were in an instant, and miraculously fallen from heaven, shall be like dew or rain, Psal. 110. 3. Or this remnant or Church, which God shall deliver; shall onely depend on Gods power and defence as doth the grasse of the field, and not on the hope of man.

*that tarrieth not for man*] Which doth not grow in gardens, nor tilled lands, watered by mens hands: but in deserts, mountains, and wild places, that hath no other water but what falleth from heaven, Job 38. 26, 27. Psal. 104. 13.

V. 8. *as a lion among the beasts*] The faithfull shall be endowed with an invincible force of the Spirit of God, to overcome, and overthrow the devill, the world, and all their enemies, 2 Cor. 10. 4, 5, 6. 1 Joh. 5. 4, 5.

*sheep*] Or, *goats*.

V. 10. *And it shall come to passe*] Zach. 9. 10.

*I will cut off thy horses*] I will take away all worldly strength from my Church: and cause her to renounce all damnable and unlawfull means to maintain her self; as forceries, and recourse to idols and to idolatrous people, which the people had formerly made use of: because she may put all her trust and confidence in me: and that she may attain the victory over all her enemies, onely by the power of my Spirit. See Hof. 1. 7. Zach. 4. 6.

V. 11. *I will cut off the cities of thy land*] Namely, the walled and strong cities: to bring them to live in villages and open places. See Ezek. 38. 11.

V. 13. *standing images*] Or, *statues*.

V. 14. *I will pluck up thy groves*] Dedicated to idolatrie, Deut. 16. 21.

*cities*] Or, *enemies*.

V. 15. *they have not heard*] It shall be so terrible that the like hath not been heard of. Others say, he will plague such as have not believed and obeyed the Gospel, 2 Cor. 10. 6.

## CHAP. VI.

Verf. 1. *A Rise*] O Micah, debate thou Gods cause against this rebellious and ungratefull people, as it were, in judgement, calling all the creatures to be Judges, seeing their consciences are more insensible then these creatures. See Deut. 32. 1. Isa. 1. 2. Mic. 1. 2.

*before*] Or, *with*.

*mountains*] Isa. 1. 2.

V. 2. *hath a controversie*] Isa. 1. 18. & 5. 3, 4. & 43. 26.

V. 3. *what have I done unto thee*] Job 22. 17. Jer. 2. 5, 31.

V. 4. *I brought thee up*] I have not hurt thee, but bestowed infinite benefits upon thee.

*Egypt*] Exod. 12. 51. & 14. 30.

*Miriam*] Who had also the gift of prophecie. See Exod. 15. 10, & c. Num. 12. 2.

V. 5. *Balak king of Moab*] Num. 22. 5. & 23. 7. Deut. 23. 4, 5. Joh. 24. 9, 10. Rev. 2. 14.

*consulted*] Namely, to make Balaam curse thee, who in stead of that fruitlesse endeavour, perswaded Balak to induce thee to idolatrie and fornication, Rev. 2. 14.

*Shitim*] After thou wentest alway after Baal-peor, Num. 25. 1. yet I did endure thee, and brought thee into the Land of Canaan: where I renewed my covenant with thee in Gilgal, by circumcision. See Josh. 3. 1. & 5. 2.

*righteousnesse*] His faithfulness in keeping his covenant and promises: Or his infinite mercies.

V. 6. *Wherewith shall I come*] The Prophet bringeth in the people, desiring to know the true means to appease God, and to be reconciled to him.

*calves of a year old*] Heb. *sonnes of a year*.

V. 7. *Will the LORD be pleased*] Psal. 90. 9. Isa. 1. 11.

*body for the sinne*] Heb. *belly*.

V. 8. *shewed thee*] Deut. 10. 12.

*but to do justly*] The Prophet in few words calleth them to the observation of the second Table, especially, to know if they will obey God aright or no; saying, that God hath prescribed them to do this. See on Isa. 1. 17.

*walk humbly*] Heb. *humble thy self to walk*.

V. 9. *The LORDS voice crieth*] The Lord seeing what his people had deserved by their sinnes, doth admonish them by his Prophets, that they should take heed of his judgements, which did hang over them: and by his predictions doth warn and instruct them, not to hold them to be meer casualties, but things proceeding from his providence and justice, that they might prevent them by repentance.

*the man of wisdom*] Or, *thy name shall see that which is*.

*thy name*] Thou thy selfe, as thou hast manifested thy selfe to thy Church by thy proper name, dost judge rightly of the sins of the people, and of the punishments which they deserve therefore.

V. 10. *Are there, &c.*] Or, *is there yet unto every man an house of the wicked, &c.*

*the treasures of wickednesse*] Gotten, possessed, and used unjustly, and wickedly.

*scant measure*] Heb. *measure of leanness*. To sell by, Amos 8. 5. & c.

*abominable*] Pro. 11. 2. & 20. 10, 23.

V. 11. *Shall I count them pure*] Or, *shall I be pure with, &c.*

V. 12. *the rich men thereof are full of violence*] Namely, of Jerusalem.

V. 13. *will I make thee sick*] Gods words.

V. 14. *Thou shalt eat*] Levit. 26. 26. Isa. 9. 20. Hof. 4. 10.

*thy casting down*] That is, thou shalt perish like a building, that sinketh, and is ruined by it own weight, having an evill foundation; or being built with bad materials.

*take hold*] Of some part of thy goods to save them from ruine.

V. 15. *sow, but thou shalt not reape*] Deut. 28. 38. Amos 5. 11. Zeph. 1. 13. Hag. 1. 6.

V. 16. *the statutes of Omri are kept*] Or, *he doth much keep the, &c.* Namely, the idolatry brought in by those wicked Kings, 1 King. 16. 25, 32. and to excuse your doings, you alledge the Kings authoritie by his statutes.

*Ahab*] 1 King. 16. 30. &c.

*desolation*] Or, *astonishment*.

*an hissing*] A matter of scorn and derision.

*reproch of my people*] The ignominious punishment for having profaned the name and title of being my people, and my Church, by your sinnes, Ezek. 36. 20, 23. Rom. 2. 24.

## CHAP. VII.

Verf. 1. *VO is me*] The Prophets lamentation, because godly men were decayed in the country: as if a thirstie and weary traveller could not find any fruit or grapes in the fields or vineyards. See Psal. 12. 1.

*when they have gathered the summer fruits*] Heb. *the gatherings of summer*.

*the first-ripe fruit*] Rare fruits, and therefore most to be desired, Isa. 28. 4. Hof. 9. 10. The meaning is, that he sought for a good man amongst the people, as for a very rare thing.

V. 2. *good man is perished*] Or, *godly, or mercifull*.

*they all lie in wait for blout*] He sheweth that the Prince, the Judge, and the rich man are linked together, all to do evill, and to cloak the doings one of another.

V. 3. *the prince asketh*] Isa. 1. 23. Hof. 4. 18. Mic. 3. 11.

*the great man*] That is, the rich man that is able to give money, abstaineth from no wickednesse nor injury.

*his mischievous desire*] Heb. *the mischief of his soul*.

*wrap it up*] These men agree among themselves, and conspire with one consent to do evill: as by the twisting together of divers threads and strings men do make a strong rope.

V. 4. *The best of them is as a bribe*] Mustfull and catching; as Psal. 58. 9. Ezek. 2. 6.



*the day of thy watchmen*] The time of thy punishment foretold by the Prophets, who are called the watchmen, Ezek. 3. 17. and 33. 7. Hof. 9. 8.

*perplexitie*] That is, confusion and extreme anguish, in stead of the windings and practises of your deceits. See Nah. 1. 10.

V. 5. *Trust ye not in a friend*] There is no more faith, nor loyalty, no not even amongst the nearest friends.

*a guide*] So are they called in Scripture, who by reason of their degree, dutie, or authoritie, are as it were the heads and directors of others: as the husband is of the wife, the schoole-master of his scholars, and the counsellor of the Prince, Psal. 55. 14. Pro. 16. 28. & 17. 9.

*keep the doores of thy mouth*] Discover not thy secret to thine own wife, Deut. 13. 6. for fear lest she betray thee.

V. 6. *the sonne dishonoureth the father*] Matth. 10. 21, 35, 36. Luk. 12. 53.

V. 7. *Therefore I will look*] Namely, I Micah, with all true beleeyers, seeing all manner of hope of being relieved by men past, will turn to God by faith, expectation, and prayer.

V. 8. *Rejoyce not against me*] Words of the Church, encouraged by Gods grace, against all the taunts of the whole multitude of her adversaries the malignant Church.

V. 9. *I will bear the indignation of the LORD*] With humilitie and patience.

*untill he plead my cause*] Against mine enemies; who taking no care to execute Gods judgements for my finnes, have wreaked all their cruelty upon me.

*he will bring me forth*] As it were out of the low pit of misery, in which I am.

*his righteousness*] His deliverance, the effect of royalty, and love towards me; and of his severe justice towards his and mine enemies.

V. 10. *Then she that is mine enemy, &c.*] Or, and thou wilt see her that is mine enemy, and cover her with shame.

*Where is the LORD thy God*] Psal. 79. 10. and 115. 2. Joel 2. 17.

*shall she be trodden down*] Heb. she shall be for a treading down.

V. 11. *In the day that thy wals are to be built*] Amos 9. 11, &c.] An Evangelicall promise: The meaning is, when in the Messiah his time I shall reestablish my Church, which hath been as an excluded, and an abandoned possession, Amos 9. 11. I will set her in perfect liberty, freeing her from the commands of all others, but mine own.

V. 12. *he shall come, &c.*] All nations shall joyn themselves to the Christian Church. See Isa. 19. 23.

*and from*] Or, even to.

*the fortified cities*] A countrey which is most strong by nature, being bounded by the sea, and by wildernesses, and moated with great channels of water. The Prophet nameth it so by an allusion to the Hebrew name of Egypt. See Dan. 11. 15, 24.

*the river*] Namely, Euphrates.

V. 13. *Notwithstanding the land shall be desolate*] Or, *After that it hath been desolate*. Of Judea before the coming of Christ in the flesh.

*for the fruit of their doings*] For the just recompence and punishment of their finnes.

V. 14. *Feed thy people*] Or, *Rule thy people*. The Prophets words to our Saviour Jesus Christ, that he would be pleased to feed, and guide his Church, which is destitute of all humane help, and is exposed to many dangers, like sheep upon the Mountains, and in woods.

*of Carmel*] Carmel and Bashan were places yeelding fat pastures.

V. 15. *will I shew unto him marvellous things*] Christs answer, promising to be favourable to his people, as he had been aforetime.

V. 16. *they shall lay their hand upon their mouth*] They shall hold their peace for fear.

*their ears shall be deaf*] With the sudden bursting forth of Gods wonderfull and terrible works.

V. 17. *They shall lick the dust*] They shall be cast down with all their pride, at Gods feet, who shall reigne in his Church.

Psal. 72. 9. Isa. 49. 23.

*worms*] Or, *creeping things*.

*because of thee*] O God; or, of thee O Church; when thou shalt be restored to thy glory and splendour by Christ, dwelling and working in thee.

V. 18. *that pardoneth iniquitie*] Exod. 34. 6, 7.

*passeth by the transgression*] As though he would not see it, but wink at it.

*he retaineth not his anger for ever*] Ps. 103. 9. Isa. 57. 16. Jer. 3. 5.

V. 19. *thou wilt cast all their finnes into the depths of the sea*] Meaning, of his Elect.

V. 20. *the truth to Jacob*] The Church is assured, that God will declare in effect the truth of his mercifull promise which he had made of old to Abraham, and to all that should apprehend the promise by faith.

## ANNOTATIONS ON THE BOOK OF THE PROPHET NAHUM.

### CHAP. I.

Verf. 1. *He burden*] That is, a prophesie of threatnings and evils. Isa. 13. 1. Jer. 23. 33.



*of Nineveh*] Zeph. 2. 13. The head of the Assyrian Empire, which was conquered by Nebuchadnezzar the great King of Chaldaea, who also destroyed Nineveh. Isa. 10. 5. Ezek. 31. 3. Zeph. 2. 13.

*The book of the vision of Nahum*] The vision or revelation which God commanded Nahum to write of a ruine to Nineveh.

*the Elkoshite*] Of a City or Castle, called Elkosh, which ancient Histories have affirmed to have been within the Tribe of Simeon: but the Scripture makes no mention thereof.

V. 2. *God is jealous, and the LORD revengeth*] Or, *The LORD is a jealous God, and a revenger, &c.* Who cannot endure such injuries done to his glory, and to his children, as the Assyrians have done to them. Exod. 20. 5.

*is furious*] Heb. *that hath fury*. With his he is but angry for a time; but his anger never asswageth toward the reprobate, though for a time he deferre it.

V. 3. *The LORD is slow to anger*] Exod. 34. 6, 7. Thus the wicked would make Gods mercy an occasion to sinne, but the Prophet willeth them to consider his force and justice.

*the LORD, &c.*] Psal. 18. 8. Hab. 3. 5, 11, 12. *the clouds are the dust of his feet*] He moveth the clouds of the air, even as a great cloud of dust would be raised by a great multitude of horlmen riding apace.

V. 4. *He rebuketh the sea*] Isa. 40. 2.

*Bashan languisheth*] The strength and beauty of creatures is destroyed, when they feel his wrath.

*the flower of Lebanon languisheth*] The fair and excellent Cedars, and other trees of Lebanon. Or, Lebanon, which was so prosperous and flourishing.

*mountains quake*] Psal. 97. 5.

V. 6. *who can abide*] Heb. *who can stand up*. If all creatures be at Gods command; and none is able to resist his wrath, shall man flatter himself, and think by any means to escape when he provoketh his God to anger?

V. 7. *strong hold*] Or, *strength*. *and he knoweth them*] Psal. 1. 6. Lest the faithfull should be discouraged by hearing the power of God, he sheweth them, that his mercies appertain unto them, and that he approveth of, favoureth, and taketh an especiall care of them.

V. 8. *an overrunning flood*] Signifying, that God will suddenly destroy Nineveh, and the Assyrians, as with a flood, which shall break down all defences and banks, and shall not be kept back nor turned another way: as Isa. 28. 19.

V. 9. *What do ye imagine against the LORD*] He sheweth, that the enterprises of the Assyrians against Judah and the Church, were against God; and therefore he would so destroy them at once, that he should not need to return the second time.

V. 10



V. 14. Carmel] The word is some-  
times taken appellatively; and is <sup>so</sup> ren-  
dered by Tremellius — in medio arborum.  
V. 15. Ut diebus quibus egressus es e terra  
Ægypti, faciam ut videat ille mirabilia. Trem.

v. 2. The Lord of Anger] God is the  
Lord of his own Anger; He can let it  
out — stop it — Command it —  
It is not so with us, Our Passions are  
Lords over us — Burroughs, Hosi.  
1. 8, 9. p. 63.

Furious] Exandescens, Tremell.  
Wrathful, Tindal. God of Anger,  
Gene. Dominus ira, Calvin.  
Corporis ira, Montanus.

Our last Translators, in leaving the  
former, seem to have lost the best  
way, to follow the vulgar Latin, &  
misunderstand. Feb. 27. 1724. S. S.



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V. 10. they be *folden together*] Troubled and perplexed in their counsels, and means of their defence; and also made drunken with wine, and pleasures, and with pride of their greatnesse and power.

V. 11. *There is one come out of thee*] He seems to point at Senacherib, who had plotted the totall ruine of Jerusalem, under Hezekiah.

*a wicked counsellor*] Heb. *a counsellor of Belial*.

V. 12. *Though, &c.*] Or, *If they would have been at peace, so should they have been many, and so should they have been shorn, and he should have passed away.* Though they think themselves in most safety, and of greatest strength (by reason of the height which this Empire had attained unto) yet they shall be like to ripe corn or grasse of the field; which seemeth to call upon the sickle, and lythe to cut and mow it down.

*cut down*] Heb. *shorn*.

*though I have afflicted thee*] God turneth his speech to the Church.

V. 14. *concerning thee*] Thou King or Empire of Assyria. *no more of thy name be sown*] Namely, after thou art thus cut down, as vers. 12. thou shalt no more come to thy former estate; contrary to those fields, which after the corn is cut down, are sown again. Or, he intimates the totall extinguishing of the royall race of Assyria.

*cut off the graven Image*] This is added according to the custome of Prophets, who in the description of the ruine of States, do adde thereunto the overthrow of the idols.

*I will make thy grave*] He seemeth to have relation to Senacherib, being murdered in his own Temple, 2 Kings 19. 36, 37. after he had been shamefully forced to go out of Judea.

V. 15. *Behold, &c.*] A description of the Churches joy at the news of the Assyrians ruine, by means whereof she might in peace, securitie, and mirth attend upon Gods service, and give him thanks.

*the mountains*] Isa. 52. 7. Rom. 10. 15.

*keep thy solemn feasts*] Heb. *feast*.

*perform thy vows*] Or, pay and yeeld them up.

*the wicked*] Heb. *Belial*.

## CHAP. II.

Verf. 2. **H**E] Or, *The disperser, or, hammer.* *that dasheth in pieces*] That is, Nebuchadnezzar is in a readinesse to destroy the Assyrians; and the Prophet derideth the enterprises of the Assyrians, which prepared to resist him.

*keep the munition*] Use what care thou canst to defend thy self; but all shall be in vain. See Jer. 51. 11, 12.

V. 2. *For the LORD*] Isa. 10. 12.

*hath turned away*] Seeing God hath punished his own people Judah and Israel, he will now punish the enemies by whom he scourged them; read Isa. 10. 12.

*the excellency of Jacob, as the excellency of Israel*] Or, *the pride of Jacob as the pride of Israel*.

*the emptiers*] Psal. 80. 13.

*marred their vine-branches*] Signifying, that the Israelites were utterly destroyed.

V. 3. *The shield*] A description of the Chaldeans preparation to assault Nineveh.

*of his mighty men*] Of that dasher in pieces spoken of vers. 1. *red*] A colour which was much used by the Babylonians, especially in warres. See Ezek. 23. 14.

*in scarlet*] Or, *died scarlet*.

*flaming torches*] Or, *fiery torches*. By reason of the glittering of the armour: some take this in it proper meaning for *wilde fires which should be thrown*.

*in the day of his preparation*] To give the onset.

*the fire-trees shall be terribly shaken*] He doth by Hyperbole call the great Launces, Spears, and other piked Arms, so.

V. 4. *they shall seem*] Heb. *their show*.

V. 5. *He shall recount his worthies*] The King of Babylon shall encourage his captains to the battell, calling them every one by his owne proper name, according to the custome of Generals.

*worthies*] Or, *gallants*.

*they shall stumble in their walk*] There shall be such a throng, and they shall go on so fiercely, that they shall hardly be able to keep their ranks.

*defence*] Heb. *covering, or, coverer*. It was some engine or moveable defence, made after the ancient fashion, under which the assailants drew near to the wall, either to digge through it with mattocks and pick-axes; or for to fight with them that stood in defence above upon certain wooden towers.

V. 6. *The gates of the rivers*] He seemeth to mean some violent means used by the Chaldeans, to turn the river Tigris into the besieged Citie, whereby many great buildings were overthrown.

*dissolved*] Or, *molten*.

V. 7. *Huzzab*] Or, *that which was established*; or, *there was a stand made*. That is, the Kings Wife and Concubines, which shall be shut up in the Palace. Some have taken the Hebrew word for the Queen of Ninevehs proper name.

*led away captive*] Or, *discovered*.

*the voice of doves*] Namely, weeping and lamentation.

V. 8. *of old*] Or, *from the dayes that she hath been*.

*a pool of water*] It hath alwayes been a place of ease and rest for her inhabitants; who after the taking of it, shall runne away, some here, some there, and shall no more come, nor be gathered together: like fish taken out of the Pond which is emptied and drawn out.

*look back*] Or, *cause them to turn*.

V. 9. *Take ye the spoil*] God commandeth the enemies to spoil Nineveh, and promiseth them infinite riches and treasures. *for there is none end of the store*] Or, *and their infinite store, &c.*

*pleasant furniture*] Heb. *vessels of desire*.

V. 10. *She is empty*] That is, Nineveh.

*the heart melteth*] Isa. 13. 7, 8.

*the knees smite together*] With terrour; as Isa. 13. 7, 8.

*the faces of them*] See Joel 2. 6.

V. 11. *Where is the dwelling of the lions*] What is become of Nineveh, the seat of such a powerfull, terrible, and violent Empire?

V. 13. *I will burn her chariots*] That is, her forces and warlike power, so soon as my wrath beginneth to kindle.

*thy prey*] The treasures and wealth that thou hast gathered up together by thy oppressions and violence.

*the voice of thy messengers*] Signifying the Heralds, which were accustomed to proclaim warre. Some read, *of thy cheek teeth*, wherewith Nineveh was wont to bruise the bones of the poor. Others say, he seemeth to have an especial relation to Rabshakeh his blaspheming ambassage, 2 Kings 18. 17, 19.

## CHAP. III.

Verf. 1. **V**O to the bloody citie] Heb. *citie of bloods*. Nineveh, which never ceaseth to spoil and robbe. Ezek. 24. 9. Hab. 2. 12.

V. 2. *The noise of a whip*] He sheweth how the Chaldeans shall hast; and how couragious their horses shall be in beating the ground when they come against the Assyrians.

V. 3. *the bright sword, and the glittering spear*] Heb. *the flame of the sword, and the lightning of the spear*.

V. 4. *the whoredoms*] That is, cunning devices and plots to draw in people, and to become Lords over them, as it were by interest of State. This word being often used in this sense among the prophets. Isa. 23. 15, 17. Rev. 17. 2. and 18. 3.

*of witchcrafts*] This term may also be referred to the same sense; it being the custome of Harlots to use forceries and witchcrafts. It may also be understood in its proper sense; as Isa. 47. 9, 12.

*that selleth nations*] Under the colour of protection, favour courtesie, and the like, she seisseth on Kingdoms and States, and doth subject nations unto her.

V. 5. *I will discover thy skirts*] Isa. 47. 3. Ezek. 16. 37. Jer. 13. 22. I will expose thee to shame and slavery. A term taken from the injuries done by the souldiers to poor women which were taken prisoners in the warres, Isa. 47. 2, 3. Jer. 13. 22. Ezek. 16. 37.

V. 6. *I will cast abominable filth upon thee*] All manner of filth, as they used to throw upon people that were publicly disgraced.

V. 7. *shall flee from thee*] Through detestation and horreur.

V. 8. *populous No*] Or, *nourishing*. Heb. *No Anon*. A famous Citie of Egypt, called in following ages Alexandria, which it is likely had been greatly ruined before the Prophets time, not mentioned in Scripture.

*among the rivers*] In Egypt, where there were divers branches of Nilus cut out in channels; for otherwise Alexandria was not situated by the river itself.

V. 9. *Ethiopia and Egypt were her strength*] Heb. *Chush and Put*; people of Africa.

*thy helpers*] Heb. *in thy help*.

V. 10. *were dashed in pieces*] A cruelty which was used in Cities taken by force of Arms. See Psalm. 137. 9. Isa. 13. 6. Hof. 13. 16.

*they cast lots*] For to part them as a prey.

V. 11. *Thou*] Namely, Nineveh.

*shalt be drunken*] With the cup of Gods wrath. Jer. 25. 15, 17, 27.

*thou shalt be hid*] For fear and shame.

V. 12. *shalt be like figge trees*] Shall be easily taken by the enemies.

V. 13. *thy barres*] Thine enclosures and defences.



V. 14. *Draw thee waters* ] Make all needfull preparations and provisions for to hold out the Siege, repairing the breaches of thy walls with bricks. An ironick kinde of speech ; as Nahum 2.1.

V. 15. *There shall the fire devour thee* ] Namely, in those thy strongholds, so well repaired and fortified.

*like the canker-worm* ] Even as those destroying creatures gnaw and spoil the plants : or, as they themselves are destroyed in any place by fire.

V. 16. *Thou hast multiplied thy merchants* ] An infinite number of people were gathered together in thee, to live by thy trafficke and commodities ; but like to these wasting creatures, so soon as there is nothing to gnaw, they presently vanish away : so thou wert presently forsaken, when there was no more to be gained by thee.

*spoileth* ] Or, *spreadeth himself*.

V. 17. *Thy crowned are as the locusts* ] Namely, thy Princes, and great Lords, wearing diadems and wreathes, in token of dignitie : or, vassall and confederate Kings.

V. 18. *Thy shepherds slumber* ] Thy Heads, Governours and Officers are dead or astonished, and out of heart. Exod. 15.16 Psal. 76.6.

*nobles* ] Or, *valiant ones*.

*shall dwell in the dust* ] As Jer. 51. 30.

V. 19. *beating* ] Heb. *wrinkling*.

*shall clap the hands over thee* ] For joy to see thy tyrannie overthrow.

*upon whom hath not thy wickednesse passed continually* ] Meaning, that there was no people to whom the Assyrians had not done hurt.

## ANNOTATIONS ON THE BOOK OF THE PROPHET HABAKKUK.

### CHAP. I.

Verf. 1.



*He burden* ] A prophetic, with expresse commission of God, denouncing threatnings and curses. Isa. 13. 1. Nahum 1.1.

*did see* ] That is, received from God in a prophetick vision.

V. 2. *how long shall I cry* ]

The Prophets lamentation for the great finnes of the people, which God seemed to passe over, or tolerate.

*of violence* ] Either generall against good men, or particular against the Prophet.

V. 3. *raise up strife* ] Chiefly against those Prophets which reproved them. See Jer. 15. 10. Hof. 4.4.

V. 4. *judgement doth never go forth* ] Thy great patience, O Lord, causeth thy law to be as it were disarmed of her terrour, and to be of no strength or authoritie with these wicked men ; and also to be no more publickly used.

*the wicked* ] Job 21.7. Jer. 12.1.

*doth compass about the righteous* ] For the wicked do besiege good men, by reason of their multitude of credite and power ; justice suffereth violence, and is not exercised with libertie and righteousness.

*therefore wrong judgement proceedeth* ] Or, *wrested judgement*. All the course of publike justice is broken off.

V. 5. *Behold, &c.* ] Acts 13.41.

*ye will not beleeve* ] As in times past you would not beleeve Gods Word, so shall you not now beleeve the strange plagues which are at hand.

V. 6. *breadth* ] Heb. *breathes*.

V. 7. *their judgement &c.* ] Or, *from them shall proceed the judgement of these, and the captivity of these*. They shall receive no law nor assistance from any ; their reason is their will, and execution in their power.

*fierce* ] Heb. *sharp*.

*the evening wolves* ] Zeph. 3.3. Jer. 5.6.

*they shall sit as the eagle* ] Jer. 4. 13.

*their faces, &c.* ] Or, *the supping up of their faces, &c.* or, *their faces shall look toward the east*. Heb. *the opposition of their faces toward the east*. They shall overthrow, and dissipate all whatsoever shall come against them ; as this tempestuous winde doth.

V. 10. *the kings* ] To wit, at the Kings of the Jewish people, as King Zedekiah, 2 Kings: 25.10.

*for they shall heap up dust and take it* ] Peradventure he meaneth to shew the easinesse of the conquest ; as if the Chaldeans should do it as it were in a pastime, as little children do make trenches and forts in the dirt.

V. 11. *Then* ] Namely, when their greatnesse is come to the height.

*minde* ] Heb. *winde* : that is, his felicitie.

*imputing this his power unto his god* ] So inconstant will that potency be which is set upon the vanity of Idols : whereby the Prophet comforteth the faithfull, that God will also destroy the Babylonians, abusing this victory, and becoming proud and insolent, attributing the praise hereof to their Idols.

V. 12. *Art thou not from everlasting* ] The Prophets words to God in the name of the people.

*mine holy one* ] The onely sacred Deity which I adore ; him whom I onely acknowledge to be holy amongst all other gods, which are but impure idols that pollute the soul.

*we shall not die* ] Thy Church cannot perish, seeing it is joyued to thee, who art everlasting, by a Covenant, which importeth communication of grace, life, and of glory. See Psal. 102. 28. and 118. 17. Lam. 5.19,20. Matth. 22. 32.

*thou hast ordained them for judgement* ] It is true that thou hast established that great Empire to punish thy Church, 2 King. 19. 25. Isa. 10. 5,6,7. but not to destroy it, as it endeavourth to do by an extreme tyrannie, contrary to thy nature and will.

*mighty God* ] Heb. *rock*. Deut. 32.4.

*established* ] Heb. *founded*.

V. 13. *Thou art of purer eyes then to behold evill* ] Patiently without punishing it.

*iniquitie* ] Or, *grievance*.

*the wicked* ] The Chaldeans, who are unjust in oppressing thy people, who never offended them ; and are inordinate in the execution of thy judgements, which they do not regard ; and are more wicked then those whom thou punishest by them.

V. 14. *And makest men as the fishes* ] Thou hast forsaken nations and States, like fishes and such like beasts, which are his that can first take them.

*creeping* ] Or, *moving*.

V. 15. *dragge* ] Or, *fine-net*.

V. 16. *they sacrifice* ] In stead of acknowledging all their greatnesse to come from God, and giving him thanks, and serving him ; they attribute it to themselves, and to their industry, understanding, and valour. See Isa. 10.7,13.

*plenteous* ] Or, *dainty*. Heb. *fat*.

V. 17. *Shall they therefore emptic their net* ] Wilt thou, O Lord, suffer them after so many faults and impieties, to enjoy their oppressions, and endlessly continue in them ?

### CHAP. II.

Verf. 1. *I will stand upon my watch* ] Isa. 21.8. Heb. *I did stand*. A phrase taken from watchers which were in strong and guarded places, as Isa. 21. 8. The meaning is, by prayers, meditations, and lifting up of my minde, I did desire of God some prophetick revelation, whereby I might be taught how to answer to that which profane and weake persons might oppose against Gods providence, which doth so farre favour those wicked Chaldeans.

*tower* ] Heb. *fenced place*.

*he will say unto me* ] Or, *in me*. Or would speake unto me : namely, by inward revelation. See Hof. 1.2.

*when I am reproved* ] Or, *when I am argued with*. Heb. *upon my reproof, or arguing*.

*plain upon tables* ] See Isa. 8.1. & 30.8.

V. 3. *the vision* ] I have not yet taken away the gift of prophetic from my people : by which I will cause you to know, not only such accidents as do trouble them : but also what shall happen untill Christs coming, which is called the end of the time of the law. See Dan. 10. 14. Or the matter of this vision is not to take effect presently, but in Gods due time.

*surely come* ] Heb. 10. 37.

V. 4.



1. 14 - as Fishes I Gen. 49. 13. Annot.







V. 4. *Behold*] The remedies against these calamities of the Church, is not to seek out places to secure themselves from Gods hand: as the Jews did, when they went into Egypt and other places, and there perished: nor much lesse to leparate themselves from the communion of the Church by apostasie: these are only damnable errors of carnall sense, which God reproveth. But good souls having no other help, shall by a lively faith in God be maintained in the true spirituall life, which is the conjunction with God, and the feeling of his grace: and shall be defended from any thing which may hurt their salvation.

*is lifted up*] The Apostle, Heb. 10. 38. applyeth this to such as withdraw themselves from Christian profession.

*the just shall live by his faith*] Joh. 3. 36. Rom. 1. 17. Gal. 3. 11.

V. 5. *Yea also*] Or, *how much more*.

*by wine*] If I blame my people, that thinke to save themselves by their cunning: how much more shall I condemn the Babylonians, who drowned in pleasures, and made drunk with prosperitie, do boldly contemn my threatnings? He seemeth to have relation to Belshazzars drinking feasts, Dan. 5. or to the taking of Babylon in a night of great dissolutenesse. Isa. 21. 5. Jer. 51. 39.

*who enlargeth his desire as hell*] Prov. 27. 20. & 30. 16. Hath been inflamed with an unsatiable desire and ambition.

*but gathereth unto him all nations*] Bringeth them into his subjection, and maketh a prey of their goods, Isa. 10. 13.

V. 6. *Wo to him*] Or, *Ho, he*.

*how long*] Signifying that all the world shall with the destruction of tyrants, and that by their oppression and covetousnesse, they heap but upon themselves more heaveie burthens.

*with thick clay*] Namely, with earthly riches, the desire of which is the souls ensnaring, or a burthen which overcometh and smothereth him alive. See 1 Tim. 6. 9, 10.

V. 7. *Shall they not rise up suddenly*] That is, the Medes and Persians, that should destroy the Babylonians? Isa. 21. 2. Jer. 50. and 51.

*bite thee*] A phrase taken from hunting dogs.

V. 8. *Because thou hast spoiled many nations*] Isa. 33. 1.

*bloud*] Heb. *bloods*.

*the violence of the land*] Or, *oppressing the land*.

*of the citie*] That is, Jerusalem especially.

V. 9. *coveteth an evil covetousnesse*] Jer. 22. 13. Or, *gaineth an evil gain*.

*to his house*] To encrease and establish his estate, so that he might be out of all danger.

*power of evil*] Heb. *palm of the hand*.

V. 10. *consulted shame to thy house*] Signifying that the covetous man is the ruine of his own house, when as he thinketh to enrich it by crueltie and oppression.

V. 11. *shall cry out of the wall*] As it were to witnesse that thou hast built thy house with violence and rapine.

*and the beam*] Or, *piece*, or *sustentment*. Heb. The fragment: or fastening, or brick wherewith they ordinarily built their houses in Babylon, with timber among it; Gen. 11. 3. Others, the mortar: which comes almost to the same sense.

*answer it*] Or, *witnesse against it*.

V. 12. *with bloud*] Jer. 22. 13. Ezek. 24. 9. Nah. 3. 1. Heb. *bloods*.

V. 13. *is it not of the LORD of hosts*] Who can make any question, but that the ruine of Babylon, to the foundation, and increase of which, so many nations, for so many ages, had contributed their labour, is a singular worke of Gods vengeance?

*that the people shall labour in the very fire*] Jer. 51. 58.

*for very vanitie*] Or, *in vain*.

V. 14. *with the knowledge of the glory of the LORD*] Or, *by knowing the glory of the LORD*. See on Isa. 11. 9. By the just and powerfull punishment of his enemies.

V. 15. *that putteth thy bottle to him*] This may be understood in the proper sense, of the dissolutenesse of the Babylonian court, in the which they did filthy and dishonest acts. Or figuratively of the dishonest practises, by which the Babylonians drew in other princes, and nations, for to spoyle them, and bring them into ignominious slavery.

V. 16. *wish shame for glory*] Or, *more wish shame then wish glory*.

*drink thou also*] Jer. 25. 26. Of the cup of Gods wrath, Jer. 25. 26, 27.

*uncovere*] Be a shamefull spectacle.

*spoiling*] A terme taken from drunkards feasts, which do spoyle the most adorned and beautifull places. The meaning is, Gods judgements shall carry thee into most unworthy and infamous acts.

V. 17. *violence*] As he that felleth trees in a wood, is often-times crushed by them: so thy oppression and violence will cause thy ruine. See Isa. 14. 3. Ezek. 31. 16.

*spoil of beasts*] As oft-times wolves and other ravening beasts

are surprized in the greatest heat of their slaughter, which blindeth them; so the like shall happen to thee.

*violence of the land*] See vers. 8.

V. 18. *What profiteth the graven image*] A scoffe at the Chaldeans vain confidence in their idols.

*teacher of lies*] Idols are so called, Jer. 10. 8. 14. Zach. 10. 2. because that according to the opinion of idolaters, they are remembrances, and visible documents of an invisable deitie: and in the mean time, they cause mans minde to go astray from the true and saving knowledge of God revealed in his word: imprinting of false opinions of God in him, bringing him down to sensible things; and not raising him up to spirituall ones.

*the maker of his work*] Heb. *the fashioner of his fashion*.

V. 19. *Arise*] To help me.

*it shall teach*] That is, counsell and direct thee.

V. 20. *the LORD is in his holy temple*] Psal. 11. 4. Liveth and reigneth in heaven, in glory, and is present in grace and spirit in his Temple: and it is fitting that all the world should submit to him, in all humilitie.

*let all the earth keep silence before him*] Heb. *be silent all the earth before him*. Zeph. 1. 7. Zach. 2. 13.

## CHAP. III.

Vers. 1. *Upon Sigionoth*] Or, *according to variable songs*, or *tunes*, called in Hebrew, *Shigionoth*. A tearme of musick, the meaning not known. See Psal. 71. Heb. *wandrings*. The Prophet instructeth his people to pray unto God, not only for their great sinnes, but also for such as they had committed of ignorance.

V. 2. *thy speech*] Heb. *thy report*, or *thy hearing*. Namely, the precedent prophecie concerning the ruine of Babylon: wherefore in all humble reverence I submit my selfe to thy will: onely I pray thee that thou wouldest continue thy work of grace in thy Church, during the seventy years of captivitie; which is the midst of years, between two equall compasses of foure hundred and ninetie: So many being before the seventy, from Samuel and Saul the first King, and so many after the seventy till Christs death and resurrection; who is that Prophet, Priest and King eternall of his Church.

*revive*] Or, *preserve alive*.

V. 3. *God*] Deut. 3. 2. Judg. 5. 4. Psal. 68. 8. He describes the glorious bringing in of Gods people into the land of Canaan under Joshua: inferring thereby, that as God had miraculously brought his people into that country, so he might bring them in againe, notwithstanding all lets and hinderances.

*from Teman*] Or, *the south*. Of Idumea, within whose territories lay a great part of that wilderness, through which the people passed, Judg. 5. 4.

*Paran*] A place in the wilderness, Num. 10. 12.

*Selah*] See Psal. 3. 3.

*full of his praise*] Of his noble acts, worthy to be praised in all ages, and at all times. Others, of his brightnesse.

V. 4. *he had horns coming out of his hand*] Or, *bright beams out of his side*. Whereby is meant a power, that was joyned with his brightnesse, which was hid to the rest of the world, but was revealed in mount Sinai to his people, Psal. 31. 16.

V. 5. *Before him went*] These scourges went before him and behind him, as his officers and executioners of his vengeance.

*burning coals*] Or, *burning diseases*.

V. 6. *He stood and measured*] As it were in the frontier to mete out the country for his people.

*the nations*] Namely, the Canaanites. See Exod. 15. 15. Josh. 2. 9. and 5. 1.

*mountains were scattered*] All worldly heights, which seemed immutable, melted before him.

*perpetuall hills*] Which have never changed either place or forme, since their creation: See upon Gen. 49. 26. Deut. 33. 15.

*his wayes are everlasting*] To him onely belongeth to move everlastingly, in the actuall exercise of his power, to do whatsoever he pleaseth.

V. 7. *I saw the tents*] That is, all the neighbouring nations; as the Arabians dwelling in tents, were terrified at the peoples passage through the wilderness. See Exod. 15. 15. Num. 22. 3, 4. Others think he hath relation to the discomfiture of Cushan-Rishathaim by Othniel, Judg. 3. 10. and of the Midianites by Gideon, Judg. 7. 21, 22.

*Cushan*] Or, *Ethiopia*.

*in affliction*] Or, *under affliction*, or, *vanitie*.

V. 8. *the rivers*] Meaning, that God was not angry with the waters of the Red Sea nor Jordan; but that by this means he would destroy his enemies, and deliver his Church, Psal. 114. 5.

*thou didst ride*] And so didst use all the elements as instruments for the destruction of thine enemies. Others, every



time that thou hast shewed thy selfe, as it were, in battle array, it hath alwaies been for the deliverance of thy people.

*thy chariots of salvation*] Or, *thy chariots were salvation*.  
V. 9. *Thy bow was made quite naked*] A figurative terme: taken from that that in those countreys the archers did use to carry their bows in certain cases; and it signified that Gods power was manifested.

*oathes of the tribes*] For he had not onely made a covenant with Abraham, but renewed it with his posteritie. Others by oathes understand, terrible curses and threatnings against the enemies.

*Thou didst cleave the earth with rivers*] Or, *thou didst cleave the rivers of the earth*. A Poeticall hyperbole. That is, thou didst cleave the earth, and causedst waters, and streames to come forth every where.

V. 10. *The mountains saw thee*] Psal. 114. 4. *the overflowing of the water*] Thou powredst downe from heaven a strong and fierce raine, Psal. 77. 17.

*uttered his voyce*] A Poeticall representation: as if the Sea had required mercy and pardon of God, feeling it selfe stricken by his hand.

V. 11. *The sunne*] This may be referred to that which was done by Joshua, Josh. 10. 12, 13. Or it is a continuation of the fore-going representation.

*stood still*] Josh. 10. 12. *at the light. &c.*] Or, *thine arrowes walked in the light, &c.* *arrowes they went*] Josh. 10. 11. Namely, of thy lightnings.

V. 13. *with thine anointed*] Moses, and Aaron; or Joshua, persons consecrated by God to be instruments of his peoples deliverances and victories. See Psal. 77. 20. Isa. 63. 11. Signifying, that there is no salvation but by Christ, typified by those anointed ones.

*thou woundedst the head*] Thou destroyedst Pharaoh, King of that wicked Countrey, Egypt, with all his armie, even as a house which was overthrown to the very ground. Or from the top to the bottome thou hast destroyed the enemies.

*discovering*] Heb. *making naked*.  
V. 14. *with his staves*] Causing his enterprize, and the pre-

paration which he made to follow thy people, to be the occasion of his own ruine.

*villages*] Namely, of all the land of Egypt, inhabited, as the most part of Africk is, in castles, and villages. See Isa. 18. 2. *came out as a whirlwind*] Heb. *were tempestuous*.

*to devoure the poore secretly*] Being farre from any relief, or assistance: A terme taken from highway robbers, Psal. 10. 8.

V. 15. *Thou didst walk through the sea*] Or, *Thou didst tread upon the sea*.

*with thine horses*] Whereby are meant the winds, or the clouds, as Psal. 104. 3. Or, the host of Angels, who are Gods horsemen, Psal. 68. 17.

*heap*] Or, *mud*.

V. 16. *I heard*] The denunciation of thy horrible judgements upon thy people, so different from those thy ancient deliverances, hath quite dismayed me.

*rottenesse entered into my bones*] My spirit is gnawen and consumed therewith.

*rest in the day of trouble*] The faithfull can never have true rest, except they feele before the weight of Gods judgements: they feare before trouble, that they may be quiet when it comes.

*invade them*] Or, *cut them in pieces*.  
V. 17. *Although the fig-tree*] That is, although the countrey shall be brought into extreme defolation. Psal. 46.

*fail*] Heb. *lie*.

V. 18. *I will joy in the God of my salvation*] He declareth wherein standeth the comfort and joy of the faithfull, though they see never so great afflictions prepared, namely, in Gods most certaine promises of deliverance, Chap. 2. 4.

V. 19. *he will make my feet*] He will at last do his people that favour, as to let them scape, and save themselves in the Church under Gods protection: as the hinde, hunted, and followed by the huntmen, retireth into her covert.

*hinds feet*] 2 Sam. 22. 34. Psal. 18. 33. *To the chief singer*] See Psal. 4. 1. The chief singer upon the instruments of musick shall have occasion to praise God for this great deliverance of his Church.

*stringed instruments*] Heb. *negineth*.

## ANNOTATIONS ON THE BOOK OF THE PROPHET ZEPHANIAH.

### CHAP. I.

Vers. 1.



Ephaniah the son] Tzephaniah propheth, what Tzephan Jah: stored hath God (as Moses told, Deut. 32. 43.) for his peoples sinne. All Judah shall be utterly destroyed: namely, the Kings sonnes shall be visited: as in

Jeremie God teacheth Solomons house shall end, Jer. 22. 30.

V. 2. *I will utterly consume*] Heb. *By taking away I will make an end*. A threatning of the countreys defolation by the Chaldeans.

*the land*] Heb. *the face of the land*.

V. 3. *the fowles of the heaven*] A kind of amplification, very frequent amongst the Prophets. See Jer. 4. 25. & 12. 4. Hof. 4. 3. Not that God was angry with these dumb creatures, but because man was so wicked for whose cause they were created, God maketh them to take part of the punishment with him.

*stumbling-blocks*] Or, *idols*. The idols, and all the objects and instruments of idolatry, by which men were induced to sinne, even to their own ruine. See Deut. 7. 25. Ezek. 14. 3. 7 Hab. 2. 18.

V. 4. *the remnant of Baal*] That which remained since Josiahs reformation. 2 King. 23. 34. 5.

*the chemarims*] Which were an order of superstitious Priests appointed to minister in the service of Baal, and were as his peculiar Chaplaines; read 2 King. 23. 5. Hof. 10. 5.

*priests*] Namely, of Idols: Or Leviticall Priests, but corrupted by idolatry, 2 King. 23. 8, 9. or by a wicked life, Zeph. 3. 4.

V. 5. *And them that*] 2 King. 23. 12. Jer. 19. 13. *that worship and that swear*] By an outward profession, gained by their life and conversation, Isa. 48. 1. Others translate it: which worshipping the Lord, and swearing by him, swear also by Malcham: that is to say; which mix the service of the true God with the service of idols. See Hof. 4. 15. 2 King. 17. 41.

*by the LORD*] Or, *to the LORD*.  
*that swear*] Which comprehendeth the whole profession of true Religion, Psal. 63. 11. Isa. 19. 8. and 45. 23. Others, that swear to the Lord: so it may be he hath relation to the renewing the covenant by Josiah, 2 King. 23. 3.

*Malcham*] An idol of the Ammonites, erected in Tophet, neare to Jerusalem, 2 King. 23. 10. Jer. 49. 3. Amos 1. 15. See on 1 King. 11. 5.

V. 7. *Hold thy peace*] Hab. 2. 20. Zach. 2. 13. Let every one in humilitie adore Gods judgements, without any murmuring or contradiction, Psal. 39. 9.

*a sacrifice*] A great slaughter, as it were to prepare a banquet, which he intends to make for the Chaldeans, who are as it were guests: Or for the fowles of the ayre, and for his ravening beasts, as Isa. 34. 6. Jer. 46. 10. Ezek. 39. 17. Revel. 19. 17.

*bid his guests*] Heb. *sanctified, or prepared*.

V. 8. *punish*] Heb. *visit upon*.

*the princes*] Jer. 39. 6.

*with strange apparel*] Meaning the Courtiers, and other which did imitate the strange apparel of other nations, to winne their favour thereby, and to appeare glorious in the eyes of all others: Read Ezek. 23. 14.

V. 9. *that leap on the threshold*] This was indeed a very frequent superstition amongst the heathen, upon many occasions;







2.1. Gather —] Examine your  
selves, *in search*, Tindal.

Excubite vos, iterumque excubite:  
Tremel, Jun. / Disquirite vos  
ipsos, et querite, Munsterus.  
Search your selves narrowly ~ Dutch  
vide Septuaginta —  
Convenite congregamini, Vulgar.



as 1 Sam. 5. 5. 1 King. 18. 26. but because that agreeth not with this place, it seemeth to be a proverbial kind of speech, to signifie great mens officers, who by an absolute power went into other mens houses, against whom no doores were shut. See Psal. 5. 10.

V. 10. there shall be *the noise*] Heb. *voyce*. Signifying that all the corners of the citie of Jerusalem should be full of trouble by the Chaldeans, who came in at these two gates, Jer. 39. 3. See concerning this fifth-gate, 2 Chron. 33. 14. Nehem. 3. 3. which is also called the first gate, Zach. 14. 10. to make a difference between it, and this second gate.

*hills*] As the hills of Jareb and Goath, Jer. 31. 39. on the west side of Jerusalem, where it did seeme the Chaldeans did also endeavour to force the Citie.

V. 11. *Maktesh*] Or the low place: This is meant of the street of the Merchants, which was lower then the rest of the place about it.

*all they that bear silver are cut off*] Hereby is signified the rich trading, which was in that place; to which money was carried in great burdens.

V. 12. *I will search Jerusalem*] I will cause the Chaldeans to seek out the most hidden things that be in Jerusalem, and that most exactly: As Luk. 15. 8.

*settled on their lees*] Heb. *curded*, or *thickened*. A phrase taken from such liquors, as grow thick when being powred out of one vessel into another, they stand long, Jer. 48. 11. to signifie, either the gathering together of riches in Jerusalem, which for many years before had not been taken, nor pillaged. Or the stupidity and carnall securitie of the inhabitants, to which seems to be referred the following words of the profane men, who denied Gods providence, or took no notice of it. See Psal. 119. 70.

V. 13. *not inhabit them*] Deut. 28. 30, 39. Amos 5. 11.

V. 14. *the voyce of the day*] The Chaldeans shall come so suddenly, that the first news that shall be heard of it, shall be the terrible cries of the tumult of the Captains and Souldiers, being already at the gate.

V. 15. *day of wrath*] Jer. 30. 7. Joel 2. 11. Amos 5. 18.

V. 16. *the high towers*] Which are the places of the citie most fortified.

V. 17. *they shall walk like blind men*] They shall be amazed and unprovided of counsell and advice, no more knowing what they do then blind men: as Gen. 19. 11.

V. 18. *Neither their silver*] Prov. 11. 4. Ezek. 7. 19.

*devoured by the fire*] Chap. 3. 8.

## CHAP. II.

Verf. 1. *Gather your selves together*] All your assemblies, whereby you shall endeavour to defend your selves, shall be but like great bundles of stalkes and flax, to be consumed all together by the fire of Gods wrath, Chap. 1. 18. for preventing whereof he exhorteth them to humiliation and repentance, Joel 1. 14. & 2. 15.

*not desired*] Or, *not desirous*.

V. 2. *Before the decree*] This verse must be joyned with the next. The meaning is, before Gods decree against his people be put in execution, you beleivers shall flie to his grace by prayer and conversion.

*the day of the LORDs anger*] That is, the time of this execution.

V. 3. *meek of the earth*] A title which is ordinarily given to good men, Psal. 25. 9. and 37. 11. Matth. 5. 5.

*which have wrought*] Which have lived uprightly and godly, according as he prescribeth by his word.

*it may be*] Joel 2. 14. Amos 5. 15. Jon. 3. 9.

*be hid in the day*] Saved and defended.

V. 4. *For Gaza shall be forsaken*] Jer. 47. 4, 5. Ezek. 25. 15. Amos 1. 6. The Philistims, and all other enemies of the Church shall be utterly destroyed, without hope of being restored: But I will preserve some seed and remainder of my people, to reestablish them in the appointed time: Wherefore let every one of you endeavour to be of that blessed number.

*Ashdod*] The inhabitants thereof shall be led into captivity.

*at the noon-day*] The citie being forced and taken by assault.

V. 5. *sea-coasts*] Where the Philistims land was, 1 Sam. 30. 14. 16. Ezek. 25. 16.

*Cherebites*] 1 King. 8. 38.

*Ganaan*] Of which the Philistims were a part, Jos. 13. 3.

V. 7. *remnant of the house of Judah*] He sheweth why God would destroy their enemies, because their countrey might be a dwelling place for his Church, at their return from Babylon.

*for the LORD their God shall visit them*] Or, *when, &c.*

V. 8. *I have heard the reproch*] Jer. 48. 27.

*and magnified themselves*], Jer. 49. 1. These nations presumed to take from the Jews that countrey which the Lord had given them.

V. 9. *Mozab shall be as Sodom*] Isa. 15. Jer. 48. Ezek. 25.

8. Amos 2. 1.

*the children of Ammon as Gomorrah*] Jer. 49. 1. Ezek. 25. 2.

Amos 1. 13.

V. 10. *for their pride*] Isa. 16. 6. Jer. 48. 29.

V. 11. *for he will famish*] Heb. *make lean*. The chief end of all these terrible judgements shall be to root out those peoples idolatries, and to cause the true God alone to be worshipped: which hath been accomplished under Christ Jesus.

*the isles of the heathen*] Farre countries, especially beyond the Sea.

V. 12. *Ye Ethiopians also*] Isa. 18. 1. & 20. 4. Ezek. 30. 9.

V. 13. *he will stretch out his hand*] Because the destruction of Nineveh, and the Assyrian Empire, happened, as is thought, in the time of Jehoiachim, after Zephaniahs prophecies. See Nahum's Prophecie.

*and destroy Assyria*] Isa. 10. 5. 12. Ezck. 31. 3. Nahum 1. 8. and 2. 10. & 3. 15.

V. 14. *cormorant*] Or, *pelicane*. Isa. 34. 11.

*upper limels*] Or, *knops*, or *chapters*. See upon Amos 9. 1.

*for he shall uncover*] Or, *when he hath uncovered*. Her roof and all her timber-work being burnt down, there shall remain nothing but the walls of ruined houses.

V. 15. *the rejoicing citie*] Meaning Nineveh, which rejoicing so much of her strength and prosperitie, should be thus made waste, and Gods people delivered.

*I am, and there is none*] Isa. 47. 8.

*shall hiss and wagge his hand*] In horrou and disdain.

## CHAP. III.

Verf. 1. *Her that is filthy and polluted*] Or, *glutinous*. Heb. *creaw*.

*citie*] That is, Jerusalem.

V. 2. *voice*] Namely, Gods voice, calling her to repentance by his servants.

*correction*] Or, *instruction*.

V. 3. *Her princes within her are roaring lions*] Ezek. 22. 27. Micah 3. 9, 10.

*evening wolves*] Jer. 5. 6. Hab. 1. 8.

*gnaw not the bones*] Or, *leave not*. Which are even raging with hunger, being so greedy that they eat up bones and all.

*till the morrow*] Or, *in the morning*.

V. 4. *prophets*] Jer. 23. 11. Hol. 9. 7.

*light and treacherous persons*] Or *bold*: in feigning prophecies of their own inventions, uttering them, and boldly maintaining of them.

*violence to the law*] Ezek. 22. 26.

V. 5. *just LORD*] That is, God, who hath chosen Jerusalem, for the place of his residence, and manifestation in the world, cannot in justice suffer these sinnes to escape punishment.

*every morning*] Heb. *morning by morning*. That is, every day, even in the morning, which seemed to have been the ordinary time for the Prophets preaching, he doth denounce to them his judgements to come: and represents unto them those which he had already executed upon other nations, to call his people to repentance. See 2 Chron. 36. 15. Jer. 7. 13. & 11. 7. & 25. 3.

*but*] Or, *yet*. as Jer. 5. 3.

V. 6. *cut off the nations*] By the destruction of other nations he sheweth, that the Jews should have learned to feare God.

*towers are desolate*] Heb. *corners*. See Chap. 1. 16. Because towers were set in corners of citie-walls. The Hebrew word may also be taken for princes and lords, Judg. 20. 2. 1 Sam. 14. 38.

V. 7. *howsoever I punished them*] Though I brought them into great miseries, by reason of their sinnes: yet will I save Jerusalem from final ruine, if so be she will be converted.

*they rose early*] They were most earnest and ready to do wickedly, notwithstanding Gods judgements, Isa. 1. 5.

V. 8. *wait ye upon me*] O ye remainder of true beleivers, comfort your selves still, with the hope of my vengeance upon your enemies: and of the deliverance which I shall send to you in the Messias his time: for then will I gather all the nations together to serve me, as heretofore I have gathered them to punish them.

*jealousie*] Chap. 1. 18.

V. 9. *For then will I turn to the people a pure language*] Heb. *lip*. He giveth a reason of the former reason: for, under the Messias, the face of the earth shall be changed, by the conversion of the Gentiles, and by their sanctification in heart and tongue. See Isa. 18. 19.

*one consent*] Heb. *with one shoulder*. A phrase taken from oxen, which are yoked together. See Zach. 7. 11.

V. 10. *From beyond the rivers of Ethiopia*] Even by the farthestmost countreys, which have least knowledge of me, and



of my grace, will I be served and worshipped. See Isa. 18. 7. Aft. 8. 27.

*dispersed*] My elect, as well Jews as Gentiles, dispersed throughout the world.

V. 11. *shalt thou not be ashamed for all thy doings*] Rom. 6. 21. O my Church, I will take away that ignominie from thee, wherewith I had heretofore punished thee for thy sinnes, and especially for thy pride, which thou wast grown to, by reason of the great prerogative which I had bestowed upon thee, of my presence and abode with thee.

*because of my holy*] Heb. *in my holy*.

V. 12. *leave in the midst of thee, &c.*] Out of the carnall and reprov'd Israel, and out of lost mankind, will I deliver mine elect and beleevers, which are poore and wretched in the worlds esteeme. See Isa. 14. 3. 2. Zach. 11. 11. & 13. 9.

V. 13. *The remnant of Israel*] The true beleevers, chosen out of all the world, being regenerated by the holy Ghost, shall live in puritie, sinceritie, and innocencie, like Christs true sheepe, fed by the word of truth, and kept safe under his protection: without any other devices or cunning.

*a decentfull tongue be found in their mouth*] Vers. 9.

V. 14. *daughter of Zion*] Isa. 12. 6. and 54. 1.

V. 15. *judgements*] That is, the punishments and visitations for thy sinnes.

*enemy*] As the Assyrians, Chaldeans, Egyptians, and other nations.

*the King of Israel*] Namely, Jesus Christ, the true everlasting

ing God, shall alwayes be with thee, in the power and grace of his Spirit, to defend and comfort thee.

V. 16. *Let not thine hands be slack*] Or, *faint*. Be not discouraged: strengthen thy self in faith and in perseverance in all the duties of thy calling, not fearing any harme, which may happen to thee.

V. 17. *rejoyce over thee with joy*] His delight shall be in thee, in loving thee, and in doing thee good, Jer. 32. 41. Ezek. 20. 40.

*he will rest in his love*] Heb. *he will be silent*.

V. 18. *sorrowfull for the solemn assembly*] The poor Jews led into captivitie, and afflicted, chiefly by the cessation of Gods service: whereby (though God was at first honoured by offerings and sacrifices) he was dishonoured and blasphemed by his enemies. A figure of the elects being gathered together in the Church, out of which there is no true service of God.

*the reproch of it, &c.*] Heb. *the burden upon it was reproch*.

V. 19. *save her*] I will deliver the Church, which now is afflicted, as Mic. 4. 6, 7.

*halteth*] Ezek. 34. 16. Micah 4. 7.

*I will get them praise*] Heb. *I will set them for a praise*.

*in every land*] As among the Assyrians, Chaldeans and Grecians, which did mock them and put them to shame.

*where they have been put to shame*] Heb. *of their shame*.

V. 20. *bring you again*] Into your countrey, which is the figure of the Church.

## ANNOTATIONS ON THE BOOK OF THE PROPHET HAGGAI.

### CHAP. I.

Vers. 1. *Second yeare of Darius the king*] Ezra



4. 24. and 5. 1. Zac. 1. 1. Who was the sonne of Hystaspis, and the third king of the Persians, as some thinke: called Darius Artaxasta king of Persia, Ezra 6. 14. of Babylon, Neh. 13. 6. He

knew that Gods wrath was upon his predecessours for hindering the Temple. In his second the Temple is taken in hand again, and finished in his sixt, Ezr. 6. 15.

*by Haggai*] Heb. *by the hand of Haggai*.

Zerubbabel] Ezra 2. 2. Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred up and admonished of their duties, what shall we thinke of other governours, whose doings are either against God, or very cold in his cause?

*sonne of Shealtiel*] That is, the nephew: for in proper speech he was the sonne of Pedaiiah, 1 Chron. 3. 17, 18, 19.

*governour of Judah*] Or, *captain*. Of the people of the Jews, by the kings of Persia, after their return out of captivitie. See Ezra 1. 8. and 2. 63.

V. 2. *the time that the Lords house should be built*] Fained excuses of the Jews, who were negligent in the reedifying of the Temple; as if by those lets which had been a hinderance to them, God had shewed that he would have the work put off till another time: whereas the true reason of their intermission was the contempt of Gods service, and their carnall affection to their own ease.

V. 4. *cieled houses*] Shewing that they sought not only their necessities, but their very pleasures before Gods honour.

V. 5. *Consider your wayes*] Heb. *Set your heart on your wayes*. Your carelesnesse, whereby you have provoked my judgements.

V. 6. *Ye have sown much*] Deut. 28. 38. Mic. 6. 14, 15. Consider the plagues of God upon you, for preferring your policies, to his religion; and because ye seek not him first of all.

*he that earneth wages*] You have not reaped any profit or benefit by all your labours. See Zach. 8. 10.

*with holes*] Heb. *pierced through*.

V. 8. *up to the mountain*] Meaning that they should leave off their own commodities, and go forward in the building of Gods Temple, and in the setting forth of his religion.

*will take pleasure in it*] That is, I will heare your prayers according to my promise, 1 King. 8. 21, 29.

*glorified*] I will shew my glorious power in blessing and defending you: and will give you cause to honour and serve me: and my enemies to feare me.

V. 9. *Ye looked for much*] You hoped for a great harvest, by reason of the great likelihood that was of it: but your hopes were vain.

*blow upon it*] Or, *blow it away*.

*ye name every man unto his own house*] Every one is most carefull of building up his own house, and looking to his own particular busineses.

V. 10. *the heaven over you is stayed from dew*] Levit. 26. 19. Deut. 28. 23.

V. 11. *And I called for a drought upon the land*] 2 King. 8. 1.

V. 12. *obeyed*] And went freely about the reedifying of the Temple, Ezra 5. 2.

V. 14. *spirit of Zerubbabel*] Which declareth that men are unapt and dull to serve the Lord, neither can they obey his word or his messengers, before God reform their hearts and give them new spirits, Joh. 6. 44.

### CHAP. II.

Vers. 1. *Seventh moneth*] Of the second yeare of Darius his reign, Chap. 1. 1.

*by the prophet Haggai*] Heb. *by the hand of*.

V. 3. *Who is left among you*] Haggai by the judgement of all commenters spake of men that had seen the former Temple in age of discretion. See Ezra 3. 12.

V. 4. *be strong*] Zach. 8. 9.

*and work*] That is, go forward in building the Temple.

V. 5. *my spirit remaineth among you*] Of grace, light, vertue, and holinesse. See Isa. 63. 11.

V. 6. *Tet once*] Heb. 12. 26.

*will shake the heavens*] As formerly, when I gave my law, I appeared in terrible majestie: so in the Messias his time, I will manifest the mightie power of my Spirit, by the preaching of the Gospel: from whence shall follow great commotions, to the ruine of the devils kingdome, and confirming of Christs, by removing of the heaven of ceremonies under the law, calling and gathering together all mine elect. See Joel 3. 16. Heb. 12. 26, 27.

V. 7. *the desire of all nations shall come*] Namely, Christ, desired of the faithfull in all nations.

*I will fill this house with glory*] This re-edified Temple shall be honoured with Christs bodily presence; and the spiritual Temple, which is the Church, shall be honoured by my presence.











sence in Spirit, and by the abundance of my graces, by the light of my Word, and virtue of my Spirit.

V. 8. *The silver is mine* ] If I pleased, it were an easie matter for me, to beautifie this Temple with precious ornaments like unto the first; but I do prepare endlesse glory, farre greater then that, for it.

*I give peace* ] Namely, the preaching and enjoying of spirituall peace, founded upon the reconciliation of men with God, through Christ, who is our peace, and did shew himself in this house.

V. 11. *Ask now the priests* ] To whom it belonged to answer in doubtfull cases, and concerning questions of the law. Deut. 10. 10, 11. and 33. 10.

V. 12. *If one bear holy flesh, &c.* ] The meaning is, as according to the law, every thing that toucheth a holy thing, as the flesh of sacrifices is, ought to be clean, and though it be so, yet it cannot put any holiness into a thing, which by Gods command is but for ordinary uses, but may by it uncleanness defile a thing which is pure and holy: so the holiness of my service dependeth not upon you, but upon my free institution; but you may make it unclean by your uncleanness, hypocrisie, and evill conscience.

*bread* ] That is, ordinary bread.

V. 13. *by a dead body* ] Numb. 19. 11.

V. 14. *So is this people* ] Even in the same manner, because this people is of an unclean conscience, all that they do in my outward worship, is also unclean. Tit. 1. 15.

*that which they offer there is unclean* ] Namely, upon the altar, which was already re-edified. Ezra 3. 2.

V. 15. *from before, &c.* ] Namely, before there was any hand set to the work of re-building the Temple, interrupted for many years after their return from Babylon. See Ezra 3. 8. and 5. 2.

V. 16. *Since those dayes* ] Or, that *since*. Since you have taken no care of my Temple, and have profaned my service, all your hopes of abundance and prosperity have failed you.

*when one came* ] Chap. 1. 9. Zach. 8. 10.

V. 17. *I smote you* ] Or, That I *smote you*. That is, your fruits.

*with blasting* ] Deut. 28. 22. 1 Kings 3. 37. Amos 4. 9.

V. 18. *from this day* ] From the time they began to build the Temple, he promiseth that God will bless them: and albeit as yet the fruit was not come forth, yet in the gathering they should have plenty.

*four and twentieth day* ] At which time the Prophet prophesied these things. Vers. 10.

V. 19. *seed yet in the barn* ] He exhorteth them to patience, and to abide till the harvest came, and then they should see Gods blessings.

V. 20. *twentieth day of the month* ] Namely, of the aforesaid ninth month.

V. 21. *I will shake the heavens* ] Vers. 6, 7. I will make a change, and renew all things in Christ, of whom Zerubbabel here is a figure: for in the Messiah's times, not onely the earth and earthly Emperours were shaken; but also the Heavens, or the old Ceremonies, that figured the doctrine of the Kingdom, that such as should not be shaken might be settled, Heb. 12. 26.

V. 22. *the throne of Kingdoms* ] All power and height, contrary to Christs Kingdom, which I have established for ever, over all the world. Others, there shall be no lett or hindrance when God will make this wonderfull restitution of his Church.

*the sword of his brother* ] Hereby is signified the conflicts of the Kingdoms of the world, stirred up one against another by Gods providence, and judgement. Matth. 24. 7.

V. 23. *will I take thee* ] I will appoint Christ, who shall come forth of thee according to the flesh, Luke. 3. 27. and whose figure thou art, Zach. 4. 12. to be my sacred King, whom I will inviolably keep by me, and love: Which is the signification of this proverbiall terme, of making and keeping as a Signet. Cant. 8. 6. Jer. 22. 24.

## ANNOTATIONS ON THE BOOK OF THE PROPHET ZECHARIAH.

### CHAP. I.

Vers. 1. *In the eighth month* ] Two moneths after Haggai began to prophesie, Haggai 1. 1. when as the Jews were in ill state, through famine, and the work of the Temple but newly taken in hand.

*in the second year of Darius* ] Who was the sonne of Hytaspis, called Artaxashta. See upon Ezra 4. 24. Hag. 1. 1.

*Zechariah* ] This was not that Zechariah, whereof is mention, 2 Chron. 24. 20. but had the same name, and is called the sonne of Berechiah; because he came of those progenitors, as of Jojadah, or Berechiah and Iddo.

*the prophet* ] Which is to be referred to Zechariah, and not to Iddo, though there was one of that name a Prophet.

V. 2. *fore displeased* ] Heb. *with displeasure*. He speaketh this to affright them with Gods judgements, that they should not provoke him as their fathers had done, whom he so grievously punished.

V. 3. *Turn ye unto me* ] Mal. 3. 7. Let your fruits declare that you are Gods people, and that he hath wrought in you by his Spirit, and mortified you: for else man hath no power to return to God, but God must convert him; as Jerem. 31. 18. Lam. 5. 21.

*I will turn unto you* ] I will again make you feel the effects of my grace and favour.

V. 4. *Turn ye now from your evill wayes* ] Isa. 31. 6. Jer. 3. 12. and 18. 11. Ezek. 18. 30. Hos. 14. 1.

V. 5. *where are they* ] Though your fathers be dead, yet Gods judgements in punishing them ought still to be before your eyes: and though the prophets be dead, yet their doctrine remaineth for ever, 2 Pet. 1. 15.

V. 6. *my words and my statutes* ] The accomplishment of their

prophecies after their death, hath shewen sufficiently that their words died not with them: and your fathers in their calamities acknowledged as much, and began to turn to God: and it is fitting for you to follow them therein, and to accomplish it.

*take hold* ] Or, *overtake*. That is, overtake and catch them, (as huntmen the prey, or one enemy another in flight) thought they sought means to make their escape.

*they returned* ] It may be, repented, or were better advised, and came to the right knowledge of their estate; as Mal. 3. 18. Like as, &c. ] Lam. 1. 18.

V. 7. *the month Sebat* ] Which containeth part of January, and part of February.

V. 8. *I saw by night* ] A time fit and usuall for such revelations.

*a man* ] The Sonne of God appearing in humane shape, as Chap. 3. 2. Captain of the Lords Host, Josh. 5. 14. in likeness of an horsman, ready appointed to make out for his, who as Archangel, Jude 9. and Captain of their host or chief, sendeth his Angels, and they give him an account, vers. 11.

*a red horse* ] Why red? In the same sense that this colour is given to his garments, Isa. 63. 1, 2, 3. &c. and to the Angels Horse, Revel. 6. 4. Junius interpreteth it, *fiery*, to signifie Gods fiery anger against the enemies of his people; the execution of which he came to tell the Prophet of.

*the myrtle-trees* ] which represent the Church, composed of weak and low plants, but holy and precious ones, as the myrtle-tree is. Rev. 1. 13.

*in the bottom* ] By this property of the Myrtle-tree that delighteth in valleys, and Sea-shores, and rivers sides, is signified the lowly and abject condition of the Church in this world, and particularly the subjection it was then in, under the Persian Empire.

*behinde him* ] That is, behind the man riding on the red horse, as Attendants, Captains and Skouts.



*red horses*] With horsemen upon them; which were created Angels, Ministers, and Warriors under their head; see Psal. 68. 17. Now by these colours, it seems may be understood the Angels severall services: the red ones for punishment, the white ones for grace, and the speckled ones for chastisement in visitation.

*speckled*] Or, bay.

V. 9. *the angel*] It seems to be the same as was among the Myrtle-trees; namely, the Sonne of God, who appeared in this vision in both these qualities, of head of the Church on horseback, and of her Prophet in shape of an Angel.

V. 10. *walk to and fro through the earth*] As his posts and messengers, to take notice of the state of the world, and to make relation to him of it.

V. 11. *all the earth lieth still*] All other nations are in peace and prosperitie: onely thy people cannot recover themselves of their late calamities.

*is at rest*] Or, is inhabited.

V. 12. *angel of the LORD*] Namely, the Sonne of God, who is intercessour to the Father for the safetie of the Church. *threescore and ten years*] Jer. 25. 12. & 29. 10. Dan. 9. 2. Of the captivitie, as Zach. 7. 5 according to the prophecie of Jer. 25. 11. & 29. 10. the ruines of which lasted yet, though the people were set at libertie long before.

V. 13. *good words*] With such promises as tended to the reliefe of the present miseries they were in.

V. 14. *jealous for Jerusalem*] Chap. 8. 2. Though for a time God deferre his help and comfort from his Church; yet this declareth that he loveth them still most dearly, as a most mercifull father his children; or an husband his wife; and when it is expedient for them, his help is ever ready.

V. 15. *a little displeased*] I was willing to punish my people by their means, but with a moderation, a little time besitting the end; which was to correct them, and according to my mercy toward them: But the instruments which I have made use of therein, have added their rage, and the excesses of their cruelty thereunto: not containing themselves within the limits of my revealed will: though they could not go beyond my secret permission. See Isa. 47. 6.

V. 16. *returned to Jerusalem*] I went away, and hid me from it, in my anger, Hos. 5. 15. but am come againe with many comforts, and tender mercies to relieve it.

*a line shall be stretched forth*] That is, her buildings shall be reedified, and made up again.

V. 17. *My cities*] Not this onely of Jerusalem, but others also round about of inferiour note.

*through prosperitie*] Heb. good. That is, plentifull increafe of men, cattell, and all manner of fruits of the earth, as Chap. 2. 4.

*shall yet be spread abroad*] Notwithstanding the mean and poore estate which the whole countrey is now in; it shall be replenished with such abundance, that your places shall be full and runne over: as vessels and fountains that have more then they can hold, as Prov. 5. 16.

*yet comfort Zion*] Shall confirme and renew the right and priviledge which he had granted her, of being the place of his residence. See Isa. 14. 1. Zach. 2. 12.

V. 18. *four horns*] A figure of the Churches enemies, which had set upon her from the four corners of the world: Or of the four Monarchies, by which she had been, and should be oppressed, untill Christs coming, Dan. 2. 37. and 7. 3. Now by these horns must be meant iron horns, such as warriors did weare upon their helmets: and therefore fit workmen are brought in to break them.

V. 20. *four carpenters*] These Carpenters or Smithes, as 1 Sam. 13. 19. are a figure of the instruments, which ruined those enemies, that persecuted the Church; and declare that no enemies horne is so strong, but God hath an hammer to break it in pieces.

V. 21. *so that no man*] So that they have easily brought it to passe, seeing none had power to resist them.

## CHAP. II.

Verf. 1. *Lift up mine eyes again*] In a vision *a man with a measuring-line*] The Sonne of God in humane shape, as appeareth by verf. 9. 11. This vision setteth forth the great enlargement of the Church under the Messias. See Isa. 54. 2. 3. & 60. 4. 11.

V. 3. *the angel that talked with me*] He that had the line in his hand.

*another angel went out to meet him*] Namely, a created Angel.

V. 4. *said unto him*] He that was the Son of God, commanded the other, who was but a creature, to expound the vision of the line to the Prophet.

*shall be inhabited*] The number of those that shall come thither shall be so great, that it will be impossible to encompass the citie with walls large enough. Figurative termes, to signifie

the infinite number of beleevvers, which shall be called into the Church, by the preaching of the Gospel.

V. 5. *wall of fire round about*] That is, an impregnable wall and defence, which none can passe through.

*and will be*] Isa. 60. 19.

*the glory in the midst of her*] My presence in spirit, grace, and power, shall make it glorious, as the residence of a King is glory to the royall citie: Or as formerly in the desert, the glory of God shewed it selfe in the signes of the pillar, and of the cloud.

V. 6. *Ho ho*] He exhorteth all the Jews, whereof many for ease and carnall inticements stayed in Babylon, to return to Jerusalem: and by this figure, all the elect, to leave the world, and the corruptions thereof, to come into Christs Church.

*and flee from the land*] Isa. 48. 20. & 52. 11. Jer. 50. 8. & 51. 6. 45. Revel. 18. 4.

*for I have spread you*] Babylon cannot be your countrey, nor a blessed and holy abode for you: seeing I sent you thither to exile, and punishment: wherefore, when I set you at libertie, make use of my benefit.

V. 7. *Deliver thy self*] Come forth speedily, that thou maist not be infolded in her totall ruine. See Jer. 51. 6. 45. Act. 2. 40.

V. 8. *After the glory*] A terme taken from that which was ordained in the desert, namely, that all the people should move and follow the cloudy pillar; in which God appeared in majesticie, when it stirred, Exod. 40. 36. Num. 9. 17. The meaning is, let all my faithfull ones follow through the deserts of this world, the guidance of my word, and Spirit, residing and divinely shining in my Church; by which they may be conducted to the firme seat of glory, which is the heavenly Jerusalem.

*bath he sent me unto the nations*] Words of the Sonne of God, speaking of his Father.

*toucheth you*] Deut. 32. 10.

*apple of his eye*] Ye are so deare unto God, that he can no more suffer your enemies to hurt you, then a man can abide to have his eye-ball touched, Psal. 17. 8.

V. 9. *mine hand upon them*] Wherein there is a rod of iron, to rule and crush the heathen your enemies, Psal. 2.

*they shall be a spoil*] They shall be your servants, as you have been theirs. A figure of the Churches victory over the world, which before had oppressed her, and kept her in bondage.

*bath sent me*] To declare and performe these promises, as Mediatour, and protector of the Church.

V. 10. *Sing and rejoyce*] Isa. 12. 6. & 54. 1.

*I will dwell in the midst of thee*] Levit. 26. 12. Ezek. 37. 27. 2 Cor. 6. 16.

V. 11. *in that day*] Namely, in the Churches reestablishment by the Messias, figured by the deliverance out of Babylon.

*my people*] As well as the naturall Jew, according to the law; Exod. 12. 49.

*sent me unto thee*] As before, verf. 9. and here repeated for their further assurance.

V. 12. *shall inherit Judah*] He shall hold his elect, which are the true spirituall Judah, for his proper and peculiar people, and as such which he shall love, governe, and preserve. See Exod. 34. 9.

*in the holy land*] That is, in the Church.

*and shall choose Jerusalem*] Isa. 14. 1. Zach. 1. 17.

V. 13. *Be silent*] Hab. 2. 20. Zeph. 1. 7. Bragge not, threaten not, dispute not, doubt not, O weak men, who may not compare their wisdom, or oppose their strength to Gods, who is able and well skilled to bring to passe all his promises.

*raised up*] Awaked, as a man out of sleep, Psal. 24. 23.

*his holy habitation*] Heb. the habitation of his holinesse. That is, heaven, as it is interpreted, Deut. 26. 15. from whence God would now send help for his people: Or the Temple, which was likewise Gods habitation, 1 Sam. 2. 29. and though now it were contemptible, not halfe built; yet was it holy: and thence, as out of a strong fort, God would shew himselfe for the defence of his Church.

## CHAP. III.

Verf. 1. *Shewed me Joshua*] In a vision. The end whereof is to shew, that in the restauration of the Temple, and of the service of God, it was first of all necessary to have those persons, which were to be employed therein, reconciled to God, and cleansed from the pollution which they had gotten in Babylon: And that likewise the Church, represented here by Joshua, a chiefe officer of it, should be readmitted into Gods favour, to the end that the service which she should yeeld to him, might be accepted: which is figured by a forme of judgement, wherein Joshua is by the Lord absolved, and afterwards sanctified.

*standing*] Like unto a man accused before a Judge.

before



Zech. 2.5. Wall of Fire] Alluring to tra-  
vellers in the Desert, who to prevent dan-  
ger from wild beasts in the night, use to  
make a circular Fire round about the place  
where they ly down to Rest; and this fire  
was as a wall to secure them.

Flavell Right.<sup>s</sup> Mans Refuge, p. 681.



zech. 6. 12. Ecce Vir,  
Oriens nomen ejus.

zech. 3. 8. Adducam Seruum  
meum, Orientem.

To redeem this place from its  
received sense; I must needs  
lay down this new ground;  
That the Special presence of  
God ever was, and is in that  
part of the Heaven of Hea-  
vens which answereth to the  
Equinoctial East of the Holy  
land. This absurd & wild  
notion, John Gregory M.A.  
of Christ-Church Oxon, pro-  
fessing Cap. 18. p. 73-92.  
in his book in quarto, enti-  
tled Notes & Observations  
upon some passages of Scri-  
pture. 2 Edition. London  
1650.



*before the angel*] Namely, before the Sonne of God, who is both Judge and Advocate, and defender of those that beleve in him, in this judgement, 1 Joh. 2. 1.

*Satan standing at his right hand*] That is, an *adversarie*. The adversarie, the malicious accuser of the faithfull to God: against whom he complains, pretending to be zealous of having justice done: though he be ouely moved through an envious, and malignant rage, Rev. 12. 10. See Psal. 109. 6. Job 1. 6. which act agreeth with his name in Hebrew in this place.

*to resist him*] Heb. *to be his adversarie*. To frustrate his prayers and intercession, by interposing his most bitter accusation against him and the Jews. What this accusation was, appears plainly by the 3. and 4. verses.

V. 2. *the LORD said unto Satan*] Namely, the Sonne of God, who was before called Angel.

*The LORD rebuke thee*] Jude 9. That is, my everlasting Father rebuke and confound thee, in this malicious opposition which thou makest against my Church. See Jude 9. the same words spoken upon an other occasion.

*that hath chosen Jerusalem*] Hereby is intimated and shewen the chiefe foundation and ground of the Churches absolution; here represented by Joshua: which is, that God from all eternitie, hath out of his meere grace chosen his elect to salvation, Rom. 8. 33.

*is not this a brand pluckt out of the fire*] Namely, this small company which Joshua represents, a reservation of my grace, which I have reserved out of my people, whom I have caused to passe through the fire of my judgements? Amos 4. 11. See Rom. 11. 5. And therefore towards them my decree of grace shall stand firme and invariable.

V. 3. *with filthy garments*] Or, vile garments: An ordinarie sign of sinne: as a white and cleare garment is a signe of Christs righteousness, put on by faith: and of the regeneration of the Spirit to newnesse of life. See Ezek. 16. 8. 10. Revel. 3. 4. 18. & 7. 14.

*stood before the angel*] Christ did not abhorre his presence, nor reject his service: so gracious is he to respect his Saints, notwithstanding their many infirmities, and to accept their obedience, though mingled and stained with much corruption.

V. 4. *unto those that stood before him*] Namely, to the created Angels, his ministers: to shew that Christ, who onely hath power to forgive sinnes, doth therein imploy the holy Ministry for an instrument. See 2 Cor. 5. 18.

*Take away the filthy garments*] In respect of the glorious garments and precious stones that the Priests did weare before the captivity: and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church.

*I have caused thine iniquities to passe from thee*] This hath relation to two spirituall effects: The one is, that by Christs satisfaction, sinne is taken away from before the eyes of God: that is, is not imputed to condemnation: though the corruption be not altogether blotted out in man, during this life. See Psal. 32. 1, 2. The other is, that Christ his merit, and righteousness is applied to the beleever to life, and that by his Spirit he putteth on the new man in righteousness and holinesse, Gal. 3. 27. Col. 3. 10.

V. 5. *Let them set a faire mitre upon his head*] A priestly ornament for the head, Exod. 28. 4. to shew that God besides his grace, which was common to all the members of his Church, did also adorn him with the gifts of his Spirit, befitting his Priestly charge, that the dignitie of the Priesthood might be perfect. This was fulfilled in Christ, who was both Priest and King; and here all such are condemned that can content themselves with any meane reformation in religion.

*stood by*] As it were to have this his sentence put in execution. Whereby is signified Christs assistance to the work of the Ministry: As, to that also seemeth to be referred his speaking alone in this place: to shew that he alone doth all the work, and doth all things in all men, and that he can alone pronounce the sentence, and comfort the soule by his Spirit.

V. 7. *charge*] Or, ordinance.

*then shalt thou judge my house*] I will keep thee in thy Priestly degree: of which the two chief parts were the government in Ecclesiasticall businesses, and concerning the worship of God, according as it is set down in the Law, Deut. 17. 12. 2 Chron. 19. 11. and the chief and continuall ministry of holy things.

*I will give thee*] After all this I will gather thee up into my heavenly glory with mine Angels, the likenesse of which thou beholdest here in this vision.

*places*] Heb. *walks*.

V. 8. *thy fellows*] Namely, the inferiour Priests.

*for they are men wondered at*] Heb. *men of wonder*. I have appointed you to be in your own persons and actions, a sign and representation of my Churches reestablishment by the Messias, of which I will give you a particular instruction.

*for behold*] He giveth a reason why he had tearmed them

signes and figures: namely, because that in Christ was the accomplishment.

*I will bring forth*] I will shortly send my Sonne into the world, who shall take upon him the forme of a servant, to accomplish the work of redemption, Phil. 2. 7.

*my servant*] Isa. 42. 1. & 52. 13. Ezek. 34. 23.

*BRANCH*] Isa. 11. 1. Jer. 23. 5. & 33. 15. Chap. 6. 12. Luk. 1. 78. A frequent name of the Messias. See upon Isa. 4. 2.

V. 9. *For behold*] The end of the sending of my Son shall be to lay the foundation of my Church upon him, who was the fundamentall and corner stone, Psal. 118. 22. Isa. 28. 16. figured by some especiall stone which was solemnly put into the fabrick of the Temple, and in the presence of the Priests, when it begun to be built up again. See Chap. 4. 7. 10.

*upon one stone*] Isa. 28. 16. As that materiall stone hath been set in the sight of Joshua, and of other Priests: So shall the eyes of my providence, 2 Chron. 16. 9. which is infinite and universal, here signified by the number of seven, Chap. 4. 10. and 5. 6. & 9. 1. be alwayes fixed upon Christ, to maintain, favour and cause him to prosper in his Kingdome. See Isa. 42. 6. and 49. 8. and 51. 16.

*I will engrave*] Words of God the Father, who hath appointed his Sonne to be Mediatour, and hath conferred upon his humane nature all the gifts of his Spirit, for to performe it. See Dan. 2. 34. 44. Heb. 9. 11.

*I will remove the iniquities*] As in Joshua, newly made fit to undertake the Priesthood againe; I have sanctified all my Church: So by one onely oblation of my Sonne, who was eternally consecrated High Priest, I will purge all the sinnes of my Church. See Heb. 9. 12. & 10. 12. 14.

*in one day*] This is opposite to the figurative sacrifices, which were many times reiterated. See Heb. 7. 27. & 9. 26. 28. and 10. 10.

V. 10. *shall ye call every man*] A figure of the spirituall peace and rest of the Church, redeemed, and reconciled to God by Christ, Mic. 4. 4.

#### CHAP. IIII.

Verf. 1. *Again*] The fourth time admonished me to behold another vision of God: It is likely that there was some space of time between these visions, during which time, the Prophet in his extasie was as it were asleep, that is to say, without any light of prophetick revelation, without any action, or motion of the Spirit to him.

*awaked me*] That is, rowled up my weary and distracted thoughts, to fresh and further attention.

V. 2. *a candlestick all of gold*] It seems he would shew the mysticall meaning of Moses his candlestick, Exod. 25. 31. to the description of the making whereof, here are some parts added, belonging to the mysterie. The candlestick is the Church: The bowl above it is Christ, who hath received of the Father the fulnesse of the Spirit, signified by the oyle, to powre it upon his Church, Joh. 1. 16. & 3. 34. Act. 2. 33. And as the oyle is pressed out of the olive, which is, as it were, the lively spring of it: so all these gifts and graces proceed from that, that Christ hath been anointed, and consecrated for an everlasting King and Priest. The seven lamps are the severall operations of the Spirit in the faithfull, all in fervencie of life and motion, and in light of faith and understanding: whose chiefe use is, to carry the lamp of Gods word in the world, and to cause his glory to shine therein, Matth. 5. 15, 16. Phil. 2. 15. The seven pipes are the severall means of the communication of the spirituall, and mysticall power of Christ, to his members, Ephes. 4. 16.

*with a bowl*] Heb. *with her bowl*.

*seven pipes to the seven lamps*] Heb. *seven and seven*. Or, *seven severall pipes to the lamps*, &c. Or, *each lamp had seven pipes*. Which you must imagine to be in the bottome of the bowl, to distribute the oyle to each lamp.

V. 5. *Knowest thou not what these be*] This is spoken to enflame the Prophets desire to know the truth of it, and to shew him that this was the meaning of Moses his ancient candlestick, of which he might by inspiration have learned the signification.

V. 6. *This is the word of the LORD*] This vision is especially directed to Zerubbabel, to strengthen him in his charge of Politique head of the people: as the other was for Joshua, the Ecclesiasticall head.

*Not by might*] Or, *army*. I have caused thee to see in this figure, that the subsistence of my Church is not in the same kind as that of worldly Empires, in force of armes and power, but in a lively internall action of my Spirit: Wherefore be not dismayed in thy mind, O Zerubbabel, if worldly strength do faile thee, my Spirit and power shall supply all: as well for the reestablishing of the materiall Temple, as for the spirituall conduct and preservation of the Church. See Hof. 1. 7.

V. 7. *Who art thou*] The Empires which oppresse the Church, though they be great, yet shall they be beaten down by the  
CCCCC  
stone,



stone, Dan. 2.3.4. which is Christ, figured by Zerubbabel. See Chap. 14.10.

*he shall bring forth*] It shall be shown to the world at the appointed time, and exalted above all worldly greatness, Dan. 2.35.

*the head-stone*] Or corner-stone, or front-stone. See Psal. 118.22. Ephes. 2.20.

*with shewings*] The Angels, the faithfull and all creatures shall rejoyce at Christs Kingdome, established in the world, and shall desire God the Father to heap all manner of blessings and happiness upon it. See Psal. 116.26. Or they shall acknowledge, and preach that the Father hath laid up in him all the treasures of his grace, and gifts of his Spirit, Joh. 1.16.

V. 9. *laid the foundation of this house*] Ezra 3.10.

*finish it*] Ezra 6.15.

*know that the LORD*] Seeing that the Lord, ver. 8. is he that faith that the Lord had sent him; we must of necessity conclude that there are here two persons; the one the Sonne, who is sent; and the other the Father, that sendeth him; both one onely and everlasting God, Isa. 48.16. Zach. 2.8. See the like speech, Gen. 19.24.

*sent me unto you*] Chap. 2.11.

V. 10. *For who hath despised small things*] A reproof of many Jews profane contempt, in those weak beginnings of the Churches restauration.

*for they shall rejoyce*] Or, *for the seven eyes of the LORD shall rejoyce*. Notwithstanding all their disdain and diffidence, they shall one day have occasion to rejoyce, seeing the work perfected.

*plummet in the hand*] Heb. *stone of time*. He seems to mean the little line, with a plummet to it, which wall-builders do use to level their work with.

*those seven*] Of which, Chap. 3.9. and 5.6. The meaning is, my providence shall as sovereign architect, oversee this worke, whose director Zerubbabel is, to blesse it, direct it, and accomplish it.

*they are the eyes*] Chap. 3.9. 2 Chron. 16.9.

V. 12. *I answered again*] It seems that in this vision, when the myserie of the constitution of the Church by the Messias was shewn to the Prophet; he saw two great olive trees, ver. 3. but when God called him back to that which belonged to the reedifying of the materiall Temple by Zerubbabel, the resemblance of these two trees was suddenly changed into the resemblance of two small branches: to signifie Zerubbabel, and Joshua, figures of Christ in his Kingdome and Priesthood. Wherefore likewise it is no more said, that they give oyle into the great bowl, but onely to the lamps, by two little spouts: to shew the difference that there is between Christ, the Authour, possessor, and distributor of the fulnesse of the goods of the Spirit, in inward efficacie; and his Ministers, as well in the Ecclesiasticall as Politick order (which are the two spouts) who have but a small measure of gifts; nor any propertie or power to administer by vertue of those two foresaid orders, any thing but the externall means of the influence of Christs mysticall, universall, and effectuall guidance of his Church.

*through*] Heb. *by the hand*.

*emptie*] Or, *emptie out of themselves oyl into the gold*.

*the golden oyl*] Heb. *the gold*. Namely, the pure yellow oyl, which did shine like gold.

V. 14. *These are the*] He doth not answer concerning the question of the olive trees, but onely concerning the olive branches; for by understanding of these, it is an easie matter to comprehend the meaning of the olive trees, by comparison, and proportion.

*two anointed ones*] Heb. *sonnes of oyl*. Namely, Zerubbabel and Joshua, two sacred persons, by reason of the holy unction, to be Gods Ministers, and figures of Christ.

*by the Lord*] Or, *before*, as Chap. 6.5.

#### CHAP. V.

Verf. 1. *Flying roll*] Of paper, or other stuffe to write upon, after the ancient manner: This roll, or book, signified Gods judgements upon his people, pronounced by his Prophets: the flying of it, the swift execution of them: the greatness, the weight and long-lastingnesse of them.

V. 3. *curse that goeth forth*] Gods curse thrown upon all the land of Israel and Judah.

*every one that stealeth*] Or, *every one of this people that stealeth, holdeth himself guiltlesse, as it doth*. Or, *every one that stealeth being written on this side shall be cut off, according to it: and every one that sweareth, being written on that side, shall be cut off according to it*. See Ezek. 2.10.

*on this side*] God hath punished all the sinnes; as well those which were against the second Table of the Law, as those that were against the first: all comprehended under these two kinds of swearing, and theft. Others expound it, on that side: that

is to say, according to the prediction, happened the execution. See Ezek. 5.4.

*according to it*] That is, according to that curse.

V. 4. *I will bring it forth*] God will see his own law executed.

*enter into the house of the thief*] It shall inevitably seise upon them, even there, where they think themselves most secure.

*remain in the midst of his house*] He shall neither keep it out, nor drive it out, so long as the sinne remaineth unrepented, or unreformed; but the judgement that hath seised on his person or family, shall remain on him or them.

*consume it*] Shall bring to utter ruine them and their whole estates, which they have got together by rapine, sacriledge, and perjurie.

V. 5. *that goeth forth*] That appeareth again to thee in vision.

V. 6. *an ephah*] A figure of the just measure of Gods judgements.

*This is*] It seems that the Angel turned to that apparition of the Lord, which did represent his providence: and shewed it to the Prophet.

*resemblance*] Or, eye. Namely, of the three Persons of the most holy Trinitie: as Gen. 1.26. & 3.22. & 11.7. & Isa. 6.8. By this resemblance, or eye, is meant Gods universall providence, Chap. 3.9. & 4.10. & 9.1. 2 Chron. 16.9. which is president over his judgements.

V. 7. *talent of lead*] Or, *weightie piece*. The woman sitting in the ephah, is sinne, which by little and little filleth up the measure: and the same woman thrown into the midst of it, is sinne punished, and beaten down: the talent of lead is the immovable decree for the punishing of the wicked; and the weight of the judgement.

V. 9. *two women*] A figure, as it should seeme, of Gods two properties; namely, mercy toward his, and justice toward his enemies: wherewith he transferreth upon these last (to wit, his enemies) the judgements by which he had punished his owne people: which is done with admirable celeritie.

V. 11. *To build it an house*] To remove the iniquitie, and afflictions that came for the same, from Judah; to place it for ever in Shinar; to wit, Babylon, Gen. 10.10. & 11.2. Whereby are meant all Gods and the Churches enemies.

*it shall be established*] Hereby is shewn the irrevocable eternitie of the punishments of the wicked; opposite to the terminated, and short lasting chastisements of the Church, figured before by the flying roll.

#### CHAP. VI.

Verf. 1. *Four chariots*] Whereby are signified, as it were, four squadrons of Angels, which execute Gods judgements upon the Churches enemies. See Chap. 1.8.

*between two mountains*] By the brasen mountaines he meaneth the eternall counsell and providence of God, whereby he hath from before all eternitie decreed what shall come to passe; and that which neither Satan nor all the world can alter. Others by two mountains understand heaven, the high and firme habitation of Angels, opened, and as it were cleft, to give way for the coming out of these spirits.

V. 2. *red horses*] A signe of execution of wrath, Chap. 1.8.

Rev. 6.4.

*black horses*] A sign of execution of death, Rev. 6.5.

V. 3. *white horses*] See upon Chap. 1.8.

*bay horses*] Or, *strong*. Heb. *strong, or strengthened*. To wit, by God, for the execution of his will; and so may be as a common Epithet to all these horses, as is perceived by the eighth verse.

V. 5. *the four spirits*] Or, *winds*. Four principall Angels, as it were, commanders of squadrons, who are sent from God into all the quarters of the world; and from thence repaire againe into his presence.

*from standing before the Lord*] Who stand in the presence of God, waiting his commands, ready to go forth in the speedy execution of his eternall counsels and decrees: as is most plain, Job 1.6. & 2.1. 1 King. 22.19. Dan. 7.10. and above, Zach. 1.10. Matth. 18.10. Heb. 1.14.

V. 6. *go forth into the north-countrie*] Signifying the grievous executions of Gods judgements done upon the Babylonians, Northward to Judea, ver. 8.

*and the white go forth after them*] The Angels of safety and of peace, which did accompany the destroyers of Babylon, to deliver my Church which was there.

*and the gristed go forth toward the south countrie*] Signifying, that the punishment of Egypt, south to Judea, should be tempered with some mercy, which should not be done to the Babylonians.

V. 7. *the bay went forth*] Or, *these strong*. *and sought to go*] To make, as it were, a generall visitation











tion of the world, and to punish other people, which have not any communion with the Church.

*he said*] The Sonne of God, head of Angels, Chap. 1.8.

V. 8. *have quieted my spirit*] By punishing the Chaldeans, mine anger ceased, and you were delivered. Others, have perfectly executed their charge, and given me satisfaction.

V. 10. *Take of them of the captivity*] The aime of all this action, is to shew, that as Joshua and Zerubbabel, restorers of the Church which was at that time; were each one, for their severall part, in their severall office, figures of the Messias: So Christ should for ever enjoy the two offices of King and Priest, which he shall enter into possession of by his death, and passion.

*Heldai*] It is not certainly known who these were: but it is very likely they were some heads of the people, who were induced by Zachariah to make this offering of gold and silver, which was bestowed in making these crowns, which were to remain in the Temple for a remembrance of this solemn promise which God had made.

*go into the house of Josiah*] To have from him a part of this offering.

V. 11. *Then take*] Or, *even take*.

*crowns*] Two, to signifie the two foresaid offices.

*head of Joshua*] Because this could not be attributed to any one according to the law, therefore it followeth that Zerubbabel and Joshua must represent the Messias, who was both King, and Priest.

V. 12. *Behold the man*] Christ, who shall appear in the flesh, at the appointed time, shall be verified that which is shewn and confirmed unto thee by this action.

BRANCH] Chap. 3.8.

*grow up out of his place*] Or, *branch up from under him*. Like a plant, that sprouts up, and grows by vertue of its living root: even so shall Christ, by vertue of himself, without any humane means, advance his kingdom. Or, he shall grow up from under himself: that is to say, by secret wayes, without any humane shew: as Isa. 11.1.

*temple of the LORD*] Namely, the universall Church, gathered together, united and built up by him alone, Heb. 3.3.

V. 13. *shall build the temple of the LORD*] In the qualitie of a king, even as those temporall Commanders, Moses, Solomon, and Zerubbabel were chosen by God, to oversee the building of the Tabernacle, and the Temple.

*shall bear the glory*] Namely, the royall glory.

*upon his throne*] In the heavenly glory, where he shall eternally execute the other part, to wit, his priesthood, in making intercession for his Church, Heb. 9.24.

*and he shall be a priest upon his throne*] Psal. 110. 4. Heb. 3. 1.

Or, *there shall be*

*counsel of peace*] These two offices and properties shall for ever be united together in Christ, and shall perfectly agree one with the other, though they seem to be very different: the one being to execute justice in commanding and punishing; the other of mercy, to expiate and pardon, that he may be obeyed when he commands, Psal. 130. 4. having put men into Gods favour, to make them receive the spirit, which inclineth them to a voluntary obedience.

V. 14. *Helem*] It is likely that Helem and Hen were the same as were called Heldai and Josiah, vers. 10.

*a memoriall*] For a publique monument and remembrance; either of their liberalitie and pietie in offering gold and silver unto Christ; or of their incredulitie and hardness of heart, who would not beleve the promises without such a visible assurance; or of the typicall coronation of Joshua, that the crowns, as they were set upon his head for to signifie the Messias; so should they be hung up in the Temple for a monument, to put all spectators in mind of what was promised, and to be expected shortly: Or, as Junius, to be a testimonie and confirmation of Gods favourable acceptance of all such as should come from a farre to worship in the Temple, and joyn themselves to the people of God; whether from Babylon, as these Jews here named, or elsewhere from among the Gentiles, as is inferred in the next verse.

V. 6. *they that are farre off shall come*] That is, the Gentiles, who were now farre from the knowledge and covenant of God, Isa. 57. 19. Ephes. 2. 17.

*built in the Temple of the LORD*] They shall cooperate to the reestablishing of the Church, and advancement of Christs kingdom. See Isa. 60. 10.

*And this shall come to passe*] You shall in effect find, to your owne deliverance, the truth and power of Gods promises, which I his Sonne do propound to you by my Prophets.

## CHAP. VII.

Vers. 1. *Chisleu*] Which containeth part of November and part of December.

V. 2. *When they had sent*] Namely, the Priests and Levites, who yet remained in Babylon.

*to pray before the LORD*] Heb. *to intreat the face of the LORD*. To wit, in the Temple, which was in reedifying in Jerusalem.

V. 3. *Should I weep in the fifth moneth*] Are we in conscience to keep the solemn fast, appointed to be in the fifth moneth, by reason of the destruction of the Temple, which happened at that time, 2 King. 25. 8, 9. Jer. 52. 12, 13. now that it is reedified, and Gods service restored, seeing the keeping of it is not commanded in the law of God? See Mal. 3. 14.

*separating my self*] From feasts, company of women, and all other carnall delights. See Exod. 19. 14, 15. 1 Sam. 21. 5.

V. 5. *priests*] For there were both of the people and of the Priests, which doubted as touching this controversie, besides them which yet remained in Chaldeas, and reasoned of it, as of one of the points of their religion.

*fasted and mourned*] Isa. 58. 5.

*seventh moneth*] This other fast was appointed for the death of Gedaliah, which happened in this moneth, 2 King. 25. 25. Jer. 41. 1, &c. whereupon followed the totall dispersion of the remainder of the people.

*seventy yeers*] During the captivity, Chap. 1. 12.

*unto me*] To humble your selves, and turne with your hearts to me: was it not onely through a carnall feeling of your evils? Isa. 58. 3. Hof. 7. 14.

V. 6. *And when ye did eat*] Yea in your mirth and rejoycing you have not regarded me, to yeeld me honour and thanks for my benefits, Hof. 8. 13. and 9. 4. Now the answer to the foresaid question is referred to this point; Your fast might be sanctified by pietie, and devotion; but you had better to omit it, then profane it as ye do: and in stead of your ceremonies, endeavour your selves to serve God internally, by means of which, I will change these your dolefull dayes, into dayes of feasting, and giving thanks for my benefits, Chap. 8. 19.

*did not ye eat, &c.*] Or, *be not ye they that, &c.*  
V. 7. *Should ye not heare the words*] Or, *are not these the words*. Hath not God sufficiently declared his will concerning these externall actions, and especially concerning a fast, profaned through wickednesse? Isa. 58. 3, 4.

*by the former prophets*] Heb. *by the hand of, &c.*  
*Jerusalem was inhabited*] Or, on foot: or, in it former state: *the south and the plain*] Those parts of Judea, which had most felt the desolations of warre. See Jer. 17. 26. and 32. 44.

V. 9. *Execute true judgement*] Heb. *Judge judgement of truth*. He sheweth that they did not fast with a sincere heart, but for hypocrisie; and that it was not done of a pure religion, because that they lacked these offices of charitie, which should have declared that they were godly, Matth. 23. 23. Mic. 6. 8.

V. 10. *oppresse not the widow*] Exod. 22. 21, 22. Isa. 1. 23. Jer. 5. 28.

V. 11. *pulled away the shoulder*] Heb. *they gave a back-sliding shoulder*. And would not carry the Lords burden, which was sweet and easie, but would bear their own, which was heavie and grievous to the flesh, thinking to merit thereby: Which similitude is taken from yoked oxen, which shrink at the yoke, and are unwilling to draw, Nehem. 9. 29. Hof. 4. 16. Zeph. 3. 9.

*stopped their eares*] Heb. *made heavy*.  
V. 12. *his spirit*] Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them, as Act. 7. 51.

*by the former Prophets*] Heb. *by the hand of*.  
*a great wrath*] A great punishment, the effect of great anger and displeasure.

V. 13. *come to passe*] By a just and equall retaliation.  
*as he cried*] By his Prophets early and late calling them to repent and amend.

*they would not heare*] Obey his voice and reforme their manners.

*they cryed*] Pro. 1. 28. Isa. 1. 15. Jer. 11. 11. and 14. 12. In their calamities for help and succour.

*I would not heare*] Relieve and comfort them; but left them helpless in the hand of their enemies.

V. 14. *after them*] After they have been carried away out of it.

*for they laid*] They have been the cause that their fine and pleasant country hath been laid wast.

*pleasant land*] Heb. *land of desire*.

## CHAP. VIII.

Vers. 1. *Word of the LORD*] It appeareth by ver. 19. that this is a continuation of Gods answer to the question concerning the said fasts.

V. 2. *I was jealous for Zion*] Chap. 1. 14.

*with great jealousy*] I loved my citie with a singular love, so that I could not abide that any should do her any injurie. Or lest she should sime by keeping these fasts.

V. 3. *shall be called a citie of truth*] Isa. 1. 26. Or, of loyaltie.

V. 4. *There shall yet old men*] I will blesse the inhabitants

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of Jerusalem with peace, and health, and long life. A figure of the spirituall blessings of the Church, as Isa. 65. 20. 22.

*his staffe in his hand*] A signe of a prosperous estate, wherein men are not cut off untimely by warres and such like calamities. See 1 Sam. 2. 31. Lam. 2. 20, 21, 22. & 5. 11, 12, 13, 14.

*for very age*] Heb. for multitude of dayes.

V. 6. *marvellous in the eyes*] Or, hard, or difficult. He sheweth wherein our faith standeth, that is, to beleve God can performe that which he hath promised, though it seeme never so impossible to man, Gen. 18. 14. Luk. 18. 27. Rom. 4. 20.

V. 7. *save my people*] That is, the scattered Jews.

*from the east-countrie*] From all quarters of the world, where they have been dispersed: which by Synecdoche are meant by the rising and setting of the Sunne, as appears Psal. 133. 3. Mal. 1. 11. Psal. 50. 1.

*the west-countrie*] Heb. the countrie of the going downe of the sunne.

V. 8. *in truth and in righteousness*] Faithfully performing my promise which I have made to them in my Covenant: and enlarging my bounty towards them, which is often signified by the word righteousness. See Hof. 2. 19.

V. 9. *Let your hands be strong*] Hag. 2. 4. Let neither respect of your private commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple.

*these words by the mouth*] Promises and exhortations.

*prophets*] Haggai and Zechariah, who at this time prophesied to the Jewes.

*in the day that the foundation*] What that day was, we have it related, Ezr. 3. 8.

V. 10. *there was no hire for man*] Or, the hire of man became nothing, &c. Mens and beasts labour was in vain, by reason of the curse which I laid upon your carelesnesse in restoring my service, Hag. 1. 6, 10. and 2. 15.

*I set all men*] I suffered the land to be full of robberies, and enemies incursions.

V. 11. *But now I will*] Seeing you have chearefully gone on to the reedifying of my Temple.

V. 12. *For the seed shall be*] I will set down the true occasions and means of a true and perfect peace: and will cause it to encrease and multiply. See Psal. 72. 3.

*prosperous*] Heb. of peace.

*the vine shall give her fruit*] Joel 2. 22.

V. 13. *a curse among the heathen*] A forme of execration and cursing; as thus (God do to me, or thee as he hath done to the Jewes; or, God make thee like a Jew) or the like, making their calamitie a pattern for any fearfull imprecation. See Deut. 28. 37. Jer. 24. 9. and 29. 18. 22. & 42. 18. Psal. 83. 11. & 102. 8.

*be a blessing*] A forme to be used in blessing of others: as the like, Ruth 4. 11, 12. See Zeph. 3. 20.

*fear not*] Cast no doubt, mistrust not your own weaknesse, nor your enemies strength, &c. but go on in the work, and be confident of Gods aide.

V. 14. *I repented not*] I changed not my mind, because they changed not their evill courses, but did as I forethought and forethreatened. And the Jewes had found by experience, that thus farre God was as good as his word.

V. 16. *Speak ye every man the truth*] Ephes. 4. 25.

*execute the judgement of truth and peace*] Heb. judge truth, and the judgement of peace.

V. 19. *The fast*] This is the principall answer to the question which was propounded in the former Chapter, containing a promise of changing the state of the Church.

*of the fourth moneth*] Appointed for a remembrance for the taking of Jerusalem by the Chaldeans, which was in this moneth, Jer. 52. 6, 7.

*and the fast of the fifth*] For the burning of the Temple, Jer. 52. 12, 13. Zach. 7. 5.

*fast of the seventh*] For the death of Gedaliah, Jer. 41. 1, &c. Zach. 7. 5.

*the fast of the tenth*] For the siege laid before Jerusalem, Jer. 52. 4.

*fasts*] Heb. solemn, or set times.

*love the truth*] If you desire to have these good things come to passe.

V. 20. *there shall come people*] A prophesie of the calling of the Gentiles.

V. 21. *Let us go*] Isa. 2. 3. Mic. 4. 1, 2.

*speedily*] Or, continually. Heb. going.

*to pray before the LORD*] Heb. to intreat the face of the LORD.

*I will go also*] Every one was as forward to serve God himselfe, as he was desirous for an other to do it: That is true zealous charitie which neither leaveth others behind, nor thrusteth others before it.

V. 22. *in Jerusalem*] Typically, because at this time Gods worship being onely there, all converts were to resort thither.

V. 23. *In those dayes*] Of the publication of the Gospel.

*ten men shall take hold*] That is, many, as Gen. 31. 41. Levit. 26. 26. Job 19. 3. of the nations should embrace the true religion, which in former times was restrained within the nation of the Jewes, according to that prophesie, Gen. 9. 27. fulfilled in time of the Messiah, when the Gentiles fetched religion from Jerusalem; Sems tents, Gen. 14. 18. Heb. 7. 1. whence the Gospel founded forth. See Isa. 2. 3.

*God is with you*] 1 Cor. 14. 25.

## CHAP. IX.

Verf. 1. *Burden of the word*] A Prophesie of threatnings and curses. See Isa. 13. 1. Jer. 23. 33.

*of Hadrach*] It was an idol of the Syrians, which represented the Sunne. The name signifieth, the onely King: to which they added a Goddesse, called by Authours, Atergatis: which signifieth, onely Queen; and that represented the earth: both of them were figured with Sunne beames, the King downwards, and the Queen upwards: and their chief temple was in Hierapolis, a citie of Syria. And the Prophet calleth the countrie, by the name of the chief idol of it; as Isa. 8. 8. Jer. 48. 46. Hof. 10. 5.

*and Damascus shall be the rest thereof*] Isa. 8. 4. & 17. 1. Jer. 49. 23. Amos 1. 3. A principall Citie of Syria, upon whose strength and wealth the whole countrie depended; in which also the people took their pleasure, with all securitie. Others, these threatnings shall fall, and be executed upon Damascus: namely, by Alexander the Great, who conquered all these nations.

*when the eyes of man*] Heb. For the Lords eye is upon man, as on all the Tribes of Israel. He giveth a reason why the words of the Prophet were directed also to heathen nations: namely, because Gods providence doth not govern his people alone, but the whole world; for God hath an eye upon all men. See Chap. 3. 9. & 4. 10. & 5. 6.

V. 2. *And Hamath also shall border thereby*] Heb. And he also shall border Hamath thereby. Meaning, that eye of providence shall limit, that is, shall stay the course of the power, conquests, and enterprises of Hamath, chiefe citie of Syria. See Isa. 7. 8, 9. Jer. 49. 23.

*Tyrus and Zidon*] Two famous Sea towns of Phœnicia.

*be very wise*] In worldly wisdom, which is attributed to the Tyrians, Ezek. 28. 3, 4, 12, 17. upon which those cities founded their subsistence and greatness.

V. 3. *and heaped up silver as the dust*] Which abundance of treasure it was not hard for the Tyrians to gather together, considering the long and great trade which all nations of the world used there, as is largely described, Ezek. 27.

V. 4. *Behold*] Isa. 23. 1.

*devoured with fire*] That is, consumed: a Metaphor from ravenous beasts: Though Tyrus was seated in the midst of the waters, yet she shall be devoured with fire: If God kindle the flame, nothing shall quench it.

V. 5. *Ashkelon shall see it*] Cities of the Philistines, enemies of Gods people: even after their returne from captivitie: and therefore were destroyed at the last by Alexander the Great.

V. 6. *a bastard shall dwell in Ashdod*] A mingled multitude of strange nations gathered together.

V. 7. *I will take away his blood*] Heb. blouds. I will make that they shall no more devour my people.

*his abominations from between his teeth*] That is, abominable spoyles.

*but he that remaineth*] That little remainder of my people, which escaped from the enemies violence, shall be gathered together by God, and held as part of his people, as a commonalty thereof, governed by it head, as the other commonalties of Judah were. See Judg. 6. 15. Mic. 5. 2.

*Ekyon*] The Philistines shall be utterly destroyed, as the Jebusites were by David, 2 Sam. 5. 6. Or shall be slaves and tributaries and appointed to destruction, as the Jebusites, and the rest of the Canaanites were.

V. 8. *And I will encamp*] Chap. 2. 5.

*no oppressour shall passe*] They shall no more be tyrannized over, nor exacted upon, as they have been heretofore.

*now have I seene with mine eyes*] I have turned my favourable countenance toward her, and have taken her into my protection.

V. 9. *Rejoyce greatly*] Isa. 62. 11. Matth. 21. 5. Joh. 12. 15.

*O daughter of Zion*] O universall Church.

*thy king cometh*] A prophesie of Christs coming in the flesh: who is the everlasting King of his Church, from whom all former benefits proceeded, and were spiritually in him fully heaped up: not by worldly strength and power; but by vertue of his everlasting righteousness, by which he hath acquired salvation to his Church: whereof his royall, and withall most humble entrance into Jerusalem was a figure.

*having salvation*] Or, saving himself.

V. 10. *I will cut off the chariot*] The Messiah shall bring unto the Church a true and eternall spirituall peace: whence there shall







zech. 9. 11. Tu autem] Verto, ad te autem quod  
 attinet, quæ in sanguine foederis tui manes. No-  
 minativus absolute positus. Alloquitur autem po-  
 pulum electum tanquam mulierem: sicut antea  
 nominaverat filiam Sionis &c. / In Sang. foed huius  
 i. e. in f. quod deus tecum pepigit, & sanguine  
 Christi confirmaturus erat. Hypallage & geniti-  
 -vus subjecti. Vinctos tuos] Nempe Vinculis pecca-  
 -ti; sicut Iudæi vincti erant (captivitate corporali  
 in Babilonia. & Cisterna] i. e. e potestate diaboli  
 sub qua fuisset ipsorum contabescendum siti spirituali-  
 scil. ex sensu ira Dei. V. 12. ad munitionem] i. e.  
 ad ecclesiam Christianam: sicut olim Iudæi ad-  
 urbem Hierosolymam. Duplum] i. e. longe maiora  
 beneficia quam fuit liberatio a captivitate Babilonia:  
 nempe beneficia spiritualia; remissionem  
 peccatorum, renovationem per spiritum sanctum,  
 et vitam eternam. Piscator in locum. N. Tu, &  
 Affixum foederis sunt generis foemini-  
 vid. Jer. 2. 13.

zech. 9. 13. - O Greece] Mr.  
 John Tillington thinks the —  
 Turkish Power is intended.  
 Signs of t<sup>h</sup> time, p. 73.



shall not be any more preparing for warre, Psal. 46. 10. Isa. 2. 4. Hof. 2. 18. Or by his onely power, without any humane means, he shall save and defend his people, Hof. 1. 7. Mic. 5. 10. 2 Cor. 10. 4. 5, 6.

*peace unto the heathen*] To the Gentiles he shall speak peaceably, as Psal. 85. 8. & 28. 3. by publishing the Gospel of reconciliation. See Act. 10. 36, 37. Ephes. 2. 17.

*his dominion*] Under the figure of the countrey of Israel, continued by these ancient bounds, he notes the large extent of the universall Church; as Psal. 72. 8.

*from sea even to sea*] Psal. 72. 8.

V. 11. *As for thee also*] The same Messiah, by vertue of the same blood, wherewith he hath reconciled mankind to God, and obtained everlasting salvation for them; hath also been the Authour of the deliverance from Babylon, and of all the other ensuing benefits.

*by the blood of thy covenant*] Or, *whose covenant is by blood.* Namely, the blood of Christ, figured by the blood which was sprinkled upon the people, Exod. 24. 8. Psal. 74. 20. Heb. 9. 19. and 13. 20.

*prisoners out of the pit*] Isa. 61. 1. Jer. 38. 6.

V. 12. *Turn ye to the strong hold*] O ye distressed Jews, that are prisoners in Babylon, to whom I have given a certain hope of return, return speedily to Jerusalem, the place of your habitation, secure under my safeguard and protection. See Dan. 11. 31. 38.

*even to day*] When your state seemeth miserable and deplorable.

*do I declare*] Make an open promise to you.

*that I will render double unto thee*] Farre greater then the evils which thou hast suffered, or the goods which thou hast lost, Isa. 61. 7.

V. 13. *When*] Or, *For.*

*I have bent Judah for me*] I will make use of my own people, to overthrow my enemies: and especially the Kingdomes of Egypt and Syria, which were possessed by Alexanders successors, who were Grecians. A Prophecie fulfilled in the Maccabees, who delivered the Jews from the tyranny of those two Kingdomes; as appears by the books of the Maccabees, and Josephus in his history of the Jews.

V. 14. *be seen over them*] Gods powerfull protection of his people shall be apparent: like as when he shewed himself over the Israelites in the cloud, Exod. 14. 19. 24.

*with whirlwinds of the south*] This may not unfaily be interpreted of those tempests, wherewith God overthrew the Egyptians at the red Sea, southwards of Judea: which how dreadful they were, not onely in thunderings, lightnings, and horrible raine, but also in outrageous winds; see Psal. 77. 16, 17. 18. Exod. 15. 10. Or, of Gods judgements upon the Greeks, Gog and Magog, and the Israelites victories; read Ezek. Ch. 38. & 39. 2 Mac. 2. 21, 22. & 5. 23. & 10. 28, 29, 30. & 11. 8. 10. Which shew that God did manifest his powerfull presence to these distressed in very extraordinary manner.

V. 15. *shall defend them*] His people, and the children of Sion, v. r. 13.

*they shall devour*] They shall enjoy my blessing: by power of which they shall be able to overcome all their enemies.

*subdue with sling-stones*] Or, *subdue the stones of the sling.*

*make a noise*] Hereby is described the Jews freeness, and courage in setting upon their enemies.

*shall be filled like bows*] Or, *shall fill both the bows, &c.*

*filled*] With the spoils of their enemies, and every good thing.

*bows*] Which were used to take in the blood of the sacrifices, which alwayes fell in great plenty from the Altar, where it was powred out.

V. 16. *stones of a crown*] There shall be Trophies erected every where, by reason of their great victories obtained over their enemies.

V. 17. *For how great*] The grace and the glory of God shall marvellously shew it self in the salvation of his, Psal. 84. 12. and 31. 19.

*corn shall make*] The blessings of God corporall and spirituall, shall make his people fruitfull or eloquent in praise, as Isa. 57. 19.

*cheerfull*] Or, *grow, or speak.*

## C H A P. X.

Verf. 1. **A**ske ye of the LORD] O ye Jews, which have now again settled your selves in the right way of serving God, since the reedifying of the Temple; do but make your prayers to him, and he will hear you.

*rain in the time*] See Deut. 11. 14. Under which blessing all others are understood.

*bright clouds*] Or, *lightnings.* Signes and forerunners of raine, Psal. 135. 7. Jer. 10. 13.

V. 2. *For the, &c.*] The meaning is: Direct your prayers to God, who will really blesse you: and not to the idols, who have alwayes deceived you.

*idols have spoken vanitie*] Jer. 10. 8. Habak. 2. 18. Heb. 11. 1.

*they comfort in vain*] Job 13. 4.

*were troubled*] Or, *answered that, &c.*

*there was no shepherd*] Your Temporall and Ecclesiasticall governours have not performed their duties, but have been perverted, Jer. 23. 11. Ezek. 34. 2.

V. 3. *punished*] Heb. *visited upon.*

*the goats*] The cruel governours which did oppresse the poore sheep, Ezek. 34. 16, 17. Others, the heads and great ones, upon whom God powred out his greatest vengeance, by means of the Chaldeans, Jer. 39. 6.

*for the LORD of hosts*] Now that the Lord hath turned his favourable countenance towards his people, he hath endowed them with valour and strength: so that of sheep they are now become a great warre horse; with which the Lord will overcome and trample down his enemies. Which may in part be understood of the Maccabees victories: but most perfectly of the whole Churches victories over the world and the devill, Cant. 1. 9.

V. 4. *Out*] Or, *From.* On God dependeth all mans strength: whether it be to bear up themselves, as corner stones do bear up the building: or as nails do hold fast tents: or be it to defend themselves by open strength, which is meant by the bow.

*oppressour together*] All manner of oppression done by other men is also a part of Gods providence.

V. 5. *in the mire of the streets*] Psal. 18. 42.

*the riders on horses*] Or, *they shall make the riders on horses ashamed.* The powerfull enemies, who are well appointed and provided for warre.

V. 6. *house of Joseph*] Namely, the ten Tribes; the chiefe whereof was Ephraim, descended from Joseph: that is to say, all true Israelites according to the spirit.

V. 8. *I will hiss for them*] I will call them by my Gospel, as from afarre off, into my Church. See Isa. 5. 26. & 7. 18.

*for I have redeemed them*] Or, *for I will redeem them.*

V. 9. *I will sow them among the people*] Scatter them abroad into exile and captivitie: where I will notwithstanding preserve them, and their posteritie; not to let them perish utterly.

*and turn again*] Namely, from the spirituall Babylon, which is the world; and the kingdom of Satan, unto the true Jerusalem, and to the land of promise, which is the Church of Christ: as Hof. 1. 11. whereof their return from Babylon was a type and a figure.

V. 10. *I will bring them again*] Isa. 11. 11.

*shall not be found for them*] In which signification that word is found, Josh. 17. 16. Num. 11. 22. Judg. 21. 14. A figurative amplification, for to set forth the innumerable multitude of the faithfull: as Isa. 49. 20.

V. 11. *he shall passe through the sea*] He will miraculously deliver his Church. He alludeth to the deliverance of the people out of Egypt, when the Angel smote the floods and rivers. See Isa. 11. 15.

*the river shall drie up*] Namely, Nilus.

*the pride of Assyria shall be brought down*] To wit, all the enemies represented by these two nations, Seleucidæ and Lagidæ, which had most oppressed the Church.

V. 12. *and they shall walk*] Mic. 4. 5.

*up and down in his name*] Attending upon him, his word, and service, which he hath manifested unto them.

## C H A P. XI.

Verf. 1. **O**pen thy doores] A Prophecie of the last destruction of Jerusalem and the Jews, by the Romanes, because they had rejected the Messiah: Now because Lebanon was the confine of the countrey on that side where the Romanes made their chiefe inroad or invasion; it is here brought in as opening the gates of Judea.

*devoure thy cedars*] This may be understood either literally, because the Romanes did almost destroy the whole forest of Lebanon, to employ the trees to the besieging of Jerusalem: as Isa. 14. 8. Or figuratively, for the most powerfull and flourishing citie of Jerusalem, as Isa. 2. 17. Ezek. 17. 3.

V. 2. *Howl firre-tree*] If the noblest plants have been spoiled, the inferiour ones must not look to be spared: which may also be understood of the lesser cities and holds, which were about Jerusalem.

*mighie*] Or, *gallants.*

*the forest of the vintage is come down*] Or descended forest: Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not think to hold out.

CCCCC 3

V. 3. of



V. 3. *of the shepherds*] Namely, of the governours of Jerusalem, who in stead of being shepherds to feed the people, were ravenous lionesses, Ezek. 19. 2. 3.

*the pride of Jordan is spoiled*] That is, the proud and numerous nation of the Jewes, likened to the yearly overflowing of Jordan: whereof see Josh. 3. 15 Jer. 12. 5. & 49. 19.

V. 4. *Thus saith the LORD my God*] That is, unto his Sonne, the eternall shepherd of his Church, Heb. 13. 20. 1 Pet. 5. 4. to whom it is given of the Father to governe, and to guard his people, oppressed by powerfull and profane ones, unto the time prefixed of their totall dissipation, for their ingratitude.

V. 5. *possessors slay them*] Namely, any one that hath any right over my people, either by conquest of warre, or otherwise.

*and hold themselves not guilty*] They do it, and are not punished for it See Jer. 2. 3. & 50. 7.

*they that sell them*] Namely, they that make merchandize of them, as of poor slaves

*Blessed be the LORD*] They do profanely boast of the power that God hath given them over his people, as of an excessive blessing. See Deut. 29. 19. Hof. 12. 8.

V. 6. *For I will no more pity*] O my Sonne doe thou exercise this charge of shepherd over this people, during the prefixed time of my patience: after which time I will utterly destroy them for their rebellion, and ingratitude.

*I will deliver the men every one into his neighbours hand*] Heb. *make to be found every one at the hand of his neighbour and at the hand of his king.* He seemeth to signifie the frequent seditions, and civill troubles of the Jewes, about the time of their last desolation.

*his king*] Namely, the Romane Emperour, whom they shall have accepted for their King, rejecting my Sonne, Joh. 19. 15.

V. 7. *I will feed*] Or, *I feed.*

*even you, O poore*] Or, *verily the poore.* Namely, my poore Church, and Jewish nation, no way comparable in greatnesse, and power, to other Nations, and Empires of the world: and brought very low by her calamities. See Isa. 14. 32. Zeph. 3. 12. Zach. 13. 7.

*two faves*] A figure of the two wayes that Christ useth at all times in feeding of his Church: The one by guiding them lovingly by his Word and Spirit: The other by severely punishing them, by the cruell hand of their enemies. See Isa. 10. 5.

*Bands*] Or, *binders.*

V. 8. *Three shepherds*] Whereby he sheweth his care and diligence that he would suffer them to have no evill rulers, because they should consider his great love. Some by these three shepherds, mean three chief Empires, which had tyrannized over Gods people, Jer. 6. 3. & 12. 10. namely, of the Chaldeans, Persians, and Greeks, whole, and parted, which were destroyed by the Sonne of God, Dan. 2. 45. Others mean by them, three sects of Jewish Doctors; Pharisees, Sadducees, and Essenes; which three Christ was to destroy.

*cut off in one moneth*] Namely, in a short space of time, as Hof. 5. 7.

*my soul*] I was sorie, and vexed at my peoples disloyaltie, and ingratitude: who did likewise beginne neither to love nor respect me.

*loved them*] Heb. *was strained for them.*

V. 9. *I will not feed you*] A representation of the rejection of the Jewes, for rejecting salvation offered them by the Messiah; as if he should say, I will not feed you, O ungrateful Jewes: Meaning, the Gospel should be taken from them.

*that that dieth*] Jer. 15. 2.

*of another*] Heb. *of his fellow, or neighbour.*

V. 10. *covenant which I had made*] The peace that I had granted to my Church, that she should be no more assaulted, nor molested by any strange Nation: which was verified from the Maccabees time, untill a little before the coming of Christ.

V. 11. *so the poore of the flock*] Or, *the poore of the flock, &c.* *certainly know.* Namely, my elect, which remained of my people, who humbly beleaved my promises, and gave obedience to my commandements, did acknowledge the time of my visitations; and that the warres moved by the Romanes were effects of my providence, according to the ancient prophecies.

V. 12. *And I said unto them*] By the figure of a shepherd who demands his wages, is shewed the Jewes horrible ingratitude, who in stead of a full acknowledgement of Christ, did deale with the traitor Judas, to have Christ put into their hands for thirty pieces of silver, Matth. 26. 15. & 27. 9.

*If ye think good*] Heb. *If it be good in your eyes.*

*weighed for my price*] Matth. 26. 15.

V. 13. *And the LORD said unto me*] God my Father did so detest their ingratitude that he would have these thirte pieces, through Judas despaire and despight, to be thrown into the Temple, and employed to a profane use, and to be no more laid up into the holy treasury.

*potter*] Matth. 27. 9, 10.

*price that I was prized at of them*] Because that the injurie done to my Sonne recoumdeth to me, who had before governed them by him. See Joh. 5. 23.

V. 14. *Then I cut asunder mine other staff*] Whereby is meant, that Christ would not onely governe his people any more in mildnesse, and clemencie, nor exercise his shepherdly severity in saving corrections, and visitations, as he had done in former times: but that he would altogether reject them.

*Bands*] Or, *binders.*

*that I might break the brotherhood between Judah and Israel*] Taking away from the Jewes, according to the flesh, the title of being my Church, and my people: whereas before, Israel the people of God, and Judah had been the same thing in name and in effect: and I will take unto me the Israel, which is according to the spirit: namely, all true beleivers: and will reject the carnall Judah.

V. 15. *unto me*] Namely, unto me Zachariah: by a figure of the peoples evill government, by their own heads, Priests, Doctors, and others, into whose power the Lord delivered them for a punishment, because they had rejected Christ.

V. 16. *a shepherd in the land*] A government, which shall be uniforme in wickednesse, and depravation, though it be administered by severall persons, which God had suffered to raise themselves to that dignitie, and authoritie.

*cut off*] Or, *hidden.*

*feed*] Or, *bear.*

*tear their claws in pieces*] As they use to do in the slaughter-houses, for to devoure up all: Or worse then ravening beasts, who alwaies leave some foot or bone, Amos 3. 12.

V. 17. *Wo to the idol shepherd*] Jer. 23. 1. Ezek. 34. 2. Joh. 10. 12.

*the sword*] Namely, the punishment of my judgements.

*his arm*] By the arme he signifieth strength, as he doth wisdom and judgement by the eye: that is, the plague of God shall take away both thy strength and judgement.

## CHAP. XII.

Verf. 1. *Burdens of the word of the LORD*] The Prophecies uttered by Gods permission.

*for Israel*] Concerning the victories which God hath given unto his Church collected of Jewes and Gentiles, which by the Apostle is called the Israel of God, Gal. 6. 16.

*which stretcheth forth the heavens*] Isa. 42. 5.

V. 2. *Jerusalem*] My Church, being set upon by her enemies, shall be an occasion that I will strike them with amazement, so that they shall not be able to bring their designs to any happy end: but shall be the causes of their own ruine, Isa. 51. 17. 22. Jer. 51. 7.

*trembling*] Or, *slumber, or poison.*

*when they shall be, &c.*] Or, *and also against Judah shall he be which shall be in siege against Jerusalem.*

*in the siege*] In the very instant that they were ready to do their best and last endeavours.

V. 3. *a burdensome stone*] The Ancients observe, that this is taken from an exercise or game which was very frequent in Judea: namely, to take up a great round stone, to trie ones strength, lifting it up from the ground, sometimes to their knees, sometimes to their navils, sometimes to their shoulders, and sometimes as high as their heads: at which sport sometimes they did grievously hurt themselves. The meaning is, the enemies of the Church shall strive, and endeavour who shall be able to doe her most hurt: but the stoutest and valiantest of them all shall be overcome. See Matth. 21. 44.

V. 4. *I will smite every horse*] I will take away strength and understanding from mine enemies. See Psal. 76. 6. 7.

V. 5. *the governours of Judah shall say in their heart*] All the governours of the Church shall hearten on the faithfull to fight this good fight of faith.

*The inhabitants of Jerusalem shall be my strength*] Or, *There is strength to me and to the inhabitants, &c.*

V. 6. *governours of Judah*] The Apostles and Evangelists, by the preaching of the Gospel, shall inflame the whole world with persecutions and dissensions, Luk. 12. 49. by the which in the end, the enemies shall come to ruine, and the Church shall be established, Obad. 18.

V. 7. *shall save the tents of Judah first*] The meaning is, Christs salvation shall first be proffered to the poore and weak, like to the tents of those poore Jewes, which lived in the fields, and were not comparable to Jerusalem, which was a royall and strong citie, belonging to the house of David: That is to say, the Kings and great ones shall be last converted: as the event did verifie it under the Gospel: to shew the prerogative of mean ones with God. See Jam. 2. 5.

V. 8. *and he that is, &c.*] The weak and feeble shall by Gods Spirit be strengthened, and confirmed in heroicall and divine vertues, as David was. See Joel 3. 10.

*feeble*]



12.6. — even in Jerusalem.

See the Dutch Annotations. — They will be found to erect Circumcision again in the Church of Christ, that hold the called Jews shall have a temporal Kingdom again in the Land of Canaan. Lightfoot Harmon. 4. Evangelist, p. 157. When Jerusalem was destroyed, and their Lease of that Land of Promise, either Expired, or forfeited, or both; then did that Seal of it fall also. And when they must for ever relinquish the Land, they must for ever also relinquish this Seal or Ceremony that had assumed it. p. 158. As the Temple of Solomon had been finished Año Mundi, exactly, 3000. So in Año Mundi, exactly, 4000. both the City and the Temple that then was, was destroyed, never to be repaired or rebuilt again. And from that time, most properly, began the Kingdom of Heaven, and the New Jerusalem; when that Earthly Kingdom, and that Old City were utterly ruined. Idem, p. 206.



cap. 13. 2. Names—Ezech. 16. 6. Hac lo-  
quendi forma intelligit zacharias,  
+ tantam fore detestationem supersti-  
tionum, ut populus etiam ad nomen  
ipsum horreat. Hinc discere convenit  
quanto pure Deo commendata sit Puritas  
doctrinae; quum scilicet vult nos  
quasi ad portentum aliquod, horrere,  
ubi in medium profertur nomen  
Idoli. Calvin. p. 697. Dutch Anot.



feeble] Or, *abject*. Heb. *fallen*.

*the house of David*] Namely, the Princes of the blood Royal, who were also chiefe officers of the Crowne: by which are meant the Apostles, to whom should be given so much grace, majestie, authoritie, strength, and truth, that they should be respected as Gods and Angels in the world, rather then men. See Gal. 4. 14.

V. 10. *And*] Joel 2. 28.

*I will poure upon the house of David*] A Prophecie of the last conversion of the Jews. Whereof see Matth. 23. 39. Rom. 11. 26. 2 Cor. 3. 16.

*the spirit of grace*] The presence, the operation, and the gifts of Christs Spirit, which is given through grace: and is the seale and earnest of Gods grace in them: and doth alone produce in beleivers, holy and acceptable prayers, Rom. 8. 25, 26.

*they shall look upon me*] That is, they shall turne to me by faith.

*whom they have pierced*] See Psal. 22. 16. Matth. 27. 35. Joh. 19. 34.

*and they shall mourn for him*] They shall be exceedingly grieved for the misdoings of their forefathers. See Jer. 3. 21. Acts 2. 37. And that they themselves had crucified him by their finnes.

*for his onely sonne*] Jer. 6. 26. Amos 8. 10.

V. 11. *mourning in Jerusalem*] Acts 2. 37.

*as the mourning of Hadadrimmon*] It is likely that he hath relation to those solemn lamentations, which were appointed for Josias his death, who was slain in the field of Megiddo, 2 Chron. 35. 22. And it seemeth that Hadadrimmon was some citie or strong hold in the same field, made mention of onely, Zach. 14. 10.

V. 12. *the land shall mourn*] That is, in all places where the Jews shall remain.

*every family*] Heb. *families, families*.

*apart*] Signifying that mourning or repentance should not be a vain ceremonie: but every one touched with his own grief shall lament.

*the family of the house of David apart*] Circumstances taken from the manner of publike mournings: in which they used to shut themselves up in their houses, with their families; and refrained the company of women, and all manner of delightfull conversation. See Num. 20. 29.

*the house of Nathan apart*] That is, of the stock which descended from David, from whom came Zerubbabel, who was nearest to the Crown after the line of Solomon was extinguished. See 2 Sam. 5. 14. Luk. 3. 27. 31.

V. 13. *Shimei apart*] It seemeth that it was some familie of the Levites, 1 Chron. 6. 17. & 23. 10. And the Prophet doth in this manner specifye these families, whereof some had held Temporall, some Ecclesiasticall offices: to shew, that as the Church and State were united, and joyned in persecuting of Christ, and in putting him to death; so they should joyntly repent for it.

## CHAP. XIII.

Verf. 1. *In that day*] Namely, when the Messiah shall come into the world.

*a fountain opened to the house of David*] Namely, the grace of God in the remission of finnes, and regeneration of the spirit shall be proffered to all beleivers in Christ. A figure taken from the waters of the Temple, and the washings according to the Law. And an allusion unto that, Joh. 19. 34.

*uncleanesse*] Heb. *separation for uncleanness*.

V. 2. *I will cut off*] Exod. 23. 13. Psal. 16. 4. Ezek. 30. 13. Hof. 2. 17.

*the names of the the idols out of the land*] He promiseth that God will also purge them from all superstition, and that their religion shall be pure.

*the prophets*] Namely, the false prophets, by which are meant all seducers and teachers of lies.

*unclean spirit to passe out of the land*] That is, the devils wicked and unclean inspirations. The devill is called an unclean spirit, Matth. 12. 43. Mar. 1. 26. For he is the author of all error and lying, Joh. 8. 44. and also of that corruption which is brought into the true and heavenly doctrine, the which is signified, Revel. 16. 13.

V. 3. *yet prophecie*] A representation of the Spirit of knowledge, discretion, and zeale in Christs true Church, to discerne false doctrines, and to oppose them. Figurative termes, taken from that which was commanded against false Prophets, Deut. 13. 5, 6, 9 & 17. 2, &c.

V. 4. *the prophets shall be ashamed*] All false doctrine and worship of former times, shall be removed by the cleare light of the Gospel.

*wear a rough garment*] Heb. *a garment of hair*. They shall not dare to counterfeit the true Prophets, who used to wear such kind of garments, 2 King. 1. 8. Isa. 20. 2. Matth. 3. 4.

*to deceive*] Heb. *to lie*.

V. 5. *I am no prophet*] They shall confesse their former ignorance, and be content to labour for their living.

V. 6. *one shall say unto him*] If it appears that he hath passed through the Churches discipline, because he hath been a seducer, he shall confesse it, and give God the glory, approving of the Churches severitie, used for his correction. A representation of the wonderfull power of the Spirit and light of God, in convincing and correcting the Ministers of error. See Acts 8. 13. & 19. 18, 19.

V. 7. *Awake, O sword*] True it is that for a time my Church shall be an enemy to all manner of false doctrine, and false teachers. But there shall likewise come a time, in which, by my secret providence, Christs true Ministers, according as he himselfe was slain by the Jews, for a false Prophet, shall also be persecuted and slain; whence shall follow a great dispersion of beleivers, and of Churches in the world. He seemeth to have an especial relation to the times of Antichrist.

*my shepherd*] Christ, as well in his own person, as in the persons of his faithfull ministers.

*my fellow*] To shew the unitie of essence, and union of the will of the Father and of the Sonne the Mediatour. See upon Isa. 5. 1. Jer. 11. 15. Joh. 10. 30. & 17. 22.

*smite the shepherd*] Matth. 26. 31. Mar. 14. 27.

*I will turn mine hand*] In the generall dispersion, I will gather together, and preserve mine elect, who are poore and weake according to the world. See Chap. 11. 7. 11. Matth. 18. 10. 14. Jam. 2. 5.

V. 8. *two parts therein shall be cut off*] The greatest part of the world which beare the name of Christians, shall follow errors, and shall perish. See Revel. 13. 14. & 17. 18. Or of the Jewes remaining after Christs passion, two parts shall be destroyed, the third part escaping.

*the third part shall be left therein*] Namely, the elect, which are the lesser number.

V. 9. *I will bring the third part through the fire*] I will by the faith and constancie of those few that escape by many afflictions. See Chap. 14. 2.

*refine them as silver is refined*] Dan. 11. 35. & 12. 10. 1 Pet. 1. 6, 7.

## CHAP. XIII.

Verf. 1. *Divided in the midst of thee*] He armeth the godly against the great temptations that should come before they enjoyed this prosperous estate, promised under Christ, that when these dangers should come, they might know that they were warned of them before.

V. 2. *I will gather all nations*] That is, the Romanes, Lords of all nations.

*and the citie shall be taken*] Here the last destruction of Jerusalem is more plainly described then before, when God would execute against her his last judgements for the finnes of the Jewes, but especially for slaying the chief shepherd, and Author of life, Christ his Sonne, Acts. 2. 22, 23. & 13. 15.

*half of the citie shall go forth into captivity*] God shall suffer a great part of his people to be discomfited and subdued.

*and the residue of the people shall not be cut off from the citie*] To wit, they which before the siege went out of the citie, and betook themselves to Pella. See on Chap. 13. 8, 9.

V. 3. *go forth*] God, who before this time had been the keeper of the Jewish nation and their citie; shall now leave his holy places, Temple and citie, and hold it as given over and forsaken: and also get him to another place; namely, unto the enemies besieging the citie. See Josephus seventh book of the warres of the Jewes, Chap. 12.

*and fight against those nations*] Heb. In the middle of, or among those nations gathered against Jerusalem, not as an enemy or adversarie, but as a helper: neither will he fight against the Jewes lightly, but earnestly and stoutly, as he did for Gideon, and divers others, Judg. 7. 22. Isa. 9. 4. & 10. 26. 2 King. 19. 25.

V. 4. *upon the mount of Olives*] Look in what place some fourtie years before the Jewes took Christ, and brought him unto most cruell torments; in the selfe same place God himselfe stood to punish them most sharply, and as they had deserved, that Christ was taken in mount Olivet, see Joh. 18. Matth. 26. 30.

*a very great valley*] So that out of all the parts of the world they shall see Jerusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Jerusalem the Church, according to the prophecie, Isa. 66. 23. which Text sheweth an utter abolishing of Moses ceremonies: seeing all nations cannot come every week to Jerusalem.

V. 5. *ye shall flee to the the valley*] All you beleivers shall runne unto the Church, to be safe from the destruction of the world; which Church shall be extended to places separated formerly



merly before the partition wall was broken down: which seemeth to be meant by the word Azal, which signifieth separation. Or, the free entrance into the Church shall be open every where, save onely where Gods election hath not wrought, but hath left men, as it were, sequestred. See Isa. 4. 3.

*the mountains*] Or, *my mountains*.  
for the valley of the mountains] Or, when he shall touch the valley of the mountains to the place he separated.

*ye shall flee like as ye fled*] This fleeing is with fear and trembling, like to that wherewith the Jews were stricken of old by reason of the earthquake, the which fell out in the dayes of Uzzias the King, as it is Amos 1. 1.

*my God shall come*] Because they did not credit the Prophets words, he turneth to God, and comforteth himselfe in that that he knew these things should come; and saith, Thou O God, with thine Angels, wilt come to performe this great thing, Jude 14.

V. 6. *clear*] Heb. *precious*.

*dark*] Heb. *thicknesse*.

V. 7. *it shall be &c.*] Or, *the day shall be one*.

*one day*] Rev. 22. 5. To wit, one perpetuall day: Meaning, there shall be alwaies light in the Church under the Messiah, though sometimes more dimme and dark then at other times; yet alwaies some light. Or a singular day, to wit, of Christs death, when the Sunne was darkened at noone, Amos 8. 9. and so remained three houres, Matth. 27. 45.

*which shall be*] Or, *which is*. The Lord who from all eternitie knows what shall be in time, will have regard that still light be preserved in his Church in the evening of time, or last age of the world: for so the time of the Messiah is counted. See Heb. 1. 1. 1 Pet. 1. 20. 1 Joh. 2. 18. Or that singular day of Christs death undergoing such changes, might signifie the state of the Church after from his going to heaven, to his coming to judgement.

*evening-time it shall be light*] Isa. 60. 19. Revel. 21. 23.

V. 8. *that living waters shall go*] Ezek. 47. 1. Joel 3. 18. Revel. 22. 1. Namely, the graces and gifts of Gods Spirit in this world, and his glory in the heavenly life, shall be powred out upon his elect for ever.

*from Jerusalem*] Agreeable to that of Ezra 2. 3. for from thence the Gospel came into the world, described under the name of two seas well known to the Jews, whose waters are made whole some by these living waters: and by a description of divers places of Judea, he signifieth nothing but a generall powring on all sides, and on all men.

*former sea*] Or, *eastern*.

*in winter shall it be*] Those waters shall never be dried up, as your summer streames are. See Job 6. 16. 17.

V. 9. *the LORD shall be king over all the earth*] The Sonne of God shall alone be acknowledged and worshipped for everlastig King of the world.

V. 10. *All the land*] Figurative termes, taken from the hilly situation of Judea: to signifie, that all worldly height shall be beaten down, and the Church alone shall be glorified, as Isa. 2. 2. Zach. 4. 7.

*turned*] Or, *compassed*.

*Gebah to Rimmon*] Gebah and Rimmon were two confines of Judah, the one towards the North, and the other towards the South, Josh. 15. 32. 57.

*inhabited*] Or, *shall abide*.

*from Benjamins gate*] By a similitude taken from the precinct of the earthly Jerusalem; as Jer. 31. 38. he doth imply a perfect reestablishment of the Church in all parts of it.

*place of the first gate*] It seemeth he meaneth the fifth-gate, which was over against the second gate, Jer. 39. 3. Zeph. 1. 10. and so he mentioneth the whole circuit of Jerusalem: Benjamin gate was on the North-east side: from thence going to the corner gate, which was on the North-west side, they went along by the fifth-gate: and from Hananiels tower, which was on the same side as Benjamins gate, they went the other compass, from the South, to the Kings wine-presses, which were on the West side, where these two halfe circles did meet to make up a whole circle or compass.

*unto the corner-gate*] See 2 Chron. 26. 9. perhaps there was some tower there to make the corners.

V. 11. *shall be safely inhabited*] Or, *shall abide*.

V. 12. *be the plague*] It is like that here is a description of the eternall punishment of the wicked.

*they stand upon their feet*] Though he subsist, and live, and shall not die, yet he shall be tormented everlastingly, still outliving his paine: having no end, that his paine may also be endlesse.

*their eyes shall consume away in their holes*] Though they be alive, and can see, yet shall they be deprived of light, in infernall darknesse, having neither eyes, nor understanding, but onely to see and judge of their extreme miserie.

*their tongue shall consume away*] See Luk. 16. 24.

V. 13. *in that day*] Of Gods victory over his enemies.

*they shall lay hold*] God shall cause them to fight one against another as in the battell of Midian, Judg. 7. 22. against the Philistims sending a sudden fear among them, 1 Sam. 14. 15. 20. and Christ foretold the like, Matth. 24. 7.

V. 14. *Judah also shall*] Or, *thou also, O Judah, shalt*. The carnall and unbelieving Jews shall also be enemies to Christs true Church.

*at Jerusalem*] Or, *against*.

*gold, and silver*] The Church shall plentifully and abundantly be enriched with the spoyles of her enemies; as God made his people wealthy with the spoils of the Egyptians.

V. 15. *the plague of the horse*] God shall not onely destroy his enemies, verl. 12. but even all the means and instruments they used for to afflict the Church: so hatefull to God and cursed of him are all instruments of idolatry. See Isa. 30. 22.

V. 16. *that every one*] God shall save some among the enemies, whom he shall cause to turn to his true spirituall service, described here as in a shadow, by the ceremoniall service of the Law, as Isa. 66. 23.

*to keep the feast of tabernacles*] Levit. 23. 34. A figure of the elects gathering together into particular churches in this world: to which every one must reduce himselfe, to partake of the communion of Saints, and of Gods grace. This feast is called Joh. 7. 2. Skenopegia, a pitching of tents, or setting up of boothes, Deut. 16. 16. which the Jews kept in remembrance of Gods favour to them in the wilderness, where they dwelt in boothes, Levit. 23. 43. and to shew their thankfulness for the fruits of the earth, reaped in this moneth, Deut. 16. 13, 14. and to figure out the coming of Christ into the world at this time of the year, to dwell in the tabernacle of our flesh, Joh. 1. 14.

V. 17. *upon them shall be no rain*] God shall impart none of his blessings to them.

V. 18. *family of Egypt go not up*] Which was the ancientest enemy of the Church: which also seemed not to have much reason to feare the foresaid want of rain, because of the yearly overflowing of Nilus: but therefore, in stead of that, it is threatened with everlastig burnings, verl. 12.

*that have no*] Heb. *upon whom there is not*.

V. 19. *punishment*] Or, *sinne*.

*the feast of tabernacles*] At this feast Solomons Temple (a figure of Christs body, Joh. 2. 19. 21.) was dedicated with great solemnity, and the Ark brought into it, 2 Chron. 5. 2, 3, 7. And this feast we keep by belief in Christ that his grace is sufficient for us, and that in all our infirmities the power of Christ resteth upon us (to protect us as a tabernacle) 2 Cor. 12. 9. The first place where Israel encamped after they came out of Egypt, was called Succoth, that is, boothes, Exod. 12. 37.

V. 20. *bells of the horses*] Or, *bridles*. Having spoken of the horses overthrow, and other cattle of the enemies, verl. 15. he addeth, to make up the measure, that all their spoiles, even the very deckings of the furniture, if they were of metall, should be consecrated to God, to make utensils for his service: wherein he seems to have relation to that which Gideon did, Judg. 8. 26. The meaning is, God shall convert to his service in his Church, all such things, as before were employed against him.

*the pots in the LORDS house*] Made of these bosses, or bells. The meaning is, that there shall be frequent sacrifices of thanksgiving, of which, some parts were dressed in the Temple, in the kitchens belonging to it, Ezek. 46. 2, 23, 24. for the sacred feasts, 1 Sam. 2. 15. And all this must be understood of the spirituall service, which should be in the Christian Church, figured by the ancient Ceremoniall service, as Isa. 60. 7. & 66. 23. Malac. 1. 11.

*bowls before the altar*] Which were in very great number, for to receive the blood of the sacrifices, and to make the sprinklings. See 2 Chron. 4. 8. Ezra 4. 9, 10.

V. 21. *every pot in Jerusalem*] He seemeth to mean, that the spirituall service shall be every where yielded to God, even in the most ordinary actions of a Christians life.

*shall be no more*] God shall cleanse his mysticall Church, composed of true beleivers and elect, from the mixture of all profane persons. See Isa. 35. 8. Joel 3. 17.

*Canaanite in the house*] Isa. 35. 8. Joel 3. 17. Revel. 21. 27. and 22. 15. Or Merchant: He seemeth to have a speciall relation to the abuse of merchandizing, and selling, which was used in the Temple, Matth. 21. 12. Joh. 2. 15.



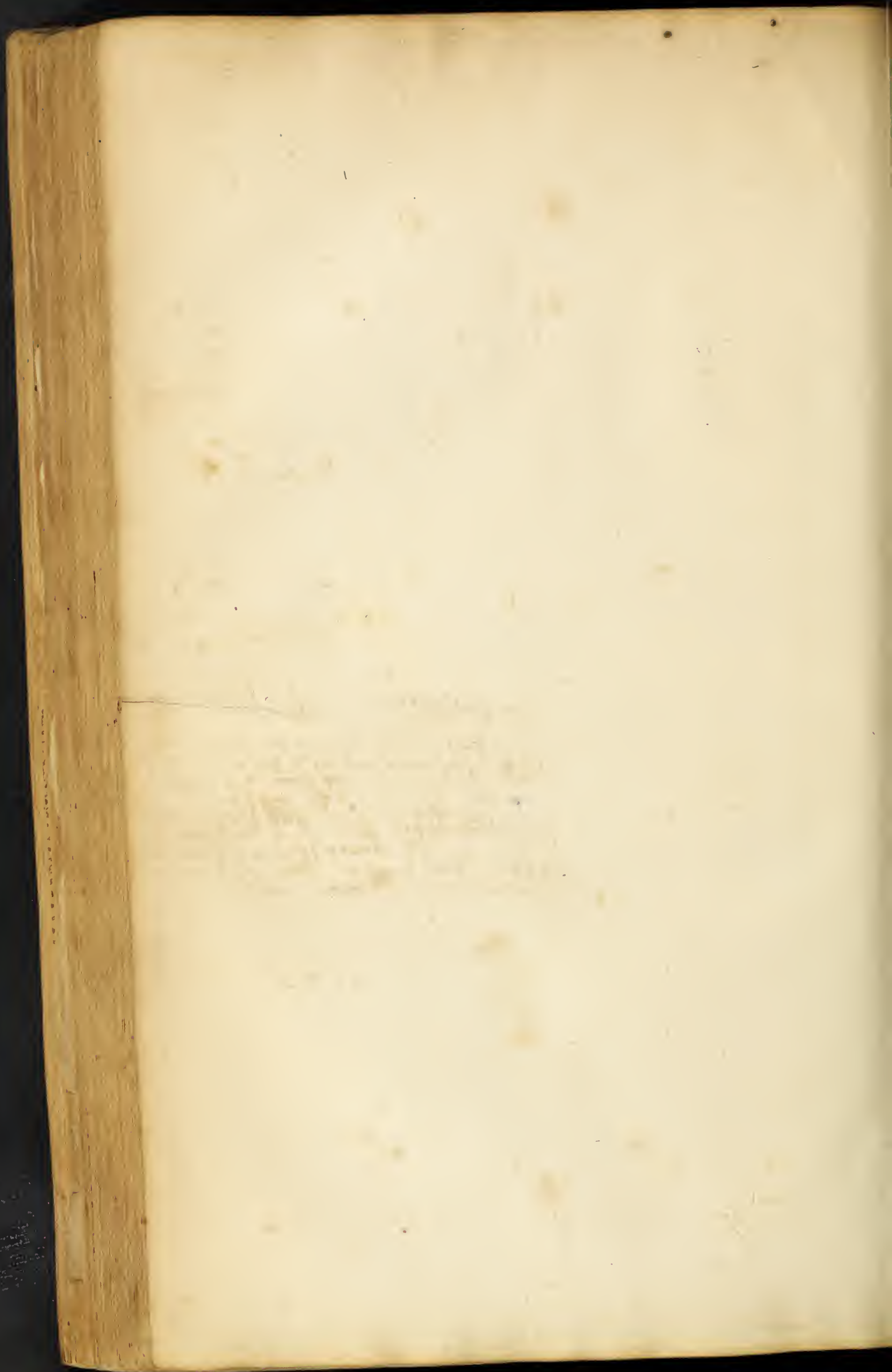
In Scotland they express it by one word  
[Mounting]

V. 20. Bells] ryding gere of the horses. Tindal  
This Translation taking in the whole Furni-  
ture, seems to be very good, & to agree  
better with Dr. Hall's gloss, p. 432.

The Riding gere of Warlike Horses shall  
be turned to the quiet use of Religion.

~~~~~ The very Wars under the  
Gospel, shall be holy; and God shall much  
glorifie himself by them p. 440.



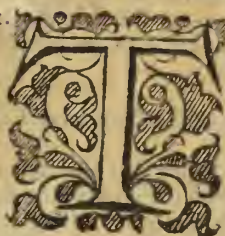




# ANNOTATIONS ON THE BOOK OF THE PROPHET MALACHI.

## CHAP. I.

Verf. 1.



**THE** burden of the word] A commission for prophetic of reproofes and threatnings, Isa. 13. 1. Zach. 9. 1.

*Israel*] That is, to all the people of severall Tribes, which were returned from Babylon.

*by Ma'achi*] Heb. *by the hand of Malachi*. Malachi signifieth Angel or messenger, Mar. 1. 2. and endeth the Prophets. In him John Baptist is once called Malachi, Chap. 3. 1. and again Elias, Chap. 4. 5. Saint Mark beginneth his Gospel with Malachi or Angel: Gabriel in the first speech of the New Testament beginneth with Elias, Luk. 1. 17. So sweetly in words hath God joyned the Old and New Testament, that they hid Apocrypha appeareth never to be breathed by Gods Spirit, nor to be any part of the Canon or rule of faith.

V. 2. *was not Esau Jacobs brother*] Consider the principall effect of my love, in that of meer grace I have chosen you to be my people in your father Jacob; rejecting Esau his brother, equall in all other things to him: whereupon all my blessings have dropped downe upon you, as your preservation, deliverance from captivitie, and reestablishment: whereof the Edomites have not been partakers.

*loved Jacob*] Rom. 9. 13.

V. 3. *hated Esau*] Jer. 49. 17, 18. Ezek. 35. 7. 9. Obad. 16, 17, 18. I have given him no part in my grace: but have left him as a sinner and corrupt under my wrath and judgement: which I have also declared in his irreparable destruction, which hath not befallen you, nor can befall my Church, which hath alway a remainder, and an issue out of her evils, Jer. 31. 36.

*dragons of the wilderness*] Which have their dwellings in deserts and unfrequented places.

V. 4. *We are impoverished*] If they think they shall be restored out of their calamities, as you from the desolations which have befallen you by the Chaldeans, they shall find themselves deluded, Jer. 49. 7. 17.

V. 5. *from the border of Israel*] Or, *upon*. Heb. *from upon*. Even from his holy Temple the place of his abode, from whence he sheweth the glory of his power, to the destruction of his enemies.

V. 6. *if then I be a father*] Luk. 6. 46.

*O priests*] Besides the rest of the people he condemneth the Priests chiefly, for they should have reproved others for their hypocrisie, and obstinacie against God, and not have hardened them by their example, to greater evils.

*Wherein have we despised thy name*] He noteth their grosse hypocrisie, which would not see their faults, but impudently cloaked them; and so were blind guides.

V. 7. *To offer*] Or, *bring unto*, &c.

*polluted*] Not lawfull nor acceptable, being defective, Levit. 22. 20. Deut. 15. 21.

*break upon mine altar*] See Levit. 3. 11. and 21. 6. 8.

*The table of the LORD*] Namely, the Altar, Ezek. 41. 22. and 44. 16. The sense is, the Temple and the Altar since the returne from captivitie are so poore and different from the ancient splendour they were in, that they do not deserve to have such exact care taken of the beasts which are offered there, as formerly in the first Temple. See Zach. 4. 10.

V. 8. *And*] Levit. 22. 22. Deut. 15. 21.

*if ye*] Or, *whereas*.

*for sacrifice*] Heb. *to sacrifice*.

*is it not evil*] In your conceit whereby he condemneth them, that think it sufficient to serve God partly as he hath commanded, and partly after mans fantasie, and so come not to that purenesse of religion which he requireth, and therefore in

reproach he sheweth them that a mortall man would not be content to be so served.

*governour*] As were Zerubbabel, Nehemiah, and others under the Empire of Persia: who had their provision assigned them upon the people, Neh. 5. 14, 15.

V. 9. *be'eech*] He derideth the Priests, who bare the people in hand that they prayed for them, and sheweth that they were the occasion that these evils came upon the people.

*God*] Heb. *the face of God*.

*by your means*] Heb. *from your hand*.

*will he regard your persons*] Will God consider your office and state, seeing you are so covetous, and profane contemners of his service?

V. 10. *would shut the doores*] Because the Levites which kept the doores did not try whether the sacrifices that came in, were according to the Law, God wisheth them that they would rather shut the doores, then to receive such as were not perfect.

*for nought*] For I do recompence you largely for your service, by tithes, first fruits, offerings, &c.

*offering at your hand*] Isa. 1. 11. Jer. 6. 20. Amos 5. 21.

V. 11. *great among the Gentiles*] God sheweth that their ingratitude, and neglect of his true service, shall occasion the calling of the Gentiles: and here the Prophet that was under the Law, framed his words to the capacite of the people; and by the altar and sacrifice he meaneth the spirituall service of God which should be under the Gospel, when an end should be put to all these legall ceremonies by Christs onely sacrifice: as Isa. 66. 23. Zach. 14. 16. Mal. 3. 4. See Joh. 4. 21. 23. 1 Tim. 2. 8.

V. 12. *ye have profaned*] Dishonoured the name of God, bearing no respect nor obedience to what he hath commanded.

*is polluted*] The altar hath been spoiled by the Chaldeans: and the sacrifices are not offered with that ancient sacred solemnitie.

*fruit thereof*] Whereby is meant whatsoever is offered upon the altar.

V. 13. *Ye said also*] Though ye do me but little service, and that after an ill manner, yet you complain of it, as if it were a burden to you.

*and ye have snuffed at it*] Or, *whereas you might have blown it away*.

*corn*] By wild beasts.

V. 14. *the deceiver*] That doth not proceed plainly, nor directly in Gods service: but having abilitie to serve the Lord according to his word, yet will do it according to his base covetous mind.

*which hath in his flock*] Or, *in whose flock is*.

*a male*] Without any blemish, according to the law of burnt-offerings, Levit. 1. 3. 10. because that in sacrifices of thanksgiving females were also accepted of, Levit. 1. 3. 6.

## CHAP. II.

Verf. 1. **T**His commandment is for you] To procure the puritie and entire observance of my worship.

V. 2. *If ye will not heare*] Levit. 26. 14, &c. Deut. 28. 15, &c.

*unto my name*] To serve me according to my word.

*I will curse your blessings*] Namely, the goods which you have through my bounty.

V. 3. *corrupt*] Or, *reprove*. I will curse your seed, and cause it not to encrease.

*spread*] Heb. *scatter*.

*dung upon your faces*] I will make you abject, and abominable, verf. 9. and will degrade you from your sacred honour, putting you from before me, as the dung of sacrifices which were offered upon festivall dayes was carried away out of sight. See Levit. 4. 11, 12.



one shall take you away with it] Or, it shall take you away  
to it.

V. 4. *might be with Levi*] That the Priesthood might remain in his race with my favour and blessing, as I formerly promised, as it were by an especial covenant.

V. 5. *My covenant was with him*] The Tribe of Levi, specially Aaron, and some of those who were presently after him, enjoyed the honour of this office with all manner of blessings, length of life, and prosperitie. See Neh. m. 13. 29.

*the fear wherewith*] Deut. 33. 8. 9.

V. 6. *The law of truth*] He expounded and taught my law in righteousness, and in truth.

*iniquitie was not found in his lips*] No false doctrine, evil life, or unjust judgement.

*me in peace and equitie*] In an humble and quiet obedience, without any rebellion, which is alwaies turbulent.

V. 7. *For the priests lips should keep knowledge*] Deut. 17. 9, 10. Jer. 18. 18. He is as the treasure-house of Gods word, and ought to give to every one according to their necessitie, and not to reserve it to himselfe.

*messenger*] Or, Ambassadour of the reconciliation between God and men, Eccles. 5. 6. Hag. 1. 13. 2 Cor. 5. 20. and a Minister and instrument of the great Angel of the Covenant, which is Christ, Isa. 63. 9. Shewing that whosoever doth not declare Gods will, is not his messenger and minister.

V. 8. *Stumble at the law*] Or, *fall in the law*. Namely, by your evil example, or by defect of admonishing instruction: Or by giving them occasion to disdain Gods service by reason of the ministers wickednesse. See 1 Sam. 2. 17. Jer. 18. 15.

*ye have corrupted*] Nehem. 13. 29.

V. 9. *Therefore have I*] 1 Sam. 2. 30.

*have been partiall*] Or, *lifted up the face against*. Heb. *accepted faces*.

*partiall in the law*] To favour, or wrong men, you have subverted my law, either in doctrine, or in judgement, Ezek. 22. 26. Zech. 3. 4.

V. 10. *Have we not*] Ephes. 4. 6.

*one father*] Namely, the heavenly one, which is God: Or in the flesh, namely, Abraham.

*one God created us*] Which is the generall foundation of justice among men, who are of one and the same nature, though of different qualities and conditions: and must all answer before Gods judgement seat, as his creatures. See Job 31. 15.

*covenant of our fathers*] Not onely the naturall, but the spirituall right also, of being the children of God through grace.

V. 11. *profaned the holinesse*] Hath dishonoured the holy name of Gods people, which they beare, and all other signes of his covenant, by which God hath sanctified them to himselfe, separating them from profane nations.

*loved*] Or, *ought to love*.

*and hath married*] Ezr. 9. 1. & 10. 2. Nehem. 13. 23.

*daughter of a strange god*] They have joyned themselves in marriage with them that are of another religion, forbidden, Deut. 7. 3. This was the first part of their treacherous dealing concerning marriages.

V. 12. *The LORD will cut off the man*] He speaketh to the Priests and Levites, who had also sinned in these forain marriages, Ezr. 9. 1. & 10. 18. Neh. 13. 28. and this threatening seemeth to be directed to them who should not willingly submit themselves to the reformation of this fault, appointed by Ezra: Or to those who should after fall into the like.

*the master and the scholar*] Or, *him that wakeeth, and him that answereth*. Or, *him that watcheth, and him that singeth*. He meaneth the porters and singers of the Temple. The sense is, that either by an accursed death, or by excommunication out of the Church, I will cause him and all his posteritie to be incapable of having any such sacred office. See Neh. 13. 28.

V. 13. *done again*] You have not onely married strange women, but have also afflicted your own lawfull wives, bringing in strangers to vex them. See Levit. 18. 18. 1 Sam. 1. 6. The second fault the Prophet accuseth them of, is for adding cruelty to profanenesse.

*covering the altar*] You have caused your poore wives to poure out dolefull lamentations before mine altar, which are like a thick cloud, that will not suffer your offerings to be looked upon, nor accepted by me.

V. 14. *Witnesse between thee and thy wife*] Of the matrimoniall promises, made as it were in his presence, with invocation of his name. See Pro. 2. 17.

*the wife of the covenant*] Thy first lawfull wife, with whom having spent thy youthfull dayes, thou now beginnest to contemne, and hate her in her old age.

V. 15. *did not he make one*] Did not God in the beginning create Adam alone, out of whom he framed Eve to be his wife, without creating any more women for one man, or more men for one woman? shewing thereby that as he ordained matrimonie by one onely law of lawfull conjunction: so it likewise

ought to be of one with one, and two in the same flesh, Gen. 2. 23, 24. Matt. 19. 5.

*yet had he*] He could, had he pleased, have created more living persons at once.

*refuse*] Or, *excellencie*.

*might seek*] Gods chiefe end in this proceeding was, that the posteritie might be sanctified, being born in chaste wedlock, according to his appointment: whereas it is defiled by all manner of unlawfull conjunctions.

*a godly seed*] Heb. *a seed of God*.

*take heed to your spirit*] As your life and salvation is deare unto you.

*let none deale treacherously*] Or, *unfaithfully*. Defrauding, or otherwise abusing his lawfull wife, for concubines.

V. 16. *that he hateth*] Or, *If he have her, put her away*. Here is a third fault in putting away their lawfull wives upon pretence of the law, Deut. 24. 1. as it is alledged, Mat. 5. 31. but the Prophet telleth them, God hateth putting away.

*putting away*] Heb. *to put away*.

*for one covereth violence*] Heb. *and he covereth, &c.* Meaning, he that puts her away excuseth this violence by the law of God given by Moses concerning divorce: but therein such did injurie both to their lawfull wives, and to the law of God, Deut. 24. 4. See Mat. 5. 32. and 19. 9.

V. 17. *Ye have*] Isa. 43. 24.

*wearied the LORD*] Grievously and intolerably offended him. See Chap. 1. 13.

*Every one that doth evil*] Saying that God favoureth the wicked: Or if it be not so, why doth he leave them unpunished, and in the mean while afflict good men? Chap. 3. 15.

*judgement*] Thus they blasphemed God in condemning his power and justice, because he judged not according to their fantasies.

## C H A P. III.

Verf. 1. *Will send*] Mar. 1. 2. Luk. 1. 76.

*my messenger*] My Angel, servant or Ambassadour: as Ezek. 5. 6. Mal. 2. 7. here it is meant of John Baptift, another Malachi, as Christ expoundeth it, Matth. 11. 10. Luk. 7. 22.

*prepare the way*] By his preaching he will prepare mens hearts for to receive Christ, taking away all lets of hypocrisie, carnall pride, impietie, &c. See Isa. 40. 3.

*whom ye seek*] Meaning the Messiah, as Psal. 40. 1. 7. Dan. 9. 17. 25. towards whom all the hopes and thoughts of believers are bent.

*suddenly*] Presently after that John shall begin to preach, Christ the everlasting God shall appeare and publicly exercise his office, Matth. 3. 11.

*to his temple*] Namely, the Temple in Jerusalem which was a figure of the Church, to preach there, and to use his authority as in his own house. See Joh. 2. 14. 16.

*messenger of the covenant*] Namely, Christ, the publisher of the Covenant of grace. See Exod. 23. 20, 21. Isa. 63. 9. Heb. 8. 6. & 9. 15. & 12. 24.

V. 2. *who may abide the day of his coming*] His presence and preaching shall be accompanied with a most powerfull vertue of Gods Spirit, and with severe judgement to destroy all rebels, and to cleanse his Church. See Isa. 4. 4. Mat. 3. 10, 11, 12.

*like fullers sope*] Which was very ordinarily used to whiten wooll and to cleanse it.

V. 3. *fit as a refiner*] As a Judge. Or he represents his diligence and care about this work of cleansing his elect, likened to precious metals.

*the sonnes of Levi*] He beginneth with the Priests, that they might be lights and shine to others: Or he meaneth all true Christians made Priests, Rev. 1. 6. to offer unto God spirituall sacrifices, Rom. 12. 1. figured by the ceremoniall sacrifices, Chap. 1. 11.

*in righteousness*] Rightly, lawfully, and according to his ordinance without default. See Psal. 51. 19.

V. 4. *Then shall the offering*] Chap. 1. 11.

*former*] Or, *ancient*.

V. 5. *come near to you to judgement*] My Spirit shall effectually convince all sinners, Isa. 4. 4. Joh. 16. 8. and the execution shall speedily follow that inward conviction, Joh. 16. 8.

*oppress*] Or, *defraud*.

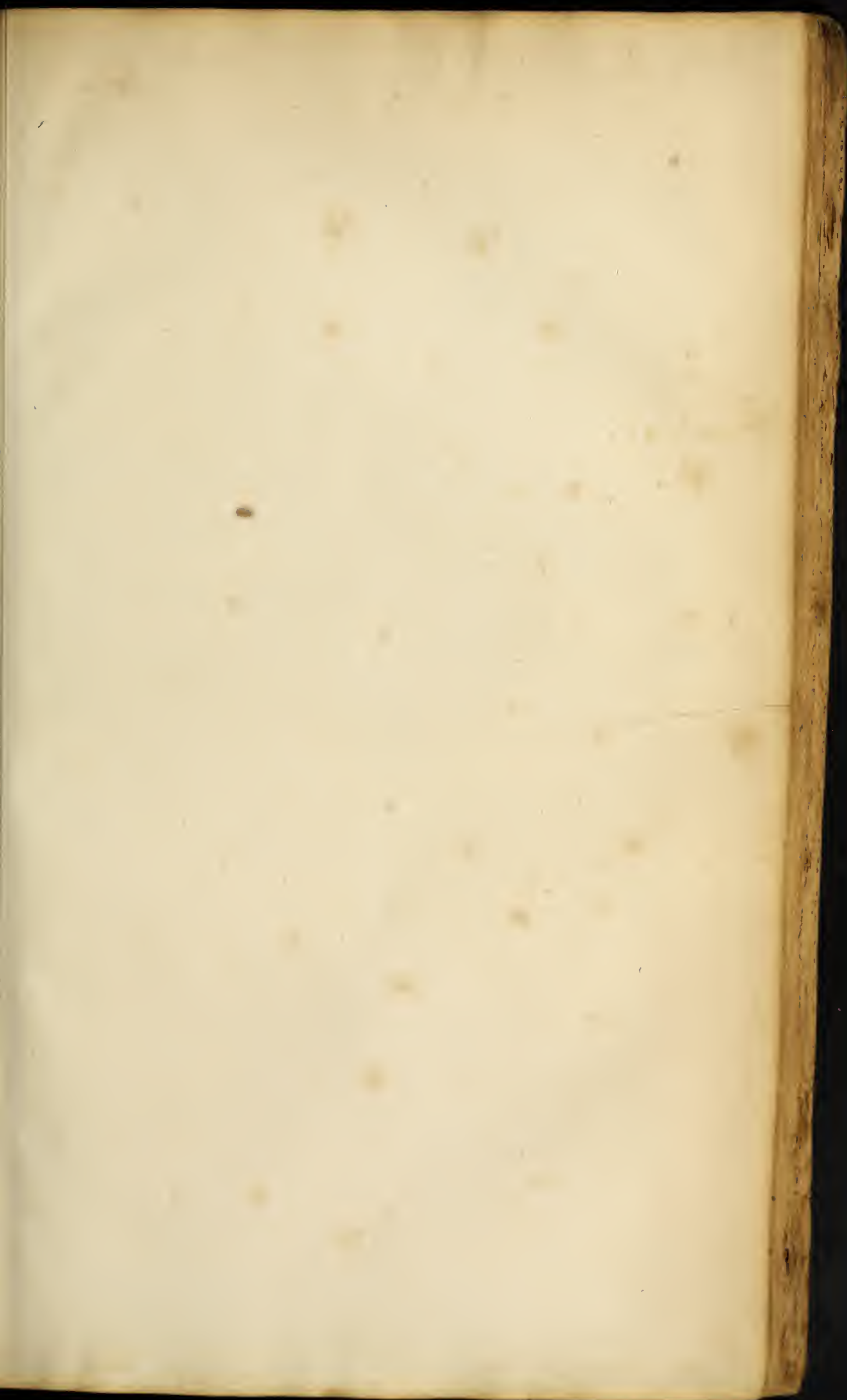
V. 6. *I am the LORD*] Under the Gospel I will proceed with speedy operation of my spirit and judgement: whereas now I do use a great deale of clemencie and patience out of my meere mercy and constancie in my promises. See Lam. 3. 22, 23.

*I change not*] Num. 23. 19. Rom. 11. 29. Jam. 1. 17.

V. 7. *return unto me*] Zech. 1. 3.

wherein











*Wherein shall we return*] Wherein have we sinned that we should returne?

V. 8. *Will a man rob God*] There are none of the heathen so barbarous, that will defraud their gods of their honour, or deale deceitfully with them. See Gen. 47. 22.

V. 8. *tithes and offerings*] Keeping those things back which are my right, and are to furnish out my service, and for the maintenance of my officers, Neh. 13. 10.

V. 10. *store-house*] Of the Temple, 1 Chron. 26. 20. See the observation of this command, Nehem. 13. 12.

*prove me now herewith*] Whether, if ye obey my commandements, I will faile in my promises.

*if I will not open you the windows of heaven*] A figurative terme to signifie an abundance of good things. See Gen. 7. 11. 2 King. 7. 2. 19. and on 2 Chron. 31. 10.

*poure out*] Heb. *emptie out*.

V. 11. *for your sakes*] Meaning the catterpillers, and whatsoever destroyeth corn and fruits.

*destroy*] Heb. *corrupt*.

*cast her fruit before the time*] They shall not lose their fruit by any accident.

V. 12. *a delightfome land*] A most happy land, and abounding with all things that can be devised in the world.

V. 13. *stout against me*] 1 Sam. 2. 3. Job 21. 14. Jude 15. The Prophet condemneth them of double blasphemie against God: first, in that they said that God had no respect to them that served him; and next, that the wicked were more in his favour then the godly.

V. 14. *It is in vain to serve God*] Job 21. 15. Psal. 73. 13.

*his ordinance*] Heb. *his observation*.

*walked mournfully*] Heb. *in black*. As Job 30. 28. Psal. 38. 6. He seems to have relation to those faults, which are set downe, Zach. 7. 3.

V. 15. *we call the proud happy*] An ordinary title given to sinners who sinne boldly and maliciously.

*are set up*] Heb. *are built*. Established and preserved in lasting happinesse.

*tempt God*] Psal. 95. 9.

V. 16. *Then they that feared the LORD*] Whilest the wicked did blasphemie in this manner, the true beleivers opposed themselves against them, and strengthened themselves against those temptations.

*a book of remembrance was written*] God shall remember them in due time, and reward them for their faith and constancie. Termes taken from men, Psal. 56. 8.

*that thought upon his name*] That have his feare alwaies in their hearts, and before their eyes: that meditate upon his grace and commandements: that have a care to call upon him, and do actually remember him in all his works.

V. 17. *And they shall be mine*] Exod. 19. 5. Psal. 135. 4. Tit. 2. 14.

*when I make up my jewels*] Or, *speciall treasure*. When I shall restore my Church according to my promise, they shall be as mine own proper goods.

*I will spare them*] That is, forgive their sinnes, and governe them with my Spirit.

V. 18. *return and discern*] You do wrongfully inpute to God, that he doth not reward those which serve him: but serve

ye him heartily and uprightly, and then you shall find the effect of his promises; whereas now you deprive your selves of them, because your service is defiled with hypocrisie and impiety.

## C H A P. IIII.

Verf. 1. *Burn as an oven*] He prophecieth of Gods judgments against the wicked, who would not receive Christ, when as God should send him for the restauration of his Church: whereof he had spoken, Chap. 3. 2, 3. and which fell out in the last destruction of Jerusalem. Others expound it of the miseries, which the Jews suffered after the dayes of Malachi under the Grecian Kings of Syria and Egypt, untill the coming of Christ.

*neither root nor branch*] Proverbiall termes: as Job 18. 16. & 29. 19. Isa. 5. 24. Amos 2. 9.

V. 2. *sunne of righteousness*] Luk. 1. 78.

*arise with healing in his wings*] By faith ye shall know and enjoy Christ, who shall be a devouring fire to the wicked; but to his elect, a Sunne yeelding a quickening and comfortable heat, Ephes. 5. 14. by vertue of his perfect righteousness, by which he will reconcile them to God his Father, and obtain his Spirit for them; which shall regenerate, sanctifie, and save them perfectly. See Isa. 60. 1. 2. 19.

*ye shall go forth*] A description of the libertie of the Spirit in the elect, in joy, vigour, and readinesse of spirituall motions. See 2 Cor. 3. 17.

*grow up*] Or encrease. See Jer. 50. 11.

V. 3. *ye shall tread down the wicked*] A representation of the Churches victories over her spirituall enemies, which is very frequent in the Prophets.

V. 4. *Remember ye*] Because the time was come that the Jews should be destitute of Prophets untill the time of Christ, that they might more fervently desire his coming; the Prophet exhorteth them to exercise themselves diligently in studying the Law of Moses in the mean season, whereby they might continue in the true religion; and also be armed against all temptations.

*the law of Moses*] Exod. 20. 3.

*in Horeb for all Israel*] Deut. 4. 10.

V. 5. *Elijah the prophet*] Matth. 17. 12. Mark. 9. 11. This Christ expoundeth of John the Baptist, Matth. 11. 13, 14. who shall come in the spirit and power of Elijah, Luk. 1. 17. and is aptly compared to him both for his zeale, and restoring religion.

*the great and dreadfull day*] That magnificent appearing of the Sonne of God in the flesh, accompanied with the consuming power, set downe, Chap. 3. 2. and 4. 1. especially in regard of the Jews, who shall be destroyed by him for their rebellion and ingratitude.

V. 6. *he shall turn the heart of the fathers to the children*] His preaching shall be to bring back the children of Israel that are gone astray, to the true faith and piety of their forefathers: whereby Abraham, Isaac and Jacob, who (as one may say) did not acknowledge them, Isa. 29. 22, 23. shall reaccept them for their lawfull posteritie: which thing sayling, I will finally and totally destroy the whole nation.

*These Jews were so generally corrupted, that ye whole Nation needed a new conversion, to be of ye old Fathers Religion.*

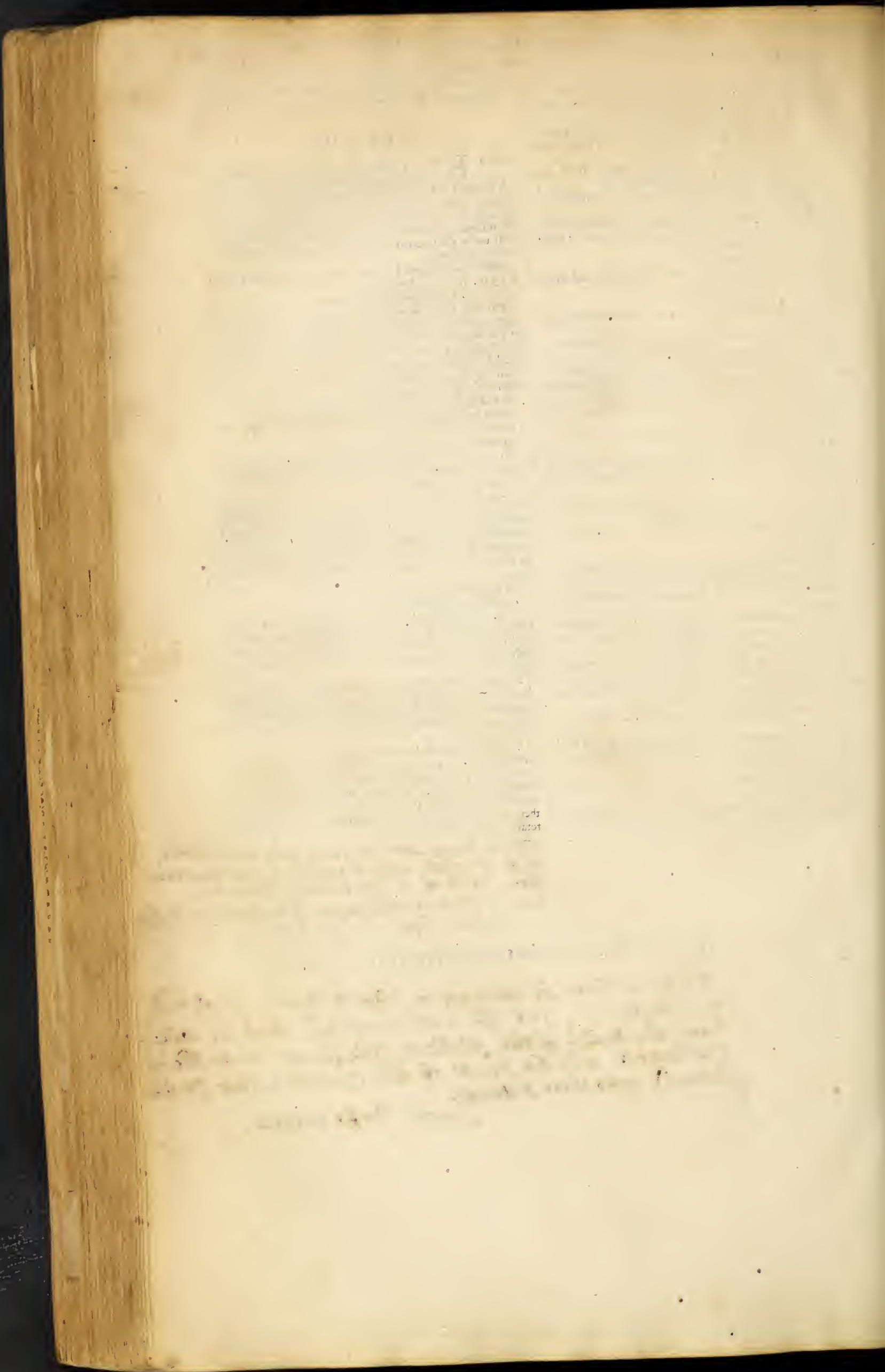
*They had rested upon the messiah &c. Goodw. Eph. 2. 10. 67.*

*The end of the Annotations on the Prophets.*

*What is there so contrary in judgment as a Jew, and a Christian? Yet God hath promised, that he will turn the hearts of the Fathers (the Jews) unto their Children: and the hearts of the Children (the Christians) unto their Fathers.*

*Jewel Def. p. 392.*

















The ARGUMENT of the Book of the Prophet *JOEL*.

**J**OELS time of prophesie is not specified by the holy Historie : yet some learned think it to be when Hosea prophesied ; and more particularly, in that time of Anarchie when the Kingdom of Israel was void, and two and twenty years (as may be gathered by these places of Scripture ; 2 Kings 14. 23. and 15. 1, 8.) without a King : namely, from the sixteenth of Ozias King of Judah, untill his eight and thirtieth ; when Zachary reigaeth in Israel, the fourth from Jehu, 2 Kings 10. 30. Joel denounceth a generall Judgement of Dearth and Famine, caused by an extreme Drought, and a multitude of Insects destroying Creatures, some eating what others left ; swarms of Caterpillers with Lions teeth. Then he exhorteth to Repentance, shewing, it must be generall, of all persons of every age and condition ; and earnest, yea, hearty, because they had generally offended ; and it must be testified by Mourning, and humbling themselves before the Lord in Fasting and Prayers : Which if they do, the Prophet, from God, promiseth Deliverance from that terrible Plague of Famine ; and that their Afflictions and Losses should be removed, and recompensed by a wonderfull plenty, not onely of Temporall, but Spirituall blessings, under the Messiah ; foretelling of the Gifts of the holy Spirit which should be abundantly sent at Pentecost. Lastly, they shall have Redemption from their Enemies, Life and Liberty, though they seemed now dead. Joel first threatneth the Famine, and calleth for Lamentation and Mourning, Chap. 1. Then he exhorteth to publike Repentance, promising a blessing thereon, Chap. 2. Lastly, he comforteth them, by destruction of Enemies, and Gods blessings on his Church, Chap. 3.

The ARGUMENT of the Book of the Prophet *AMOS*.

**T**He Prophecies of Amos and Hosea have a great Conformity, both in respect of the time when, and the persons to whom they were sent. Amos prophesied in the days of Uzziah King of Judah ; and Jeroboam the son of Joash, King of Israel ; and telleth Judah and Israel, that, for their Idolatry, Cruelty, Inhumanity, Wantonnesse, and Corruption in every kinde, they both should be punished, as well as their profane Neighbour-nations, by an Overthrow of both Kingdoms : and further, that their Sun should be darkened at noon-day ; that is, When Israel thought themselves at the height of State, they should be cast off, for obscuring the Sun of Righteousnesse : Yet God would build again the Tabernacle of David, return his captived People into their own Land, and both Judah and Israel, Hof. 1. 11. under one Head, Zerubbabel, should go up to build the Temple, in hope and expectation that the Head of the Church, the promised and expected MESSIAH should, in the time foretold them, come into his own House at Jerusalem. Two years before an Earthquake, Amos foretelleth these strange Shakings : Aram of Captivity to Kyr ; Jeroboams house of a Ruine ; and Judah to be captived : Yet Judah and Israel should be restored to Christ, with Edom, or all Nations : see Acts 15. Amos his Prophecie telleth of Gods Judgements ; first, against the neighbour Nations, Enemies of the Church, Chap. 1 & 2. Secondly, against the sins of his People ; and that, first, in plain Speech ; secondly, under a double Type. His plain Speech, or Sermons, are either generall, against the Jews Ingratitude, Chap. 3. Violence and Incurigiblenesse, Chap. 4. Impiety, Pride, and Inhumanity, Chap. 5. Wantonnesse, Chap. 6. Or speciall, concerning Amazia, who accused Amos of Conspiracie, and his Family, Chap. 7. The Types signifying the approaching Subversion, are, first, a basket of Summer-fruit, Chap. 8. Secondly, the Altar or Temple stricken and shaken, signifying Gods abdicating his House and People, Chap. 9. Which is ended with Evangelicall Promises concerning the Reedifying and Restoring the Church, and making it Catholike, by and under Christ.

The ARGUMENT of the Book of the Prophet *OBADIAH*.

**O**BADIAH terrifieth the Idumeans, who came of Esau, Jacobs brother, yet were they Capitall and Implacable Enemies to Jacobs Posterity, the Church of God, not onely vexing them with cruelties, but also stirring up others to fight against them. After the Prophet had upbraided their  
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 Violence,



## A R G U M E N T S.

Violence, he deborteth them from doing so any more, and then comforteth them. The sum of this Prophecie is to tell, that Edom would help to destroy Jerusalem, and after that, Edom should soon be destroyed: yet in time, Conquerours from Sion, that is, Apostles, shall conquer them, by bringing them through the Gospel, to the true Faith, and so submitting Edom to the Yoke of Christ.

### The A R G U M E N T of the Book of the Prophet J O N A H.

**J**onah prophesied in Israel: see 2 Kings 14.25. but, as other Prophets, so he profited but little: wherefore God gave him expresse Charge to go to Nineveh the chief Citie of that great Empire of the Assyrians; both to shew, that the compassionate and infinitely mercifull God had beams of Grace to shine forth in the publishing of his blessed Word to the Gentiles; and also, that Israel might have a visible Reproof of their horrible Ingratitude and Stubbornesse; who, for the space of many yeers, had not converted to the Lord; whereas Nineveh, by one Prophet, was converted in three days. At first, he withstood his Calling, and fled to Joppa, hopelesse to convert Nineveh, or, fearing the calling in of the Gentiles, might be the casting off of the Jews, whereof he was loth to be the Instrument; minding more the Sons then the Father, the Safety of the Jews, then the Glory of God. But when he had been three days and three nights in the Whales belly (in figure expressing how Christ should die, and rise again the third day) he went in confidence to preach to the Ninevites. After that miraculous Deliverance, the Prophet cometh to that famous and populous Citie, and denounceth against it approaching Ruine; which Threatning, produced a publike Humiliation and Repentance; for which, God did suspend the Execution for a time: Whereupon, the Prophet discovered much Humane frailty, in being troubled at the effect of Gods Mercie; and is both familiarly reprov'd by the Lord, and with bowels of compassion better instructed. In this Book, Jonah setteth down his Embassie to the Ninevites; first, imposed: secondly, undertaken: Imposed, where the refractory Prophet is punished, Chap. 1. and upon his Prayers delivered, Chap. 2. Secondly, undertaken; the effect whereof, is the sparing of the repenting Ninevites, Chap. 3. and the angry Prophet is reprehended, and better disciplined, by the mercifull God.

### The A R G U M E N T of the Book of the Prophet M I C A H.

**M**icah prophesied in the days of Jotham, Ahaz, and Hezekiah, Kings of Judah; some say, at least thirty yeers; at which time Isaiah also prophesied; and they two are like in the subject, and in their terms and Propheticall style, sublime and lofty. He declareth the Destruction of both the Kingdoms of Israel and Judah, and their approaching Dispersion, by the Assyrians and the Caldeans, because of their manifold Wickednesse; but chiefly, for their Idolatrie. Then he maketh Promises, to true Believers, of Temporall Deliverance from Captivity; and Spirituall, through Christ, who should bring eternall Salvation to the whole Church, gathering it out of all Nations: whose coming in the Flesh, or Incarnation, and Place of his Birth, are described so, that from him Herod might be told where Christ the true Bread of life should be born, namely, at Beth lehem, The house of Bread; for so the Hebrew word signifieth. Furthermore, he joyneth excellent Prophecies of the coming of Christs Kingdom, of the Calling in of the Gentiles, and of the felicity of the Church. His Prophecie hath two parts: The first consisteth of Threatnings, Chapters 1, 2, and 3. and of Consolations, Chapters 4 and 5. The second part hath also Threatnings, Chap. 6. and, after the Complaint of the Prophet and all the Godly, concerning the paucity of good men in every Rank and Degree; so that they could scarce finde, among their neer friends and necessary acquaintance, Piety and Faith; he endeth his Prophecie with Consolation, promising the Confusion of Enemies, and Gods singular Mercy to the Church, Chap. 7.

### The A R G U M E N T of the Book of the Prophet N A H U M.

**N**ineveh that famous Citie, Head of that great Assyrian Empire, when Jonah the Prophet was sent thither to preach, That within forty days it should be destroyed, was moved to Repentance; and so the Tranquility of that Empire was lengthened: But after a certain time, they grew secure, regarding worldly means to augment their Dominion, more then the fear of God, and so, casting off the further care of Religion, returned to their former sinnes; yea, increased them, through their Oppression of other Nations, and of Gods People. The Assyrians overthrew



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overthrew the Syrian Kingdom, took Damascus, and carried the people captive to Kir, and slew Rezin the Syrian King, 2 Kings 16.9. and they brought Israel to be Lo-ruchamah, that is, Unpitied; and Loammi, No people: And now that irrevocable Decree of God (the setter up and puller down of Kingdoms) for the finall Overthrow of that Empire, is foretold them by his Prophet Nahum. He prophesied of a Ruine to Nineveh, and Habakkuk of the Caldeans to arise. Before Pul King of Assyria; see 2 Kings 15.19. 1 Chron. 5.26. (of whose Kingdom Nineveh was the chief Citie, as Damascus was of Syria, Hui. 7.8.) Aram (or, after the Greek, Syria) had greater fame then Assur. Since Pul, Assur pillaging many Countreys, grew to be a tree, Ezek. 31.3. but falling feul upon Israel (which was scattered by Nineveh) began to fall, by Caldeans; and Babel soon grew to be as great a Tree, Dan. 4. as ever Assur had been. The Wheels of Providence are full of eyes, seeing what People shall be on the earth, and the bounds of their Habitation. Kingdoms and Empires, by the appointment of the E T E R N A L, have their Periods: and then their time draweth nigh, when they practise cruelty against Gods Church and People. The Assyrian flourishing Empire, for Wrongs done to Israel, must fall by the Babylonians (as Babel did after, for Indignities to Judah, fall by the Medes and Persians, &c.) Nahum the Prophet doth lively represent it by all Circumstances, both to assure Gods People it shall be so, and to comfort them, in his just Revenge of all their Wrongs on the heads of their Enemies. He also telleth, that after their coming from Babel, joyfull Preaching shall be over all Nations; and comforteth the true Jew, in the fair feet of them that publish Peace, and biddeth them festivitie a Festivity. In brief, Nahum first propoundeth the Assyrians Destruction, Chap. 1. Secondly, expoundeth the Causes thereof; the Instrumentall, the Caldeans, fierce and furious Enemies, Chap. 2. The Principall, the Eternall and Infinite just God, Chap. 3. who is jealous of his own Glory, and Avenger of his Peoples Wrongs.

### The A R G U M E N T of the Book of the Prophet H A B A K U K.

**T**His holy Prophet being in extreme grief that Gods own People should so abuse his Patience, and run to the extremity of Wickednesse; addresseth his serious and sad Complaint to God, against such cruell and cursed Practises; and then turneth his speech to tell the Jews; That in the present Age wherein they lived, they should (for Manassehs wickednesse, and the superlative Sins of that stubborn and rebellious Nation against the Lord and his Law) see their Common-weal destroyed by the Caldeans. Afterward, he falleth to wonder and admire that God would advance to height of Dignity and Empire, a Nation so bitter, hastie, proud, violent, vicious, cruell, and insatiably covetous, as the Babylonians were, suffering them to be Executioners of his Judgements, and Scourgers of his own People. And lest the Godly, seeing these horrible and lasting Troubles, should despair, this must be their Comfort, that The just should live by Faith: and therefore the Lord by Vision putteth the Prophet, and every Believer, upon the exercise of Faith and Patience, the chiefest Cordials in every Calamity, strengthening the heart to stay for the effect of Gods Justice, both to free his People, and to punish the Enemy. Lastly, the Prophet maketh a wonderfull Prayer, celebrating Gods mighty Power in ancient Deliverances, and terrible Executions on Enemies in former times; desiring that in the midst of the yeers (the seventieth of Captivity, was the midst between Samuel and Redemption) God would revive his Work, and in Wrath remember Mercie; and by Faith, expecteth Deliverance from present Evils, and that the glorious God, who had shaken Cananeans, would also shake Caldeans, and bring his People to walk on their high-places again. After he hath done his Prayer, he saith, To the chief singer on Neginoth; that is, Sing this Song with an infinite Lustinesse and Courage; for you shall see the Power of God marvellous in Babylon, and then you shall return to Jerusalem. In this Book, the Prophet first expostulateth with God, Chap. 1 & 2. Secondly, directeth his Prayer to God, Chap. 3.

### The A R G U M E N T of the Book of the Prophet Z E P H A N I A H.

**T**Zeaphaniah sheweth, what Tzaphan Jah, stored hath God (as Moses told, Deut. 32.34.) for his Peoples sins. He prophesied but a few yeers before the Captivity of Babylon, exhorting that wicked People of Judah, by Repentance and true Conversion, to prevent Judgement before the Decree bring forth, and the fierce anger of GOD come upon them: But seeing they despised the Redeemer (taught by the Pascheover in Josiahs days) he telleth them God will punish the Kings children for Pride and close Idolatry: the Rulers, for Cruelty; her Princes being roaring Lions, and Judges ravening Wolves: the false Prophets, for lying Vanities, that he would overthrow their state, and carry them to Babylon: yet upon confession of their sins, God will leave a poor and humble People which shall

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*trust in Messiah the Lord, who should work their Salvation, and collect his Church from amongst all the Nations of the world, sanctifie and save it; shewing the effect of his Grace and Justice, in preserving and blessing her, and cursing and confounding her enemies. He prophesied in Josiahs days; and threateneth, in Chap. 1. dehorteth, Chap. 2. comforteth, Chap. 3.*

### The A R G U M E N T of the Book of the Prophet H A G G A I.

**A**fter the seventy years Captivity foretold by Jeremiah, were expired, and the Jews were returned from Babylon; God raised up some Prophets, among the rest Haggai and Zechariah, to exhort them to reedifie the Temple, and to reestablish his pure Worship. Haggai sharply reproveth them for regarding their private Commodities more then the publike Good, building their own Houses, with neglecting the Lords House; and sheweth, that the Plague of Famine sent amongst them, was a just Recompence of their grosse Ingratitude in omitting that Work, to effect which, God mightily wrought their Deliverance from Babel: Yet if they will up and build, God would be with them with his Word and Spirit: And albeit that House they builded were far lesse stately then the former built by Solomon, and nothing in comparison, in their eyes who had seen both, and for which many were grieved; the Prophet comforteth them, and all the Elect, in assurance that the glory of this later House should be greater then the glory of the former: For Zerubbabel the Signet; that is, Christ (who was to come of Zerubbabel) should be born and come into their reedified-Temple, and by his presence advance it to greater glory then ever the former had; who by the Father is appointed King of his Church, yea, King of kings, and Lord of lords; and who also should shake the heaven and the earth; the Heaven of Jewish Ceremonies, and Earth of profane Empire, by setting up his Kingdom in Spirituall Worship; bringing all Nations under his Power, and subverting all Power contrary to his. Haggai expoundeth Daniels Sevens, that the Jews should build a Temple, Chap. 1. that Christ, the Desire of all Nations, should come into it; and so, by his presence there, make that Temple more glorious then Solomons, Chap. 2.

### The A R G U M E N T of the Book of the Prophet Z E C H A R I A H.

**Z**echariah was sent of the Lord to be Copartner with Haggai, to confirm the same Doctrine, and to help on the Work of building the Temple, and setting Gods Service. The holy Ghost spake by Haggai in a plain way of Preaching; but altereth his style in Zechariah, who had many Visions of high and mysterious meaning, whereby to set out the Doctrines and Prophecies he was to declare; how marvellously the Son of God, Head of the Church, had formerly saved it in all Trialls and Troubles, and punished her Enemies. And the like Mercies might the returned from Captivity hope for, being truly penitent, and constantly pious, as well in Temporalls, untill the Messiah; as in Spirituall ones, after his Coming: Whose Coming is plainly and particularly specified; as also, his Death and Passion, his Kingdom and Priesthood, the coming of the Spirit, the power and spreading of the Gospel, the calling of the Gentiles, and establishing of his Universall Church: But the carnall and unbelieving Jews, unthankfull to God, and enemies to his Christ, would cause the desolation of their Citie and Nation by the Romanes; and, for killing the Lord of life, they should be cast off from the Covenant of Grace, untill the time appointed for their Conversion. To open some Difficulties of this Prophet, and to make him more easie, observe that Zechariah telleth, Babel had been as a Pit without Water, whence God had brought up Israel, Prisoners of Hope, calling on the rest to return: Caldeans had been Horns to push and scatter Judah, Israel and Jerusalem: Persians were Carpenters to fray them, and to beat down their strength, that scattered Israel might come to their Countrey again: Christ is an Angel, and Jehovah, whom Angels attend: Joshua the high-Priest, was a Type of Jesus, the true high Priest of his Church. The Temple and Jerusalem shall be builded, which had been unwalled, to shew that Christ is a fiery Wall to his Church; and that the Church under Christ, in the number to come to it, would be uncompassable. The golden Candlestick hath two Olives, which stand before the Lord of the whole earth, signifying the Church supplied with sufficient Graces; whence all which filled with Grace, testifie and bear witness to the Truth, are for number termed two, Apoc. 11. 3, 4. By four Charets coming out of mountains of Brasse, and horses of divers colours, are meant Gods Armies, and attendance of Angels, diligently running up and down the earth, and executing his Commands: Mountains of Brasse, signes of the most powerfull and unsearchable providence, from whose secret, most firm and inevitable Counsels and Decrees proceed: Horses represent swiftnesse and speed: Divers colours, divers sorts of Administrations for Judah at home, and yet in Babel to comfort and keep them, lest they should seem cast off. So that in God we see Foresight, Power, and Readinesse to help and keep them, wheresoever they are; Angels being his ministering spirits, for their good, who are heirs of Salvation, Heb. 1. 14. and to plague their enemies. Syria, viz. Persians, who had conquered



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quered the Babylonians, as they of Babel had mastered the Assyrians, who had formerly brought under them the Syrians; should be plagued by Javan, that is, Greeks: Then after Javan, that is, Ezekiels Gog-Magog, in two Kingdoms Syria and Egypt, should be plagued, for their wrongs done to Judah; the pride of Assyria should be brought down, and the Scepter of Egypt depart away, Chap. 10. 11. Christ the King of his Church will come lowly, \*riding the Ass; and shall be sold for thirty \*Sicles: He the Shepherd, shall be smitten; and the Apostles, \*the Sheep, scattered: His side shall be \*pierced, and they that did it shall mourn when they consider it. See Acts 2. 37. Apoc. 1. 7. Jerusalem shall be destroyed, the Lords feet standing on Mount \*Olivet to see it done. On Mount Olivet the Lord Christ told the same thing to his Disciples, Matth. 24. 34. There he was taken by the Jews who brought him to his death; and there, forty yeers after the death of Christ, will the Lord stand, not as an Adversary to, but as an Helper of the Romanes to revenge his Sons blood, by destroying the Jews Temple and Nation. Lastly, a new Jerusalem should be built, whither all Nations shall come \*, from yeer to yeer, to worship the King, the Lord of Hosts, and to keep the feast of Tabernacles: and, as Isaiah also foretold, Isai. 66. 23. from one New-moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord: And this could not be properly at Jerusalem, but in every place where God was purely worshipped under the Messiah. This is the sum of Zechariah, who speaketh either in Types, or plain Terms. In Types, partly Hortatory, generally, to all the people, Chap. 1 and 2. specially, to Ioshuah, Chap. 3. and to Zerubbabel, Chap. 4. Partly Monitory, concerning false Prophets, Chap. 5. Partly Consolatory, concerning Christ, Chap. 6. In plain Speech, handling their present state, Chap. 7 and 8. or that which was future, under Christ, Incarnate, Chap. 9 and 10. Crucified, Chap. 11, and 12, and 13.

## The A R G U M E N T of the Book of the Prophet MALACHI.

**M**alachi (his name in Hebrew signifieth Angel or Messenger) endeth the Prophets. He prophesied to Israel, viz. to all the people of severall Tribes which were returned from Babylon, after the reedifying of the Temple; and also, after Haggai and Zechariah, confirming their Doctrine, and carrying on the Reformation of what was yet corrupt and defective, either in Gods Service, or in the Israelites Life and Conversation. And first, he putteth them in minde of their free Election, the onely Ground of Gods continued favour in their Preservation: Then doth he reprove and threaten them for false dealing in the Covenant, for their profaning Gods Service, and other Vices of all sorts, as Idolatry, Adultery, false Oathes, Sacriledge, Blasphemies, mixing themselves in unlawfull Marriages, Injustice, and Violence; Vices which had spread far, and invaded not onely the common People, but Priests and Levites also. Moreover, he calleth them to Repentance, promising Grace and Blessing to all Believers in the coming of the Messiah, Christ, the Son of Righteousnesse, with healing in his Wings; before whom the Messenger or Forerunner, John the Baptist (who is called also by this Prophet, Elias the Prophet, Chap. 4. 5.) must come before the coming of the great and dreadful Day, viz. that stately Apparition of the Son of God in the Flesh, accompanied also with consuming Power, set down, Chap. 3. 2. and 4. 1. After John the Messenger, to prepare the way; Christ the Messenger of the Covenant, or Mediatour and Foundation of the Covenant of Grace with Gods Elect, should suddenly come into that reedified Temple, work the Salvation of his People, call in the Nations, make his Church Catholike ~~and~~ one, by joyning Jews and Gentiles. And because they Israelites must look for no more Prophets till that great Prophet was born; he referreth them to Moses, who spake of this Prophet to come, whom all must hear, or be cut off; bidding them remember his Law in the mean while, till Christ come to accomplish the Covenant; whose coming would be terrible to the wicked, but joyfull to the godly. Malachi threatneth the Priests, Chap. 1 and 2. and the People, from the coming of John Baptist, Chap. 3. and of Christ, Chap. 4. Zechariah and Malachi are the last Prophets, and end the Old Testament: The same names the New Testament beginneth withall. Zacharias was John Baptists father: Malachi was John Baptist himself. The Evangelist Luke beginneth the Gospel with Zacharias, and Mark beginneth it with Malachi, that is, Messenger, namely, John the Baptist. So sweetly in Speeches hath God joyned the Old and New Testament to face one another, as the Cherabims over the Ark; that the hid Apocrypha ought not to be in the Bible, being it disturbeth the glory of both the Testaments, and is owned by neither, but rejected of both. In Hebrew these Apocryphall Books are not: The New Testament citeth them not. Why should this Nettle stand between two such sweet Roses?





The ARGUMENT on the Gospel according to *ſ. MATTHEW.*

*After Prophecies  
of the  
to 25 chap.  
his Preaching  
Chapt. 26. 27  
his Kingdom  
c. 28.*

**T**His word Gospel in the Original signifieth Glad Tydings, or Message of Good. Here, it is peculiarly used for the History of the Parentage, Birth, Life, and Death, of our blessed Lord and Saviour Jesus Christ; which is the best and most joyfull Tydings that ever came to the World, as bringing News of Gods great love in giving his Son for us; without which Gift, we must have perished eternally, Joh. 3. 16. The first Writer, in order, is called Matthew, who was first a Publican, to gather the Emperours Tribute; and afterwards called to be an Apostle, to gather souls for God, Chap. 10. 3. as some others were called from Fisher-men, to be Fishers of men. Chap. 4. 18, 19. The chiefest care of this Writer seemeth to have been, To write largely of our Saviours Parables, and the Interpretation of them; and also of his famous Miracles, and the History of his Passion. God give us Grace so to read, that we may believe in the Son of God, and, by trusting in him alone, be eternally saved. Amen.

The ARGUMENT on the Gospel according to *ſ. MARK.*

**M**Ark is remarkable for his Brevity, and, in many things, doth as it were abbreviate Matthew: Yet not without some usefull Differences, which may serve for Explanations of the former Gospel written by S. Matthew the Apostle. This Euangelist is thought to have been a Follower of Peter, and called his son, 1 Pet. 5. 13. yet whether it was John Mark or no, who is mentioned as Barnabas his Kinsman, Col. 4. 10. is uncertain; for he was a Follower of Paul and Barnabas, and not of Peter. Whose Follower soever he was, out of doubt the credit of the History dependeth not upon any mans Approbation, but upon Divine Inspiration; else could it not be Canonickall-Scripture, 2 Pet. 1. 21. In Ecclesiasticall Histories, he is said to be the Founder of the Church of Alexandria in Egypt, and there to die and be buried: yet his Book remaineth, for the good of Gods Church: To whom the Lord give grace to make good use of it. Amen.

The ARGUMENT of the Gospel according to *ſ. L U K E.*

**T**He Gospel is the glad some tydings of Salvation by Christ: This Gospel (as the Penman his self interpreteth, Act. 1. 1.) is the History of those things that Jesus began to do and teach, untill the day that he was taken up, &c. That is as much thereof, as God saw good to Record by his Ministry: That (as the other Euangelist saith) we might beleeve that Jesus is the Christ the Son of God, and that in beleeving, we might have life through his Name. This Sacred History was dictated by the Holy Ghost, whose Penman was Luke.

*Joh. 10.  
30, 31.*

Luke was of Antioch in Syria, by profession a Physitian, (Colos. 4. 14.) he was a follower and faithfull Assistant of Paul (2 Tim. 4. 11.) and so became also a Physitian for the soul: But who was the first Ministeriall means of his Conversion, is not certain: Some think he was one of the 70. Disciples: And that other unnamed, Luke 24. 18. who with Cleophas, after Christs Resurrection, went to Emaus: If so, he had had Christ the best Teacher: But others think Paul converted him at Thebes: But his self best sheweth in his Preface, what Instructors he had, those who from the beginning were Eye witnesses and Ministers of the same Gospel: Whence it is evident, that some of the Apostles instructed him in the Mysteries of Salvation by Christ, and faithfully related to him this whole Story.

*Luk. 1. 2*

Matthew it seems wrote to the Hebrews, and the other three Euangelists to the Gentiles in the Greek tongue, wherein Luke in an Elegant stile, dedicateth two excellent Peeces (this Gospel, and the Acts of the Apostles) unto Theophilus an honourable person, and in him to all the faithfull, who are lovers of God.

The occasion of his writing (whether he were incited thereto by Peter, as some think, or by Paul as others) was (that which he declareth in his Preface) for as much as many have taken in hand to set forth the Story of those things, whereof we are fully perswaded—it seemed good also to me—&c. Thus God by the unanimous consent of a sufficient number of Witnesses (writing at divers places, and times) pleased to confirm the Truth of the Gospel unto us.

Concerning



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Concerning the Matter and Subject of this Gospel, we must know, that the Evangelist purposed to declare, That Jesus the Son of the Virgin Mary, was that Promised Seed (whose fore-running Messenger was John Baptist, according to the Prophecies :) Whose admirable Conception by the Holy Ghost, made not against the Truth of his humane Nature, and Nativity, according to the Flesh: Who in the fulnesse of time (the Scepter being departed from Judah) in the forty two year of the reign of Augustus Cæsar, was born in Bethleem Judah, grew up to mans stature and perfection, undertook his publike Ministry and Office of the Messiah, shewing himself in Doctrine and Miracles, (specially in his glorious Resurrection from the dead, and Ascension into Heaven) truly God and man, in Unite of Person, the Saviour and Redeemer of the Elect: All which he relateth in this order.

1. In the three first Chapters he rehearseth his Conception, Nativity, and the Witnesses thereof; to which he annexeth his Genealogie.
2. From the fourth Chapter to the tenth, he setteth down the preparation to his Ministry, in his temptation, the beginning of his Preaching, Miracles, Ordination of Apostles, Transfiguration on the Mount, and departure out of Galilee.
3. From the tenth Chapter to the twentieth, he recordeth what Christ did in his last passage towards Jerusalem.
4. In the twentieth, and the following Chapter, he telleth what he Taught in the Temple, his Disputes with the Pharisees and Saduces, as also of the destruction of the City and Republike of Israel, where he inserteth somethings concerning his second coming to Judgement.
5. Thence he cometh to the History of his Passion, Chap. 22, 23. The conclusion and lowest degree of his Obedience and Humiliation.
6. The last Chapter containeth the Truth of his Resurrection, his Apparitions to his Disciples, specially the two going to Emaus, and his glorious Ascension into Heaven, the assured Pledge of our interest therein, whereof he hath in our nature taken Livery and Seisin.

## The A R G U M E N T of the Gospel according to S. JOHN.

**T**He holy Penmen appointed by God to write the Gospel of Jesus Christ, were some Apostles, as Matthew and John; and some, Apostolicall men their Disciples, as Mark and Luke.

John was one of those whom Christ named Boanerges, Sons of Thunder; James his brother, and son of Zebedeus (Mark 3.17.) His Calling is recorded, Matth. 4.21. He was the beloved Disciple, usually present at Christs chief Miracles; as, on Tabor (Matth. 17.1.) in raising Jirus daughter from the dead (Mark 5.37.) and so in his passion in the Garden, at the high-Priests Hall, and under the Crosse while he suffered, where he commended his Mother to his care. He lived longest of the Apostles. In Domitians time, he was banished into the Isle Pathmos, where he wrote the Revelation: After which, under Nerva, he was recalled to Ephesus (being aged about ninety seven yeers, which was the one hundredth yeer of our Lord) where he wrote this Gospel, some say, at the intreaty of the Christians of Asia, for the Refutation of Ebion, Cerinthus, and others, who blasphemously denied the Deity of Christ: Having therefore read the other three Evangelists, recording principally those things which concerned the Humanity and Miracles of Christ; that which they omitted concerning his Deitie and Doctrine, this high-flying Eagle discovereth; his main end being to shew, that Christ is indeed the very Son of God, God manifested in the Flesh, coequall, coeternall, consubstantiall with the Father; and that we, believing in him, may have eternall life: which he layeth down by three main Arguments: First, from the Effects; as, before his Incarnation, in the Creation of the world; after his Incarnation, by his Miracles. Secondly, from the testimony of men (Moses, the Prophets, John Baptist, and the Apostles) and of God the Father and the holy Ghost evidently declaring him such. Thirdly, from his Doctrine peculiar to the Messias, speaking with power, as he that had the Word of eternall life; not as the Scribes and Pharisees, as Matthew noted.

Joh. 20.31.  
Matth. 7.

First therefore, he sheweth that Christ is very God, as very man: as also, how he was manifested, what Disciples he first had, and what beginning of Miracles, unto his first ascension to Jerusalem, Chap. 1, 2.

Secondly, how about the first Passeever here mentioned, he entred on his Publike Ministry, casting the buyers and sellers out of the Temple; instructed Nicodemus concerning Regeneration; returned into Galilee; discoursed with the Samaritan at Jacobs Well, about true Worship; and healeth the Rulers daughter, Chap. 3, 4.

Thirdly, How at the Feast he went again to Jerusalem, and healed the Lame man at Bethesda, Chap. 5.

Fourthly, How at another Passeever he fed 5000. walked on the Sea, and taught concerning the Bread of Life, at which many were offended, Chap. 6.

Fifthly, How he went up to the Feast of Tabernacles, and taught in the Temple, Chap. 7. He dismissed the Adulteresse, by touching the conscience of her accusers, Chap. 8. Healeth the Blinde, Chap.



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Chap. 9. Discoursed of the good Shepherd, Chap. 10. Raised Lazarus, Chap. 11. Returned into the Citie with great Acclamations of the People, Chap. 12. Washes his Disciples feet: Admonished concerning Judas treason: And Peters deniall, Chap. 13. Taught and comforted his Disciples, Chap. 14, 15, 16. Prayed to his Father, Chap. 17. Suffered, Chap. 18. and 19. Lastly, How he rose again from the dead, and appeared to many, Chap. 20, 21.

## The A R G U M E N T of the A C T S of the Holy A P O S T L E S.

**T**He Penman of this Scripture was Luke the Evangelist (as appeareth in the first words hereof) for the most part an Eye-witnesse of these Things he Recordeth, being constantly a fellow Labourer with Paul.

His purpose in writing this Story, was, (as he intimateth in his first Preface) That the Church might have the certain knowledge of Christ, his Gospel and Kingdom, that our Faith might not be built on the uncertain reports of Pretenders to Truth; As also, That he might shew how God fulfilled his Promise in calling the Gentiles, and the Apostles, their Charge and Office, by Preaching the Gospel to all Nations: And that he might fore-arm all the Faithfull, by discovering the rage and malice of Satan, persecuting the true Ministers and Professours of the Gospel, even from the first publication thereof: And the gracious providence of God, preserving and entreating his Church, in the midst of all her pressures; giving us an evident assurance of the Truth of the Gospel, not only in that the powers of Hell, all the machinations of Satan, and malice of wicked men, could never prevail against it; but also, that Gods providence, by these oppositions, confirmed it to the hearts of Christians, in the constancy of those that suffered persecution for it.

This Story setteth out.

1. The Truth of Christ after his Ascension, performing his Promise to the Apostles, sending the Holy Ghost the Comforter, unto them.
2. The malice of Satan, labouring to suppress the Gospel, by raising up tumults, conspiracies, slanders, persecutions, and (where he could not prevail by violence) Hereticks to corrupt the Truth thereof.
3. The vigilant providence and power of God over his Church, overthrowing the malicious enterprises of the enemies, and filling the world with the sound of the Gospel, by so few unlearned men.
4. The many divine Sermons of the Apostles and Disciples, concerning the Death, Resurrection, Ascension and Kingdom of Christ, the Mercy of God in the free Remission of our sins by him, the Immortality to come: Care that Ministers ought to have of Christs flock, Repentance and Fear of God, and other principle Grounds of Faith, that we bearing our trials patiently (knowing that the Crosse usually accompanieth the Gospel) and resting confident in his mercy (who is unchangeably the same good God to his now, that he was to the first Christians) we may at last attain the end of our hopes, the salvation of our Bodies and Soules. Which He grant us, who gave so great a price for our Redemption, as the unvaluable Blood of Christ Jesus.

## The A R G U M E N T and A N A L Y S I S of the Epistle to the R O M A N E S.

**T**He main scope and end of the Apostle, in this Epistle to the Romanes, is, to convince both Jew and Gentile of their corrupt and deplorable estate by Nature, and how impossible it is to obtain Righteousnesse and Salvation by the works of the Law; and consequently to draw all men to embrace the doctrine of the Gospel; wherein Grace and Mercy, in the Remission of sins, peace of Conscience, and Joy in the holy Ghost, Comfort in Affliction, and Conquest in all Temptations, together with the adoption of Sons, and eternall life are offered to all Beleivers:

It containeth in it,

1. Theologicall Doctrines and Conclusions.

1 Concerning Iustification, which he proveth to be by Faith, without the works of the Law, from the sixteenth verse of the first Chapter, to the sixth Chapter.

2 Concerning Sanctification, which he proveth to be imperfect, yet true and sincere, from the sixth Chapter to the ninth.

3 Concerning Predestination, which he proveth to be of the meere love of God, and not upon any merit in us, Chapter 9, 10, 11.

2 Morall Exhortations to holines of Conversation, subjection to Magistrates, and charity towards all, especially our weak brethren, Chap. 12, 13, 14, 15.

3 Christian Salutations and Prayers, with a promise shortly to see them, Chapter 16.

The



## A R G U M E N T S.

### The A R G U M E N T and A N A L Y S I S of the first Epistle to the C O R I N T H I A N S.

**T**He drift of the Apostle in this Epistle, is, to beat down carnall Wisdom, and affected strains of Eloquence, and to set among the Corinthians, the powerfull Preaching of Christ Crucified; and farther, to instruct them, and in them all Christians, in the Doctrine of Christian Liberty, of the Sacraments of the Old and New Law, of the nature and difference of spirituall Gifts, and of the Resurrection of the dead.

The parts of this Epistle are principally four.

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| <p>1. A reproof of divers scandals and abuses among the Corinthians, as namely;</p>                     | <p>1. Their dissensions and factions, siding with their ambitious Teachers, Chap. 1, 2, 3, 4.<br/>                 2. Their toleration of Incest, Chap. 5.<br/>                 3. Their vexing one another with Law-suits, before infidel Judges, Chap. 6.<br/>                 4. Their abuse of their Christian libertie, Chap. 8, 10.<br/>                 5. Their disorders in their Holy Assemblies, Chap. 11.</p> |
| <p>2. Resolution of doubts propounded to him.</p>                                                       | <p>1. Concerning marriage, and single life, Chap. 7.<br/>                 2. Concerning the nature and condition of glorified Bodies, at, and after their Resurrection, Chap. 15.</p>                                                                                                                                                                                                                                     |
| <p>3. Directions.</p>                                                                                   | <p>1. Concerning their carriage towards their weak Brethren, Chap. 9.<br/>                 2. Their preparation to the Sacrament, Chap. 11. from the 23. Verse to the end.<br/>                 3. Concerning the use of spirituall Gifts in generall, and the exercise of the Gift of tongues, and prophesie in particular, Chap. 12, 14.</p>                                                                            |
| <p>4. Exhortation to charity, and a liberall contribution to the Saints at Jerusalem, Chap. 13, 16.</p> |                                                                                                                                                                                                                                                                                                                                                                                                                           |

### The A R G U M E N T and A N A L Y S I S of the second Epistle to the C O R I N T H I A N S.

**T**He occasion of writing this second Epistle was, to vindicate his Ministry from contempt, and his person from divers imputations laid upon him, by the false Apostles: And to this end, he professeth his sincere affection to the Corinthians, and faithfull carriage in the whole course of his Ministry; and being inforced thereunto, he relates at large, both his sufferings for Christ, and the Visions and Revelations he received from him.

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| <p>The Epistle consisteth of</p> | <p>1. An excuse of himself for not coming to them according to promise, Chap. 1.<br/>                 2. A deprecation for the incestuous person, (who had been excommunicated) that he might be restored again to the Church, Chap. 2.<br/>                 3. A justification of his Ministry against the calumnies of false Teachers, Chap. 3, 4, 5.<br/>                 4. An Exhortation to Christian duties in generall, Chap. 7. And in particular, to a liberall contribution to the poor Saints at Jerusalem, Chap. 8, 9.<br/>                 5. A contestation with his emulous adversaries, and a commemoration of his manifold trials, and the happy issue of them, Chap. 10, 11, 12.<br/>                 6. A denunciation of severity, and the power of his Apostleship against obstinate sinners, Chap. 13.</p> |
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### The A R G U M E N T and A N A L Y S I S of the Epistle to the G A L A T I A N S.

**A**fter Saint Paul had Preached the Gospel to the Galatians, some false Teachers addicted to Judaism, sought to inveigle them to their Sect, perswading them to be circumcised, and to observe all the Mosaicall Rites; without which, they affirmed, That they could not be justified or saved: And because this their Doctrine could not consist with that which the Apostle had delivered, they derogated what they could from his Authority and Ministry, giving it out, That he was a Disciple of the Apostles, and not of Christ; and that Peter, James, and John, who were the Pillars of the Church, forbade not the observation of the legall Rites; yea moreover, that Paul himself, who now so much stickleth against circumcision, had formerly circumcised Timothy. Against these corrupters



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of his Doctrine, and vilifiers of his Person and Authority, he was chiefly moved to write this Epistle to the Galatians; wherein he proveth, That his calling was immediately from Christ, that he was no way inferiour to the chief Apostles, and that the Doctrine which he had delivered, concerning Justification by Faith without the Works of the Law, was the Truth of God, and firmly grounded upon Scripture.

- The parts of this Epistle, are three:
1. Historicall, concerning himself, and the course of his Ministry, Chap. 1. 2. unto the 16. Verse.
  2. Doctrinall, concerning Justification by Faith, and the Abolition of legall Rites and Ceremonies. From Verse 16. of the 2. Chapter, unto Verse 14. of the 5. Chapter.
  3. Morall, wherein he exhorteth the Galatians to Christian duties; namely, To walk and live in the Spirit, to mildenesse in censuring their Brethren, to charity in bearing one anothers Burdens, to bounty to their Teachers, to perseverance in good Works, and rejoycing in the Crosse of our Lord Jesus Christ. From Verse 14. of the 5. Chapter, to the end.

## The A R G U M E N T and A N A L Y S I S of the Epistle to the E P H E S I A N S.

**T**He Apostle hearing that Ephesus, the Metropolis of Asia minor, was reclaimed from the Idolatrous worship of Diana, to the pure worship of the true God in Christ, writeth this Epistle to the Congregation of the faithfull there, to confirm them in the Mysteries of Christian Religion, and more fully to instruct them in the duties of a Holy Life, agreeable to their Profession.

- The whole Epistle divideth it self into two parts.
1. Contemplative, wherein he discourseth profoundly of the causes of mans salvation, Gods eternall election and adoption by grace, and the incorporating of the Jews and Gentiles into one Body, (the Church of Christ) made known to him by Revelation, Chap. 1. 2, 3.
  2. Practick, wherein he inciteth them to shew forth good works, as the Badges of their Christian Profession. These are ranked into two sorts: Some required of them,
    1. In respect of their generall calling to the knowledge of the Truth; as namely, To walk worthy their vocation, in humility, meeknesse, unity, purity, truth, love, circumspection, devotion, and acquitting themselves manfully in their warfare against Satan and all the powers of darknesse.
    2. In respect of their speciall callings, as Husbands or Wives, Parents or Children, Masters or Servants. From the 3. Chapter, to the end of the Epistle.

## The A R G U M E N T and A N A L Y S I S of the Epistle to the P H I L I P P I A N S.

**T**He Philippians hearing of the imprisonment of the Apostle at Rome, were much troubled at it, and presently dispatched Epaphroditus to visit him, and supply his wants; by whom the Apostle understanding that there were some false Teachers and scandalous livers crept in amongst them, who corrupted the Doctrine of the Gospel, and became enemies to the Crosse of Christ: Upon this occasion writeth this Epistle, wherein he acquainteth them with his present condition, thankfully acknowledgeth their tender love and care over him, passionatly complaineth of the perverters of his Doctrine, and disturbers of their peace, and with many godly Admonitions and Exhortations, endeavoureth to frame their lives to a Heavenly conversation.

- The divine conceptions and expressions in this Epistle, branch themselves into
1. Consolations against the scandall of the Crosse, shewing that all the sufferings of the godly, redound to the furtherance of the Gospel, and their unspeakable comfort, and everlasting reward. From the 12. Verse of the first Chap. to V. 27.
  2. Exhortations to concord, to humblenesse of minde, and patience; to mortifie the flesh, and account all things losse for Christ; to set their heart and affections upon Heaven and Heavenly objects, in a continuall expectation of Christ from thence; to moderation, devotion, and all Christian vertues: from the 27. Verse of the first Chap. to V. 10. of Chap. 4.
  3. Gratulations for their Zeal, love, knowledge, fruits of Righteousnesse, and in speciall, for their bounty to him, at which, he much rejoyced; not so much for the supply of his own wants, as the abounding of Gods grace in them. Chap. 1. to V. 12. and Chap. 4. from V. 10. to V. 20. where he concludeth his Epistle with salutations and prayers.

The



## A R G U M E N T S.

### The A R G U M E N T and A N A L Y S I S of the Epistle to the C O L O S S I A N S.

**S**aint Paul according to his Apostolicall Function, taking care of all Churches, and hearing that at Colossa divers Weeds sprang up, which hindered the growth of the Gospel; namely, Heathenish opinions, concerning the mediation of Angels, and Jewish superstitions, in the observation of legall Rites, writeth this Epistle to them, wherein he rooteth up these Weeds, proving to them, that Christ is our onely Mediatour, by whom we have access to God; and that the Body being come, the legall shadows are to vanish away.

The godly instructions  
treasured up in this Epistle,  
partly tend to

1. The confirmation of the Christian Faith in the Deity and Kingdom of Christ, and his triumph over principalities and powers, and our redemption, regeneration, and justification by him, Chap 1. 2.
2. The regulating a godly life and conversation, by performing all such duties as are required of all that embrace the Gospel.
  1. Absolutely, and in generall, as to mortifie the lusts of the flesh, to speak the truth, to avoid scandall, and to do works of Mercy and Charity.
  2. Relatively, and in particular, as namely, such as are required from;
    1. Fathers to Children.
    2. Children to Fathers.
    3. Husbands to Wives.
    4. Wives to Husbands.
    5. Masters to Servants.
    6. Servants to Masters.

### The A R G U M E N T and A N A L Y S I S of the first Epistle to the T H E S S A L O N I A N S.

**T**he Thessalonians, though they gladly embraced the Doctrine of the Christian Faith, and continued constant in the Profession thereof, yet were much discouraged and dismayed at the persecutions raised against the godly for the Truth sake, by the Jews, and for the lesse of some eminent professors, and their dear Friends, whom God had taken out of the World. Whereof the Apostle having notice, writeth this Epistle unto them, to build them in their most holy Faith, and to comfort them against the scandall of the Crosse; which is the common lot of the godly, and the fear of death it self, which he sheweth to be nothing else, but a passe to immortall blisse; whereof they shall not be partakers onely, who shall be alive at Christs coming, but all other that die in the Lord. In the mean while, they ought so to carry themselves in all holinesse of conversation, that they may be thought worthy the glory that shall be then revealed.

The speciall contents  
of the Epistle are

1. Commendations of their sincerity and constancy, Chap. 1.
2. Declarations of his faithfull and powerfull Ministry, and love to them, Chap. 2. 3.
3. Consolations in time of persecution for the Gospel, and against the terrour of death, to which, he opposeth the glory of the Resurrection and Christs second coming to judgement, Chapter 2. from Verse 13. to Verse 17. and Chap. 4. from Verse 13. to the 10. Verse of the 5. Chapter.
4. Exhortation to duties of
  1. Christian charity, Chap. 4. Verse 1. to the 12.
  2. Piety, Chap. 5. Vers. 11. to the 25.

### The A R G U M E N T and A N A L Y S I S of the second Epistle to the T H E S S A L O N I A N S.

**T**he Apostle being hindered from coming to the Thessalonians, according to his desire, and promise to supply the want of his presence, writeth this Epistle to them; wherein he comforteth them in their afflictions, especially by Arguments drawn from the righteous judgement of God, and the certain expectation of his second coming; the signes whereof he foretelleth, and with divers godly precepts, both to flie the company of disorderly persons, and to give him notice of such, to exercise his Apostolicall power upon them, with prayers and salutations, he concludeth his Epistle.



## A R G U M E N T S.

*The parts whereof are three answerable to the Chapters.*

1. *Patheticall, expressing great love to the Theſſalonians, and joy for their Faith and perseverance, Chap. 1.*
2. *Propheticall, describing the state of the Church, and the Revelation of Antichrist, the man of sin, before the day of the Lord come, Chap. 2.*
3. *Pareneticall, perswading them by his example to labour in their Callings, and to shun idleneſſe, as also to avoid and censure those who shewed themselves refractory to his Godly and wholesome Admonitions, Chap. 3.*

### The A R G U M E N T and A N A L Y S I S of the first Epistle to T I M O T H Y.

**T**He Apostle in the former Epistles, propounded generall Doctrines and Instructions to all Christians, both concerning Faith and Manners: But in these ensuing Epistles to Timothy and Titus, he delivereth peculiar precepts to the Ministers of the Gospel, as well those who are in place of Authority, as Timothy and Titus, as inferiour Pastours, Presbyters, and Deacons: And though he had other fellow Labourers, as Silas and Luke, and Mark and Tychicus: Yet he writeth to these two onely, because the other were for the most part with him: But these were appointed by him to govern those Churches in which he had laid the Foundations of Christianity.

*The parts of this Epistle are answerable to the eminent Parts and Gifts of the Authour, who was both an Apostle, and a Prophet, and a Pastour of the Church.*

1. *As an Apostle he prescribeth Canons concerning publike Prayer, and the habit and carriage of Women in the Church, Chap. 2. Concerning the Office of Bishops, and Deacons, Chap. 3. Concerning the censuring and reproof of all Degrees, the Ordination and maintenance of Elders, choice and provision for Widows, Chap. 5. Concerning the duty of servants, and particular charge of the rich, Chap. 6.*

2. *As a Prophet he foretelleth the Apostacie of many in latter times, whose diuellish doctrine he relates, and confutes, Chap. 4.*

3. *As a Pastour.*

1. *He instructeth Timothy in the right end and use of the Law, and the main scope also of the Gospel, Chap. 1. As also in the Doctrine of the Church, and the blessed Truth, therein taught and professed, Chap. 3. And of the lawfull use of all Creatures taken with thanksgiving, Chap. 4.*
2. *He exhorteth him to proficiencie in his Ministeriall Function, Chap. 4. To constancy in his Profession, observance of his Precepts, especially, That he eschew all vain babblings and disputes of Sophistry, and continue in the simplicity of sincere Doctrine, Chap. 6.*

### The A R G U M E N T and A N A L Y S I S of the second Epistle to T I M O T H Y.

**S**aint Paul being ready to lay down his Earthly Tabernacle, sendeth for Timothy to come unto him, and to bring with him such things as he most needed: Withall, he foretelleth his own Martyrdom, and the Crown of Righteousnesse, which he should thereby receive, and fully instructeth Timothy how to carry himself in the Government of the Church, after his departure.

- The Epistle it self is partly*
1. *Commendatory of Timothy himself, and his Parents, and Onesephorus, and others, Chap. 1, 2.*
  2. *Exhortatory to Chastity, Faith, Charity, Peace, and Meeknesse, Chap. 2. To undaunted fortitude, in withstanding all opposition against the Truth, and to the study of the Scriptures, Chap. 3. To diligence in his Pastourall Function, watchfulnesse, patience, and to godly prudence and constancy in his Holy Profession to the end, Chap. 4.*

### The A R G U M E N T and A N A L Y S I S of the Epistle to T I T U S.

**I**N the Island of Crete (now Candie) the Foundations of a Christian Church were laid, and the Walls reared up: But the Roof was wanting. Some abuses were reformed, but not all: In some Cities



## A R G U M E N T S.

*Cities there were Godly Pastours, but not so through the whole Island. For which cause Saint Paul left Titus there to supply what was lacking, and appoint Elders in every Citie, and to the end he might the better perform this task, he furnisheth him in this Epistle with wise and godly directions, whereof*

- |        |                                                                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                                                                                                                                        |
|--------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Some { | <ol style="list-style-type: none"> <li>1. Concern all Christians in generall, as namely, To be subject to Principalities and Powers, to be Zealous of good Works, to study necessary and wholesome points of Doctrine, and avoid curious and unprofitable questions, Chap. 3.</li> <li>2. Others concern certain men in particular, and these either Teachers</li> <li>3. Or hearers whom he ranketh according to their sex, into</li> </ol> | <ol style="list-style-type: none"> <li>1. Good, Chapter 1. from Verse 6. to the 10.</li> <li>2. Bad, From Verse 10. to the end.</li> </ol>                                                                                                                                                                             |
|        | <ol style="list-style-type: none"> <li>1. Men.</li> <li>2. Women.</li> </ol>                                                                                                                                                                                                                                                                                                                                                                 | <ol style="list-style-type: none"> <li>2. Their Age.                         <ul style="list-style-type: none"> <li>1. Young.</li> <li>2. Old.</li> </ul> </li> <li>3. Their Condition.                         <ul style="list-style-type: none"> <li>1. Masters.</li> <li>2. Servants, Ch. 2.</li> </ul> </li> </ol> |
|        |                                                                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                                                                                                                                        |

### The A R G U M E N T of the Epistle of P A U L to P H I L E M O N.

**T**his Epistle was Written by the Apostle Paul unto Philemon, one of his Fellow-Labourers in the Ministry of the Gospel, in the behalf of one Onesimus, a Servant of his, who had withdrawn himself from his Masters service, and had also, as it seemeth, wronged him in his Temporall Estate: But coming to Rome where Paul then abode under restraint, had been by his Ministry converted; and after he had been for a while detained there, to attend upon him, was with this sent back to his Master. The Apostle therein intreating him to admit him into his service again, remitting to him his offence formerly committed, and engaging himself to make good, whatsoever damage he had sustained by him. The Epistle, though Written upon such a private occasion, yet is so penned, as it carries with it, the lively Character of an Apostolicall Spirit, and contains very pregnant expressions of Pauls good estimation, and entire affection to Philemon, tender bowels of compassion towards a sincere convert, and hearty desire of the Welfare of those whom he hath occasion any way to mention in the same.

### The A R G U M E N T of the Epistle of J A M E S.

**T**he Author of this Epistle, was the Apostle James, not the Son of Zebedeus, and the Brother of John, Matth. 10. 2. (as some have supposed) who was slain not long after our Saviour Christs Ascension, Act. 12. 2. But James the son of Alphaeus, Matth. 10. 3. called James the lesse, Mark 15. 40. and the Brother of the Lord, Gal. 1. 19. Commended for a principall Pillar in the Church of God, Gal. 2. 9. Who abiding at Jerusalem after that most of the Apostles were departed thence, as having a more speciall care and charge of his own Nation, the Jewish people, wrote this Epistle in generall to such of them, as were dispersed into severall Countreys and Provinces abroad: And it is probable, That he wrote it after sundry of Saint Pauls Epistles, and in particular of those two to the Romans, and to the Galathians: And observing how many professing the Faith of Christ, perverted that wholesome and comfortable Doctrine by him in those Epistles delivered, concerning free Justification by Faith without Works; taking thereby occasion to neglect the practise of good Works, he presseth the necessity of them, for the Justification of sound and sincere Profession. In the course of this Epistle, First he perswades them to patience, cheerfulness, and wise carriage under the Crosse, and a sanctified use thereof. Secondly, To shew the soundnesse of their Profession, and the sincerity of their Faith, by an exemplary course of life, in the practise of all Christian duties, and fruitfulness in well doing. Thirdly, dissuades from censorious taxing of others, and bitter contentions with them, either by foul language, or injurious courses. Fourthly, Denounceth Gods Judgements against the rich, cruelly oppressing the poor. Fifthly, Exhorts the faithfull to patient carriage under such oppressions, and to a Christian demeanour, answerable to their severall estates, and conditions, and a brotherly care of the spirituall welfare, one of another, wherewith he closeth his Epistle.



The ARGUMENT of the first Epistle of PETER.

**T**He Apostle Peter having by a speciall agreement of the Apostles among themselves, the charge of those of the Circumcision committed unto him, Gal. 2. 7, 8, 9. Was accordingly carefull (because he could not visit them all in person, being dispersed into so many, and so remote Regions) to write unto them this Epistle, which might reach to them in their severall places of abode. Therein his principall scope is, to perswade them unto patience, and holy carriage, under those afflictions, that either at present they were exercised withall, or were further to expect; And that by Arguments taken from the example of Christ, Gods calling them thereunto, the Glory that thereby should redound unto God, and the good issue thereof, in regard of themselves. And amidst generall Exhortations to such Religious courses, and unblameable conversation, as might adorn their Christian Profession, and stop the mouths of malignant Adversaries, he intermixeth Admonitions concerning the duties of severall persons in their speciall places; as of Subjects towards Magistrates, Servants towards their Masters, Husbands and Wives, either to other, and of the Ministers of God towards the People of God, committed unto their charge, the younger sort towards the elder, and of equals one to another; Concluding all with Benedictions and Salutations.

The ARGUMENT of the second Epistle of PETER.

**I**T seems, that after the writing of the former Epistle, wherein the Apostle had laid down the true Doctrine of Salvation by Christ alone, and some Rules for good life, becoming such as should be saved by him; there arose certain men, who were remisse in their lives, others who were fearfull of Gods Truth, laid down in the Scriptures; as also, false Teachers, who living loosely themselves, misled and corrupted others, and scoffers at the coming of Christ to judgement. The Apostle therefore after salutation, Chap. 1. 1, 2. and mention of the riches of Gods Mercy to true Christians, Verse 3, 4. Perswades to good works, from Verse 5. to Verse 12. from thence, to the end of the first Chapter: He being very old, and neer unto death, Verse 14. before his departure, mindes them of Truths forgotten by many of them. In the second, he arms them against false Teachers, and deters them from Apostacy. In the ten first Verses of the third Chapter, he confutes such as scoff at the coming of our Saviour, and the end of the World: From thence to the 17. Verse, he stirs them up to prepare for that day, and to fit themselves for that glorious eternall Habitation that is prepared for them. In the two last Verses, he exhorts them to take heed of being misled, and to increase in Grace, and in the knowledge of Christ; which the Lord give us Grace also to do, through Jesus Christ our onely Lord and Saviour, Amen.

The ARGUMENT of the first Epistle of JOHN.

**T**He beloved Apostle John living longer then the rest of the Apostles, and observing the decay of Truth, Godlinesse, and Charity, in many Christians, writes this Epistle as a salve for the sores of the Church. He exterveans Truth of Doctrine, with Godlinesse of life, and love of the Brethren throughout the Epistle. Fit subjects for him to write of, who was an Apostle, and eminent for Piety, and chiefly beloved by Christ himself. Great reason therefore, that all Christians should hearken to him in all these things.

This first Epistle is called generall, because it is not directed to any particular persons, as the second and third are: The one to a singular Woman, the eldest Lady; The other to a choice man, called Gaius. God grant that by reading of it, we may get Grace to increase in Faith, Pietie, and Charitie. Amen.

The ARGUMENT of the second Epistle of JOHN.

**T**His is the onely Epistle in Scripture written to a Woman. And to one eminent no doubt in favour with God, and respect in the Church: Wherein after salutation of her, and her children, he shews his joy in their Gracious carriage, warns them to take heed of deceivers, and concludes with a promise of a pious visitation, and salutation from her Sisters children.



## A R G U M E N T S.

### The A R G U M E N T of the third Epistle of *S. JOHN*.

**T**His Epistle is inscribed to Gaius, to whom the Apostle first wisheth all happinesse, then commends him for his zeal to the Truth, and hospitality to the Brethren, advising him not to be discouraged by the proud and perverse carriage of Diotrephes, but to follow the good example of Demetrius. Lastly, he concludes with a resolution to see him quickly, and confer with him lovingly of these things; and salutations from Gaius his friends with him, and to his friends with Gaius.

### The A R G U M E N T of the Epistle of *S. JUDE*.

**T**His Apostle surviving many of his Colleagues, as it seems, Verse 17. writes this generall Epistle, wherein after he hath wished much good to all Gods people, he exhorts them to maintain Truth of Doctrine, with purity of life and conversation, lest they should be seduced by false Teachers, whose manners he describes, and threatens damnation to them. Afterwards, he exhorts them to remember the Apostles doctrine, though they were dead; to build up themselves in grace, to stick close to God, to seek to save others, and concludes all, with the praise of God.

### The A R G U M E N T of the R E V E L A T I O N of *S. JOHN*.

**T**His last Book is of singular use for Christians to the end of the World. The division of it is to be found, Chap. 1. 19. The things that John had seen, contain the glorious vision of Christ among the Golden Candlesticks, Chap. 1. The things which are, are the Epistles to the seven Churches then in being, Chap. 2. and 3. The things which shall be hereafter, are the Prophecies following, wherein God frames himself a Church to worship him to the worlds end, and shews the patern of it to John, Chap. 4. Preparation is made for the opening of the Seals, Chap. 5. Six whereof are opened, Chap. 6. and the story brought down to Constantines time. The Heathen persecution being then ceased, and a more bitter to come under the Popes; God prepares him a Church, and Seals such as should stand out this storm in a more privat course of worship in the Wildernesse, Chap. 7. The seventh Seal being opened, six Angels blow their Trumpets, and foretell the miseries that should fall on Popish Rome, before the time of Reformation, Chap. 8. 9. The little Book containing the residue of the Revelation, is brought forth, Chap. 10. The Church in the Wildernesse persecuted, is set out; and the seventh Angel blowing the Trumpet, proclaims liberty of Religion again, Chap. 11. The beginning of this troublesome time is set out to be a little before Constantines time, when the Church was in labour to bring forth a Christian Emperour; and the end of it foretold to be after a thousand two hundred and threescore yeers, Chap. 12. which falls out to be the time of the establishing of the Protestant Religion in the Empire, as appears in the Notes. The two great Beasts that shall persecute the Church all this while, are set out Chap. 13. The restauration of Religion, and ruine of Popery, Chap. 14. Gods people praising him for the same, Chap. 15. The seven Vials containing the plagues of God, beginning from the time of Reformation, whereby God will by degrees destroy Babylon and Antichrist, are poured out, Chap. 16. The Whore, the City of Rome, to be destroyed under the fifth Viall, is described, Chap. 17. Her destruction is set out, Chap. 18. The conversion of the Jews, and utter subversion of Antichrist, which come under the sixth Viall, are set down, Chap. 19. The happy estate of the Church afterwards for a thousand yeers, with the overthrow of the Turks after it, and the day of judgement after that, which come under the seventh Viall, are spoken of, Chap. 20. The everlasting happinesse of Gods Saints in soul and body in Heaven with God and Christ, is set out, Chap. 21. and in the five first Verses of Chap. 22. The conclusion consists of confirmations, exhortations, promises; threatnings, prayers, Chap. 22. Further satisfaction in particulars, the Reader may finde in the Notes.

The great God and our Saviour, who hath revealed these excellent Mysteries to us, Give us Grace to walk worthy of so great a favour in this World, and a portion in the eternall happinesse herein foretold, in the World to come. Amen.



The Account of the Affairs of the  
Province of New York

The Province of New York, being the most fertile and populous of the Colonies, has long been the seat of a powerful and influential Government. The first settlement was made by the Dutch in 1614, and the English took possession of it in 1664. Since that time, it has been the theatre of many important events, and has produced many distinguished men. The following is a summary of the principal events in its history, from the first settlement to the present time.

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Athenian Oracle, Vol. 1, p. 222 Col. 2.

2. 'Tis generally said that the Mother of our Saviour was a Virgin to her Death — Pray let me know what Text, or other Arguments there are to ground that Belief on, since the contrary seems to be asserted in Holy Scripture viz. that she had several Children. For 'tis said Mat. 1. 24, 25. Then Joseph took unto him his wife and knew her not till she had brought forth her first-born Son. Mat. 13. 55, 56. Is not his Mother called Mary? and his brethren, James, & Joses, and Simon, and Judas? And his Sisters, are they not all with us?

A. We have no ambition to have Herapio thrown in our Teeth, or some angry Antiquary fall upon us with the terrible name Antididomarianites, with which they formerly maul'd such as deny'd the perpetual Virginity. We confess Universal Tradition, in so indifferent a point weighs very much with us in this matter; and this carries it clearly that she died a Virgin — Tho' had not that so positively attested it, the places in Scripture would have judg'd very much for the contrary Opinion; whereas now we are forc'd to strain for an agreeable Interpretation. The Arguments from Scripture for her perpetual Virginity, are nothing but Flourish — nor have we ever met with any of greater force than that of Ezekiel's Gate, through which the Lord God was only to enter. See Script. Aug. 17. 1705.







# ANNOTATIONS

## On the GOSPEL according to S. MATTHEW.

### CHAP. I.

Vers. 1.



*He Book* ] The word doth not  
always signifie, a large book,  
but oftentimes, a brief roll, or  
catalogue, or enumeration, as  
Jerem. 3. 8. a bill of divorce,  
Hebrew, a book. So the Jews did  
begin their genealogies, Gen.  
5. 1.

*of the generation* ] Luke 3. 23. Of the ancestours of our  
Saviour Christ successively: yet Gen. 5. 1. it signifies the  
posteritie of the first Adam. This is not the title of the whole  
Book, but onely of the beginning of it. It may include not  
his ancestours onely, but also the manner of his conception  
and birth, which is likewise set down in this Chapter, verse  
18, &c. and so it may be the title of the whole Chapter.  
Matthew purposing to write of the life of our Saviour, begins  
with his pedigree, because he knew the Jews stood much upon  
their genealogies.

*of Jesus* ] The name given him by the angel, with the rea-  
son thereof, vers. 21. It signifies, a Saviour. It was sometimes  
given to others that were types of Christ, as to Joshua, who  
brought the people into Canaan, to Jehoshua the high priest,  
after the captivitie, and to divers others, as Acts 13. 6. Col.  
4. 11. but in a more peculiar manner it is given to Christ,  
who saves us from our sins.

*Christ* ] It is all one with Messias, and signifies, anointed.  
It sets out unto us the king and priest of the church, for such  
were wont to be anointed.

*the son* ] Herein Matthew differs from the other Evange-  
lists. Mark begins with John Baptists ministry, who was the  
fore-runner of our Saviour. Luke, with the birth of John  
Baptist. John, with Christs divinitie. But this Evangelist,  
with his humanitie, ancestours, and birth.

*of David* ] He names onely David, and Abraham at first;  
because to these was the solemn promise made, that the Messias  
should come of their seed, Gen. 12. 3. and 22. 18. 2 Sam.  
7. 12. Psal. 132. 11. Acts 2. 30. And to the one was prom-  
ised a populous progeny, Gen. 15. 5. and 22. 17. to the  
other, a stable kingdom, 2 Sam. 7. 12, 13. both which were  
eminently fulfilled in Christ. He names David first, be-  
cause he was a king, and the Jews, who expected a temporall  
kingdom with the Messias, looked upon him principally, as  
the son of David, Chap. 9. 27. and 12. 23. and 15. 22. and  
20. 30, 31. and 21. 9, 15. and 22. 42. Mark 11. 10. Luke  
1. 32. John 7. 42. Also that ambiguity might be taken away:  
for if he had named Abraham first, and then David; men  
might have thought Abraham to have been the son of David.  
Lastly, that the genealogy might go on the more smoothly,  
and having once named Abraham, he might go on with him,  
not naming David between.

*the son of Abraham* ] Which David was the son of Abra-  
ham: or, which Jesus Christ was the son of Abraham, as well  
as of David. Thus Matthew reckons up his genealogie, to  
shew, that he was the promised Messias, and to take away the  
scandall which the Jews had, because of the poverty of Mary  
his mother, and Joseph his supposed father.

V. 2. *Abraham begat Isaac* ] Gen. 21. 3. Matthew brings  
our Saviour downward from Abraham, for the comfort of the  
Jews, who drew their genealogies from him, because God  
had taken him and his seed into a peculiar covenant. Luke  
carries him upward unto Adam, for the comfort of the Gen-  
tiles, who were not lineally of the seed of Abraham.

*Isaac begat Jacob* ] Gen. 25. 26.

*Jacob begat Judas* ] Gen. 29. 35.

*and his brethren* ] These are added, not that Christ came of  
them, but to shew, that he esteemed himself of their kindred,  
and that all the tribes were included in the covenant, as well  
as the tribe of Judah. For this reason is Zarah also named,  
verse 3. yet Ishmael is not added to Isaac; though he were the

first born, nor Esau to Jacob, although he were born at the  
same time; because these belonged not to the covenant.

V. 3. *Judas begat Pharez* ] Gen. 38. 27.

*of Thamar* ] Christ vouchsafing to come of Thamar, Ra-  
hab, and Ruth the Moabiteesse; shews, that he came to save great  
sinners, as well as small; Gentiles as well as Jews, Matth. 9.  
13. Ephes. 2. 1. 1 Tim. 1. 15. It may also be a part of his  
humiliation.

*Pharez begat Ezrom* ] Ruth. 4. 18. 1 Chron. 2. 13.

V. 4. *Aram begat Aminadab* ] Of these, Jesse, little is  
said in scripture; for either they lived in slavery in Egypt, or  
in trouble in the wilderness, or in obscuritie in Canaan, be-  
fore the kingdom was settled.

V. 5. *of Rachab* ] This is not mentioned in the old Testa-  
ment, but seems to come as a true tradition from father to  
son, as Jannes and Jambres resisting Moses, 2 Tim. 3. 8. and  
Enochs prophetic, Jude v. 14. Some think Matthew had this  
out of the civill tables of genealogie, which the Jews kept  
exactly, vers. 15.

*of Ruth* ] This shews that the Gentiles, that were not to  
be destroyed, as the Moabites, of whom Ruth came, Deut. 2. 9.  
might be saved by Christ: as the mentioning of Rahab of the  
seed of Canaan may import, that such as remained of those  
that were to be cut off, Deut. 7. 2. might also be saved by him.

*Jesse* ] It seems he was of no great account, because David  
is called in contempt, The son of Jesse, 1 Sam. 20. 27, 30, 31.  
1 Kings 12. 16. as Christ is called, The son of Joseph, Luke  
4. 22.

V. 6. *Jesse begat David* ] 1 Sam. 16. 1. and 17. 12. He  
was the youngest of Davids sons; yet Christ comes of him, to  
shew, that this line was not guided by naturall succession all  
along, but sometimes by Gods favour, preferring the younger  
before the elder, as Gen. 48. 14, 18, 19. This also might be a  
part of Christs humiliation.

*the king* ] The first king in the line of our Saviour Christ,  
and whose kingdom should last long over Judah, but spiritual-  
ly over the church, till the end of the world in Christ, Dan.  
2. 44. Luke 1. 32, 33. 1 Cor. 15. 24, 25.

*David the king begat Solomon* ] 2 Sam. 12. 24. Christ succeed-  
ing great David, and wise Solomon, shews, that some great  
and wise ones may be saved by him, though not many, in com-  
parison of others, 1 Cor. 1. 20. Most think, that the legall line  
of our Saviour is henceforth prosecuted by Matthew; as the  
naturall is by Luke, who makes him to come of Nathan,  
Luke 3. 31. And that here he is reckoned as heir to Solomon  
in the kingdom, whose race some think failed at, before, or in  
the captivitie; though some think otherwise. See notes on  
Jere. 22. 28, 30. Others think the line to be naturall in either,  
but the one drawn down to Joseph, the other to Mary.

V. 7. *Solomon begat Roboam* ] 1 Chron. 3. 10.

V. 8. *Joram begat Ozias* ] Not immediately; for three kings  
came between, Ahaziah, Joash, and Amaziah, 1 Chron. 3. 11,  
12. but mediately, as vers. 1. Luke 1. 5. and 13. 16. John 8.  
33, 39. It is likely those three kings are omitted, because  
Matthew intended to keep within the compasse of fourteen  
generations here, as well as afterwards. And some think these  
three kings were omitted, rather then others, because Gods  
curse lay on Joram for marrying of Ahabs daughter, to the  
fourth generation, as his blessing was on Jehu for destroying  
Ahabs posteritie, 2 King. 10. 30.

V. 10. *Ezekias begat Manasses* ] 2 King. 20. 21. 1 Chro. 3. 13.

V. 11. *Josias begat Jechonias* ] Some read, *Josias begat Jakim*,  
and *Jakim begat Jechonias*.

*and his brethren* ] Some conceive therefore, that by Jechoni-  
as here, must needs be meant Jehojakim, because Jechonias  
had no brethren, and that his brethren are here mentioned,  
because two of them were kings, Jehoahaz, and Zedekiah;  
yet were they all noted for calamitie, to shew, that it was no  
strange thing to see the royall stock so low afterwards: yet Je-  
chonias is said to have a brother called Zedekiah, 1 Chro. 3. 16.  
which cannot be Zedekiah his tuncle, that was king after him,  
for he is reckoned there, vers. 15. as the son of Josiah.

*Jesse's*



2.7. Enquired diligently ἵνα κριθῶμεν  
v. 8. diligently ἵνα κριθῶμεν.

Mat. 2.15. For altho these words were  
first spoken of the whole Church of Is-  
rael; yet were they not so upon their  
own account; but of his alone who  
was to come forth of them.

Owen Hebr. 12. 22-24.  
p. 263.



- be very famous and noble through the birth of the Messiah in thee.

*a governor that shall rule* ] Or, feed. For kings are fitly called Feeders, or shepherds of the people: And the Messiah hath both those titles, *Isai. 40. 11. Ezck. 33. 23, 24.*

V. 7. *when he had privily called* ] He would not have it noised abroad, lest his purpose of killing Christ should have been disappointed.

*enquired of them diligently* ] And learned the exact time of them, as appears, *verse 16.* It seems he intended now the future murder of the infants, if he could not finde out Christ. Compare this with *verse 16.*

*appeared* ] First of all.

V. 8. *for the young child* ] He doth not say, For the king of the Jews, as they styled him, *verse 2.* He would not so much as in word, acknowledge him to be so.

*bring me word again* ] He doth not say, Tell it publicly; lest the people should flock to him, and disappoint his purpose of killing him: yet it was a great providence of God, that Herod had no suspicion of the wise-men, nor sent no spie along with them; which if he had done, he might have found out Christ.

*and worship him* ] See Herods hypocrisie. He proffers to worship Christ, when he intends to kill him.

V. 9. *which they saw in the east* ] It did not come before them to Jerusalem, nor appeared to them there; for then they would have shewed it to Herod, and the Jews, and not have said onely, We have seen his star in the east, *verse 2.*

*went before them* ] It appeared not for a time, that they might by enquiry acquaint the Jews at Jerusalem with the birth of Christ, which in likelihood, if the star had before led them to Bethlehem, they would not have done.

*and stood over where the young child was* ] It left them not, till it brought them to Christ. This might be a means to keep them from being offended at his low condition, wherein they found him.

V. 10. *When they saw the star* ] This was a great confirmation, that the star did lead them to the place designed in the scripture. Revelations are not to be credited, that agree not with the scriptures.

*they rejoiced with exceeding great joy* ] First, because they were confirmed in the truth of the birth of the child. Secondly, because they were from heaven directed to the place, that they might not mistake the person.

V. 11. *into the house* ] The place where Christ was born, *Luke 2. 7.* or, it may be the guests being gone, she was now received into the house it self.

*fell down* ] A kinde of humble and lowly reverence; *Exod. 34. 4.*

*opened their treasures* ] The sacks or vessels, wherein they brought their treasures.

*they presented* ] Or, offered.

*gifts* ] For with such, the men of the eastern parts used to present themselves before their kings, *Gen. 43. 11, 25, 26.* These were the choicest things the country could afford, *1 King. 10. 10. Psal. 45. 12. and 72. 10, 15.*

*gold, frankincense, and myrrhe* ] Gold was plentiful in Arabia; frankincense, peculiar to the Sabaeans a people of Arabia; myrrhe, said to be found in Arabia onely, *Psal. 72. 15. 2 Chro. 9. 14.* If any store of gold were offered, it was so ordered by God, to provide for their flight into Egypt.

V. 12. *being warned of God in a dream* ] Not by some visions that needed interpretation, as Pharaohs officers were, *Gen. 40.* and himself, *Gen. 41.* but plainly, forbidden to return to Herod. Thus God kept them from betraying Christ, as he did Abimelech from adultery, *Gen. 20. 3.*

V. 13. *when they were departed* ] Not presently, but some time after, for Joseph and Mary were at Jerusalem after this, before they went into Egypt, *Luke 2. 22.*

*appeareth to Joseph* ] Very likely at Jerusalem; and so Joseph went thence into Egypt; for his abiding at Nazareth mentioned, *Luke 2. 39, 40.* was for a long time, till Christ grew great, and therefore could not be before his going into Egypt.

*flee* ] Because the time of his death was not yet come, but our Saviour must live to preach, and do many miracles first. This flight was part of Christs humiliation.

*into Egypt* ] Far out of Herods reach. See the like, *1 King. 11. 40.*

*till I bring thee word* ] This shews, that God would take care to provide for them there, and to bring them back again.

V. 14. *by night* ] Lest his flight should be perceived. He would rather trust God in the dark night, then men in the day.

V. 15. *that it might be fulfilled* ] That performed, that was in the former shadowed: The deliverance of the children of Israel out of Egypt, being a type of Gods bringing Christ out of the same place.

*Out of Egypt have I called* ] *Hos. 11. 1.*

*my son* ] The people, Gods first-born son, *Exod. 4. 22. Jer.*

*31. 20.* and his anointed, *Hab. 3. 13.* before time: and now Christ called his son, *Luke 1. 35.* and his onely begotten son, *John 1. 14. and 3. 16.*

V. 16. *Then Herod* ] Not presently after the departure of the wisemen, but after Josephs going into Egypt with the child. Either Herod had other business, or he might think the wisemen staid there still with Christ, or could not finde him, and so went home ashamed.

*that he was mocked* ] As he thought; for he knew not that God had sent them home another way, *verse 12.*

*sent forth* ] Souldiers to kill the children without any legall tryall.

*all the children* ] Or, *all the male-children.* For the article is masculine in the Greek, and there was no need to kill the females, for it was a male he sought for. So also it was in Egypt, *Exod. 1. 16.*

*in all the coasts thereof* ] Lest Christ should be born out of the town.

*from two years old* ] Lest Christ should be born before the star appeared, and so escape. It was just with God to take away their children, who so lightly regarded his son, manifested to them so strangely by angels, shepherds, wisemen, and the star it self.

*and under, according to the time, &c.* ] Some think Herod committed not this murder till neer two years after the wisemens coming to him, and that he went first to Rome, to clear himself of things objected to him, by his sons. Others, that he would be sure to take time enough, before, and after, that Christ might not escape him: so he enlarged the place to the same purpose. Others, that those words, *according to the time, &c.* must not be referred to, *from two years old*, but onely to the last words, *and under.* That is, Herod killed onely such as were born before the wisemen came to Bethlehem, and not those that were born after. Others conceive, that the star appeared at Christs conception, and God directed the wisemen to come after his birth; for such tokens use to go before the things they portend: And Herod might put off the business, till he was further provoked: For many crosses fell on him in his last year, as *Josephus* reports.

V. 17. *Then was fulfilled* ] See notes on *verse 15.*

*by Jeremy the prophet* ] *Jer. 31. 15.*

V. 18. *In Rama* ] Between which and Bethlehem was Rachels sepulture, *Gen. 35. 16, 19, 20.* in the confines of Judah and Benjamin, *1 Sam. 10. 1.*

*a voice heard* ] The cry was so loud, as if it had been heard from Rachels sepulchre to Ramah.

*Rachel weeping* ] The women who came of Rachel did weep so bitterly for their children led into captivity, as if she her self had bemoaned them out of her grave. And so did the women of Bethlehem now mourn for their slain infants.

*because they are not* ] Because they were carried into captivity, in the prophet, and these were killed. See the like phrase, *Gen. 42. 13, 36.*

V. 19. *appeareth in a dream* ] Thus God performs his promise made, *verse 13.*

V. 20. *go into the land of Israel* ] Lest Christ should be esteemed a stranger in Israel, if he had been bred in Egypt; and that they might enjoy the publike service of God, their country, and friends.

*they are dead* ] The plurall number for the singular. Herod is dead. So *Exod. 4. 19.* with *2. 15.* and *32. 4.* *Joel. 7. 11, 15.* *Matth. 27. 44.* with *Luke 23. 39.* Others conceive, that some of Herods instruments, or of the Scribes, who hated Christ, died also with Herod.

*which sought the young childes life* ] Not to preserve it, as *Prov. 29. 10.* but to destroy it, *1 King. 19. 10. Psal. 40. 14.*

V. 22. *Archelaus* ] One of the cruellest of Herods issue.

*he was afraid to go thither* ] It seems he had some thoughts of going thither, peradventure, because Christ was born there, or, that he might be neerer the temple.

*being warned of God in a dream* ] This is the fourth time that Joseph was thus warned. See *Chap. 1. 20.* and in this Chapter, *verse 13, 19.* and this *verse.* It is a fit time for God to acquaint man with his will, when he is taken off from all worldly cares. Hereby also God intimates, that he takes care for his, when they take none for themselves.

V. 23. *spoken by the prophets* ] He doth not say, By the prophet, as *verse 15.* because it is not found in any one prophet, but in divers, and that not in the words, but in the sense.

*He shall be called* ] See notes on *Chap. 1. 23.*

*a Nazarene* ] The name of Nazareth was not known in the old Testament. It must therefore be an allusion to *Neser*, a branch. A name often given to Christ by the prophets, *Isa. 4. 2.* and *11. 1.* *Jer. 23. 5.* and *33. 15.* *Zech. 3. 8.* and *6. 12.* From thence it is likely, that Nazareth had that name, for so it is written in the Syriack. The application of it to the Nazarenes, agrees not with the letters, though some expound it so, and apply to Christ, as typified by *Samson*, who was a Nazirite from his birth, *Judg. 13. 5.*



## CHAP. III.

Verf. 1. *In those days* ] The Evangelist omits the course of our Saviours life in private, and begins at his preparation for his publike ministry, intending not to satisfie mens curiositie, but to write those things that may further our salvation. The dayes here mentioned, are not meant of Christs first settling in Nazareth, but while he abode there: for this was done above twenty yeers after his coming thither. See Luke 3. 23.

*came* ] Gr. *cometh*. He went not far, but shewed himself then, Luke 1. 80.

*John the Baptist* ] Mark 1. 4. Luke 3. 2. So called, because he was the first that was sent by God to baptize, John 1. 33. John, who through his singular holinesse, and rare austerenesse of life, caused all men to cast their eyes upon him; now prepareth the way for Christ, following fast at his heels, as the prophet Isaiah foretold: and delivereth the sum of the Gospel, which in short space after should be delivered more fully.

*in the wilderness of Judea* ] A place more fit for pasture, then for corn, Luke 15. 4. and full of mountains, Luke 1. 39. yet inhabited, though not so full of towns and houses as other parts of Judea, 1 King. 2. 34. Josh. 15. 61. 1 Sam. 25. 1, 2. It seems not to be far from his fathers house, Luke 1. 39, 40. and the place where he lived, till he shewed himself to Israel, Luke 1. 80.

V. 2. *Repent ye* ] So our Saviour begins his preaching, Chap. 4. 17. and confirms Johns doctrine. John taught other things also, Luke 3. but this he begun withall, and this was the main scope of his doctrine. The word in the originall signifies, *the change of our mindes from false wayes to the right, and of our hearts, from evil to good.* He shews them, what they should do, not what they could do of themselves.

*the kingdom of heaven* ] The kingdom of the Messias, whose government shall be heavenly, and lead to heaven, Daniel 2. 44.

V. 3. *For this is he* ] The words of the Evangelist, giving a reason, why John preached thus.

*The voice of one crying* ] Isai. 40. 3. Mark 1. 3. He spake thus loud and fervently, concerning Christ, because it was his office.

*Prepare ye the way of the Lord* ] As men make the wayes plain and smooth, and take all rubs out of the way, when an harbinger gives them warning of the coming of the king: so do ye spiritually prepare your hearts to entertain Christ, who is now at hand.

V. 4. *his raiment of camels hair* ] A course rough garment made of that hair, such as the prophets used to wear, Zech. 13. 4. As he came in the spirit of Elias, so in habit he resembled him, 2 King. 1. 8.

*a leathern girdle* ] Herein also he was like Elias. See 2 King. 1. 8. Not as was usuall with those of the better sort in those parts, of finer stuff, which they used also as purses to carry their money in. See on Chap. 10. 9.

*about his loins* ] Which parts used to be girt, Luke 12. 35. Ephes. 6. 14. 1 Pet. 3. 13.

*locusts* ] Which were not unclean, but allowed for food, Levit. 11. 22. and were usuall eaten of many people in those parts. Others understand it, of fruits like locusts, growing on some trees in those regions.

*wilde honey* ] Either naturall honey, such as is found upon the leaves of some trees at some times, which they commonly call, manna: or, artificill, such as bees make ordinarily in woods, and cliffs of rocks. Of which, Deut. 32. 13. Psal. 81. 16. 1 Sam. 14. 26.

V. 5. *Then went out to him* ] The want of prophets, his usuall manner of preaching, and austerity of life, drew multitudes to him.

*Jerusalem* ] The people of Jerusalem.

*and all Judea* ] The most of the Jews, as Luke 2. 1, 3. *round about Jordan* ] On both sides the river.

V. 6. *were baptized* ] Washed by dipping in Jordan, as Mark 7. 4. Heb. 9. 10. So the Jews used formerly to do with their profelytes. But this was by speciall commission, John 1. 33.

*confessing their sins* ] In words, professing their detestation of them, and repentance for them: or, by that rite acknowledging they were sinners, and that their souls needed washing.

V. 7. *of the Pharisees* ] A sect that divided themselves from others, as more righteous then they, as the name imports: or, it may signifie, *Expounders of the law.* Yet they gave many false glosses. See Chap. 5. 20. 21. and 23. 16, 17.

*and Sadduces* ] Another sect so named from Sadoc their first founder: or, as some think, because they also professe themselves righteous, though indeed they were meer Libertines, and held opinions destructive of all pietie, Acts 23. 8.

*come to his baptism* ] Which some of them it seems embraced, though others of them refused so to do, Luke 7. 30.

*Generation of vipers* ] Or, *O viperous brood.* Chap. 12. 34. and 23. 33. A pernicious creature, Acts 28. 3, 4. He meaneth not that they were originally corrupt from their parents; for so were all the rest: but that they were very badly bred, and poysoned deeply with the pernicious errors, which they received one from another, and conveyed one to another.

*who hath warned you* ] It may seem strange that you could by any man be induced, to deem your selves in danger of wrath and destruction, conceiving your selves to be so holy and perfect, as ye outwardly pretend to be; and it may therefore well be doubted, whether this your profession of repentance be indeed sound and sincere. And the rather admire at it, concerning them both, because the Pharisees thought they were not in danger of hell, Luke 18. 9, 11. and the Sadduces beleevd no hell, Acts 23. 8.

*to flee from the wrath to come* ] By repentance, the onely means to prevent it, Luke 13. 5, 7.

*the wrath to come* ] Gods judgement, either in this life, or the next, 1 Thes. 1. 10.

V. 8. *fruits* ] A metaphor from trees, verse 10. They must not onely have leaves of legall ceremonies, but also fruits of good life; from whence, men are called Trees of righteousness, Isai. 61. 3. and their works, Fruits of righteousness, Phil. 1. 11.

*meet for repentance* ] Or, *answerable to amendment of life.* Actions testifying repentance, and agreeable thereunto, Acts 26. 10. Let the sincerity of your repentance appear by the integrity of your lives, Dan. 4. 27.

V. 9. *think not to say* ] Or, *say not.* As what he thinks he hath, or seems to have, Luke 8. 18. for that which he hath, Matth. 25. 29.

*We have Abraham to our father* ] John 8. 39. Do not think your selves to be safe and well, as those that neither need repentance, nor have cause to fear judgement, because ye are of the holy seed, being of Abrahams posteritie, Rom. 11. 16. Or, do not think, that God either will not, or cannot cut you off, because he hath promised to continue a seed to Abraham for ever, Jere. 31. 35, 36.

*God is able* ] He can perform his promise to Abraham, though ye all perish.

*of these stones* ] He looks to the stones on the ground. It may also be an allusion to Isai. 51. 1, 2. An emphaticall expression, like that, Luke 19. 40. 50. Num. 14. 12.

*to raise up* ] As to the deceased seed, or issue, Gen. 38. 8. Chap. 22. 24.

*children unto Abraham* ] Spirituall ones, Rom. 9. 8. by taking away their stony hearts, and giving them hearts of flesh, Ezek. 11. 19. children of promise, Gal. 3. 29.

V. 10. *now also is the ax laid* ] The Romans are coming quickly to take your citie: or, ye shall quickly be sent to hell, for despising the Gospel, Acts 17. 30, 31.

*unto the root of the trees* ] The Babylonians lopt you before; but now ye shall be utterly destroyed. A metaphor from trees, Luke 13. 8, 9. Or, God will root you out of the earth, and send you to hell, if ye repent not speedily.

*Therefore every tree* ] Chap. 7. 19. *which bringeth not forth good fruit* ] An allusion to Deut. 20. 20.

V. 11. *I indeed* ] Mark 1. 8. Luke 3. 16. John 1. 26.

*baptize you with water* ] I can onely give you the outward element. Thus John depreffeth himself, and afterwards extolled Christ; because the people thought too highly of John, Luke 3. 15, 16.

*unto repentance* ] That thereby you may make profession of your repentance, Mark 1. 4. Which by that rite or seal of Gods covenant, is on mans part oblied.

*he that cometh after me* ] Who begins the execution of his ministry shortly after I begun mine.

*is mightier then I* ] He is therefore able to give you the thing signified in baptism.

*whose shoes I am not worthy to bear* ] As he is stronger then I, so he is so much more excellent then I, that I am not worthy to do the office of the meanest of his servants, 1 Sam. 25. 41.

*with the holy Ghost and with fire* ] Inwardly with the Holy Ghost, and outwardly with tongues of fire, Acts 2. 3, 4. Or, with the Holy Ghost, purging your souls, as fire doth metals, Isai. 1. 25. and 4. 4.

V. 12. *Whose fan is in his hand* ] Who is ready to make a separation between good and bad, as by the use of the fan, corn and chaff are severed; and that either by speciall judgements here, or in the generall judgement hereafter, Mal. 3. 18. and 4. 1, 2. Chap. 13. 30, 49.

*gather his wheat into the garner* ] Gather his own people into his church here, and bring them into heaven, the place of their eternall abode hereafter; as men lay up their corn in garners.

*burn up the chaff* ] Destroy wicked men here, and cast them into



*[Faint, mostly illegible handwritten text, possibly a list or notes.]*

3. 10. Now 3 Tindal, even now. "H. An  
Dutch, already. see 1 Tim. 5. 15. already,  
Tindal, Gen.



3.15. He might have been perfectly holy by obedience to the Law of Creation, the Moral Law, as the Angels were: But He submitted himself also to every Law or Ordinance that was introduced upon the occasion of Sin, with on his own side. He could not be subject unto. Mat. 3.15 All Righteousness. As He spake in reference to a newly instituted Ceremony. Owen Com P. 177.



into hell hereafter; as men oftentimes make fuel of their chaff.

*fire unquenchable*] Isa. 66. 24. chap. 13. 30, 42. Mark 9. 45.

V. 13. *Then cometh Jesus*] Mark 1. 9. Luke 3. 21. To wit, when John, by preaching and baptizing, had prepared the people to receive him.

*from Galilee to Jordan*] He might have sent for John to come into Galilee to baptize him; but he comes to him, that he might more publicly enter into his ministry.

*unto John*] He shews his humility, in coming to him.

*to be baptized of him*] He needed not baptism, having no sin in him; but, as he took on him the similitude of sinful flesh, so would he take the sacrament also of purgation and remission of sins. As, by being circumcised, he declared that he was the Saviour of such as believed in the old Testament; so, by being baptized, that he is the Saviour of us in the new. Hereby also he confirms Johns baptism, and sanctifies ours.

V. 14. *John forbade him*] Out of modestie: for though they lived not together before, lest they should have been thought to conspire together; yet now, doubtlesse, he knew him by revelation, Joh. 1. 33.

*I have need to be baptized of thee*] Inwardly and spiritually; for thou onely canst do it. Or, it is fitter that thou shouldst baptize me, being so far the more worthy person.

V. 15. *Suffer it to be so now*] Though I be greater then thou art, yet suffer me now to be baptized of thee.

*to fulfill all righteousness*] It becomes me to submit to Gods ordinance, and thee to do thy office; for it is just we should so do.

*he suffered him*] Being willing to obey Christ, and convinced by the reason given him, he was content to do that, which otherwise he was loth to do.

V. 16. *went up straightway out of the water, and lo, the heavens were opened*] Or, as soon as he came up out of the water, lo, the heavens were opened. An usuall introduction to solemn visions, Ezek. 1. 1. Joh. 1. 51. Acts 7. 56. This was done now, that John and Christ might see the dove descend, and hear the voyce coming from thence.

*unto him*] To John, Joh. 1. 32.

*the Spirit of God descending*] To assure John that this was the true Messias, Joh. 1. 33. and to make Christ known to be so to the people, because he was presently to enter upon his public office.

*like a dove*] To shew the innocency and meeknesse of our Saviour.

*upon him*] Upon Christ, Isa. 11. 2.

V. 17. *A voice from heaven*] The voice of God the Father, as appears by the words following, consecrating and authorizing Christ to be our Mediatour, and to go about the work of our redemption. Here is also a demonstration of the Trinitie: the Father speaks from heaven, the Son comes out of the water, the holy Ghost appears in the likeness of a dove.

*This is*] He speaks of Christ, but to the people. He, on whom the dove sits, is.

*my beloved Son*] My naturall Son, by eternall generation, and therefore dearest to me.

*in whom I am well pleased*] My judgement is satisfied, and my affection settled upon him; and, in him, upon all believers, who were the children of wrath before, Eph. 2. 3.

### CHAP. IIII.

Vers. 1. *Then*] Presently after he was baptized, Mark 1. 12. and solemnly proclaimed to be the Sonne of God, by whom mankind was to be reconciled unto God.

*Jesus led*] Mark. 1. 12. Luke 4. 1.

*led up*] Relating to the wilderness, as higher then the confines of Jordan, the place where he was baptized: or, simply led, or led aside, or withdrawn, as Luke 4. 1.

*of the spirit*] Or, by the spirit. Either by inspiration of the Spirit of God, as Rom. 8. 14. which was so forcible, that it is called, *Driving*, Mark 1. 12. Or, guided by the dove that rested on him, chap. 3. 16. as the Israelites were led by the cloud and pillar of fire, psal. 78. 14. and the wise men by the star, chap. 2. 9. Or, lifted up from the earth (as the word here may signify) and his body carried into the wilderness by the power of Gods Spirit, as 1 Kings 18. 12. 2 Kings 2. 16. Ezek. 3. 12, 14, 15. and 11. 1.

*into the wilderness*] Not a place little inhabited, like that wherein John Baptist lived, chap. 3. 1. but a place not inhabited by men, where wilde beasts were, Mark 1. 13. The devil had the more advantage to tempt our Saviour, in a place where no man could hinder him, nor assist Christ.

*to be tempted of the devil*] Not to be tried by God with affliction, as Abraham was; Gen. 22. 1, 2, &c. but to be solicited by Satan to evil, as 1 Chron. 21. 1. that he might overcome him, who by temptation overcame our first parents.

V. 2. *fasted forty days*] As Moses and Elias had done before, Exod. 34. 28. 1 Kings 19. 8. The first, before the law, the se-

cond, under the law, the third here, in the beginning of the gospel.

*and forty nights*] He did not eat at night, as the Jews did, or at some other times, when they fasted many days, as Dan. 10. 3. but fasted day and night, during the time expressed.

*afterward*] It seems he felt no hunger till the time expired, but was kept from it by Gods power, as the three Jews from feeling the heat of the fire, Dan. 3. 27.

*an hungered*] The devil takes him at the weakest, and takes occasion of his first temptation from hence, v. 3. which had been to no purpose before Christ was hungry.

V. 3. *the tempter*] The devil, whose constant work it is to endeavour to draw men to sin, 1 Thess. 3. 5.

*If thou be the Son of God*] The naturall Son of God, as was affirmed from heaven, chap. 3. 17. and taught by John Baptist, Joh. 1. 34. Or, *a son of God*: for the article is not in Greek; and the temptations, answers and scriptures alledged, are such as may become in the like temptations.

*command*] Shew thy self to be God, by commanding this to be done: so Luke 4. 3, *command this stone that it be made bread*, as Gen. 1. 3. Or, *say*: that is, speak to God to turn these stones into bread.

*these stones*] Luke 4. 3, it is, *this stone*: as if Satan had appeared like a man, and pointed to some stone lying there before them.

*bread*] Not flesh, or some other dainty thing, Num. 11. 4. Psal. 78. 18, 20. bread alone would serve to satisfy hunger.

V. 4. *it is written*] Our Saviour doth not say, I am God, and so drive away Satan by his divine power; but answereth him by Scripture, that he might overcome Satan as man, and teach us how to do it, to wit, by the sword of the Spirit, Eph. 6. 17.

*Man shall not live*] Deut. 8. 3.

*by bread alone, &c.*] Bread doth not nourish by its own power, but by Gods appointment. Though here be no bread to nourish me, God can put the same vertue into other things, or nourish me without any food; and on him will I wait.

V. 5. *Then*] Soon after the former temptation.

*the devil taketh him up*] Carrieth him, as Gods Spirit did Philip, Acts 8. 13. else how could he set him on the pinnacle of the temple? Well might Christ suffer Satan to carry him, who suffered his instruments to crucifie him.

*into the holy citie*] Jerusalem, chap. 27. 53. Dan. 9. 24. so called, notwithstanding the wickednesse of it, because of Gods solemn worship there: or, because of those good men left there, who were the better, though not the greater part of Jerusalem.

*on a pinnacle*] An out-wing on the top of the temple. The devil might have set him on some rock in the wilderness; but he thought Christ would be more willing to shew himself at Jerusalem, and from the temple (as Christs kinsred did, Joh. 7. 34.) and that if he fell there, all the Jews would think him an impostour, if he died of that fall.

V. 6. *If thou be the Son of God*] See on v. 3.

*cast thy self down*] Satan doth not offer to throw him down, for that God would not suffer him, or because he sought to bring Christ to sin, rather than to death; whereas, if Satan had cast him down, Christ had not sinned.

*for it is written*] Psal. 91. 11. The devil now seeks to soil Christ with his own weapons, and cites Scripture, as he had done before, v. 4.

*He shall give his angels charge*] Thou dependest on God (v. 4.) what needest thou fear hurt by falling, seeing the Scripture testifies, That God hath appointed his angels to keep thee from the least hurt.

*they shall bear thee up*] A metaphor taken from the manner of them that carry young children in their arms.

V. 7. *it is written again*] Deut. 6. 16. Our Saviour doth not alledge Scripture against Scripture, as if one Scripture did or could crosse another; but shews, That Satan did misalledge the former Scripture, by producing a text which forbids that that Satan would have him to do.

*Thou shalt not tempt the Lord thy God*] As I must wait upon God for means of food (v. 4.) so likewise of coming down from the temple; else I tempt God, by casting my self into a needlesse danger, and he may justly fail me, and not break his promise.

V. 8. *Again*] Satan, though soiled, yet gives not over tempting Christ. When one temptation is past, we must look for another.

*the devil taketh him up*] See on v. 5.

*sheweth him all the kingdoms of the world*] Presents them to his senses: which way, the Scripture hath not revealed.

V. 9. *All these things will I give thee*] He cometh not now like to a friend, to advise, as v. 3. or like a divine, to direct, as v. 6. but like a Monarch, to seduce our Saviour by great gifts.

*if thou wilt fall down*] I ask but a small requitall of so great liberality, onely one act of submission, in acknowledgement that thou hast all these things from me. Here it appears why Satan begins not, as before, *If thou be the Son of God*: for he



knew that Christ, if he thought himself the Son of God, would not worship him: and if he were not so, he might, peradventure, be willing to accept of Satans large offer.

V. 10. *Get thee hence*] Tempt me no more at this time. Christ could endure him no longer, when he seeks to take to him that which belongs to God: as chaste women will not so much as talk with such men as have tempted them to fail in loyalty towards their husbands.

*Thou shalt worship the Lord thy God*] Deut. 6. 13. and 10. 20. 1 Sam. 12. 3. Thou art not my God, and therefore I may not worship thee, to get all the world.

V. 11. *Then the devil leaveth him*] When Christ had exercised his divine power, in bidding him be gone, v. 10.

*angels came and ministered unto him*] To tender their service and homage unto him, Heb. 1. 6. or, to bring him food, as to Elijah, 1 King. 19. 5. or, to convey him back into the wilderness from this mountain, whither Satan had brought him: unless the Spirit of God conveyed him into Galilee directly, as it seems, Luke 4. 14. although others conceive, that our Saviour spent some time before this, in Judea.

V. 12. *Now when Jesus had heard*] Mark 1. 14. Luke 4. 14. Joh. 4. 43. It appears that divers things came between, which are set down, Joh. 1. 2 and 3 chapters.

*cast*] Or, delivered up.

V. 13. *leaving Nazareth*] Wherein he had been brought up, and had now been a while, Luke 4. He went to a safer place, not ruled by Herod, but by his brother Philip, a man of a milder temper.

*dwelt in Capernaum*] Conversed there, for the most part; for he had not an house of his own, chap. 8. 20. And this was a town more famous then Nazareth, and more hope of doing good there.

V. 14. *that it might be fulfilled*] It was first literally fulfilled, when that people had some freedom after they were afflicted by the Assyrians; and now spiritually, by Christs preaching there.

V. 15. *The land of Zabulon*] Isa. 9. 1. The first calamity began there, 2 Kings 15. 29.

*by the way of the sea*] Of Tiberias: or, because it was not far from the sea of Tyrus.

*beyond Jordan*] Or, beside, or at, or neer Jordan: For it was part of the holy land. See Num. 32. 19. Joh. 1. 28.

*Galilee of the Gentiles*] So called, because the cities which Solomon gave to the king of Tyrus, 1 King. 9. 11. were there. Or, *Galilee of the Nations*; because, by reason of traffick, people of divers nations had concourse thither. So Gen. 14. 1. Josh. 12. 23. Or, *populous Galilee*: that part of Galilee which was best peopled, as being a richer soil then some other part of it.

V. 16. *The people which sat in darkness*] They whose predecessors were first afflicted by the Assyrians, and delivered, being now the captives of Satan, are first publicly taught deliverance by Christ himself.

*shadow of death*] In troubles causing death, or as grievous as death it self. See Psal. 23. 4.

*light is sprung up*] Christ bringeth the joyfull tidings of salvation to them, Psal. 97. 11.

V. 17. *From that time*] Mark 1. 14.

*Jesus began to preach*] To take upon him the publique office of a preacher or prophet; for he had sometimes taught before, and had some disciples: but, now John was in prison, he takes all the care of preaching to the people upon himself.

*Repent*] He begins as John did, and so confirms his doctrine. See Notes on chap. 3. 2.

V. 18. *And Jesus*] Mark 1. 16.

*by the sea of Galilee*] Called also, The lake of Genezaret, and, Sea of Tiberias, Luke 5. 1. Joh. 16. 1, 2, 3.

*two brethren*] They were the more likely to assist one another in the apostleship, because of this neer relation.

*Simon, called Peter, and Andrew*] They were with Christ before, Joh. 1. 40. 41. but went home again, to follow their own business, as Nicodemus also did, Joh. 3. 1.

*casting a net*] Busie in their calling, as the shepherds were, when the angels came to them, Luke 2. 8.

*they were fishers*] Christ might have sent some of the glorious angels, or of the learned Pharisees; but he takes poor fisher-men, and fits them for apostles, that he might get the more glory by them. See Acts 4. 13. 1 Cor. 1. 26, 29.

V. 19. *Follow me*] Abide with me constantly, that I may teach you in private, as well as in publique.

*fishers of men*] He teacheth them the ministers duty, by their own trade. So David was taught his kingly office, Psal. 78. 71, 72. The world was the sea; unbelievers, the fishes; the apostles were to be the fishermen, to catch them with the net of preaching the Gospel, and bring them to God, Marth. 13. 47. Luke 5. 10.

V. 20. *straightway left their nets*] As soon as they had brought the ships to land, Luke 5. 11. See their ready obedience, and willingness to leave all for Christ: yet left they not the propriety of their goods, but left them to the care of others. See

chap. 8. 14. Joh. 19. 27. and 21. 3.

V. 21. *two brethren*] See on v. 18.

*mending their nets*] Working in their calling. See on v. 18.

V. 22. *immediately*] See on v. 20.

*and their father*] Not neglecting him, but leaving him to the care of his servants, Mark 1. 20.

V. 23. *went about all Galilee*] Or, *led about*. His disciples new called. He went into Galilee, where they were more ignorant then in Judea, v. 15, 16. and sent not for some out of all places there, but went into the towns, to do the more good.

*in their synagogues*] A word used for meeting-places civil and sacred; as also the word *Church* is, Acts 19. 39. 1 Cor. 11. 18. Here it is used for the place where people met to worship God: and in them Christ taught, to take away all suspicion of his doctrine, as not enduring the light, Joh. 3. 20, 21. and 18. 20. Acts 26. 26. 2 Tim. 3. 6. and to encourage the Jews to the publique service of God, and to do the more good, because many were there constantly assembled.

*preaching*] Publishing by authority, as heraulds do the will of kings, and priviledges of subjects.

*the Gospel of the Kingdom*] So called, because it brings us into the Kingdom of grace, when it is received; and shews us the way to the Kingdom of glory, chap. 3. 2. 1 Cor. 15. 1, 2. James 1. 21.

*healing*] By this miraculous healing he confirmed the truth of his doctrine, and shewed his divine power.

*all manner*] Or, *all*. So, Acts 10. 12.

*of sickness*] Such as bring more pain, and are more hardly cured. He could have wrought signs in heaven; but he did such miracles as did good to mens bodies; to shew that he was the Saviour of their souls.

*disease*] Infirmity not so painfull, and more easily cured.

V. 24. *thorowout all Syria*] Even to the Gentiles, to make a preparation for their future conversion, and make the condemnation of those Jews the greater, which followed him not.

*they brought unto him, &c.*] They were more carefull of the bodies of themselves and theirs, then of their souls: as those, Joh. 6. 26. Hence it is, that men seek more to physicians, then to divines.

*torments*] Most painfull diseases. The word signifieth primarily, such torments as were inflicted on men, to make them confesse the truth.

*possessed with devils*] So that Satan tyrannized over their reason and senses, that they could make no use of them, but to their own hurt, and the hurt of others.

*lunatick*] Such as were more or lesse afflicted, according to the changes of the moon, as those that are frantick, or have the falling-sickness. Others think they have these diseases, because they were born in the eclipse of the moon, and are therefore so called.

*those that had the palsey*] Weak and feeble men, who have their limbs and joynts loosed, and so weakened, that they cannot pull them up, nor put them forth when they would.

V. 25. *there followed him great multitudes*] Besides those that brought the sick to be healed. Some came out of affection to novelty; others, to carp; others, to learn.

*from Decapolis*] A part of Syria, so called, from ten famous cities that were in it.

*beyond Jordan*] See on v. 15.

## CHAP. V.

Verf. 1. *Seeing the multitudes*] The people, mentioned, chap. 4. 25. This was the occasion of this large sermon following.

*he went up into a mountain*] As the law was given on a mount, Exod. 19. 3, 23. with Exod. 20. 1. so Christ expounds it here on a mountain. It was also a fit place for so many to hear.

*when he was set*] As their doctours used to do in teaching, to shew their authority, chap. 23. 2. Luke 4. 20, 21.

*his disciples came unto him*] Such as usually repaired to him, or attended constantly upon him.

V. 2. *he opened his mouth*] An Hebraism, signifying his beginning to speak, as Psal. 78. 2. Job 3. 1.

*taught them*] The multitudes and disciples, v. 1.

V. 3. *Blessed are*] Luke 6. 20. So David begins divers of his Psalms, Psal. 1. and 32. and 41. and 112. and 119. and 128. blessedness being the main end that all aim at. They are in an happy condition.

*the poor in spirit*] That are afflicted in minde, in apprehension of their spirituall wants and sins, Isa. 57. 15. and 66. 2. or, in estate, as Luke 6. 20. 1 Cor. 1. 26. James 2. 5. especially, if their mindes be lowly, as their estates lowe: yet are they not blessed because they be poor, but though they be poor. So

verse 4. *for theirs is the kingdom of heaven*] Poverty is not in it self a blessed condition; but they are therefore blessed, because they shall be rich in heaven.

Kingdom







5.4. mourn] Lachryma Sanctorum multum  
faciunt ad provocandam Misericordiam Dei.  
Pet. Martyr, 2 Sam. 15-fol. 267.b.

Mat. 5.5. This will be notably-  
fulfilled in 4<sup>e</sup> days of the New-  
Jerusalem. Vid. Augustin. Psal.  
Col. 282.

v. 6. Thirst] Ergo in hoc seculo non debe-  
mus quasi amare saginam. Augustin.  
Psal. 62. Col. 635. Nisi enim sitiat, non-  
recte irrigabitur. Anima ebria, pleuvia  
diluvium est, sitiat oportet. Beati enim  
v. Ps. 103. Col. 1183.

after righteousness] That Justice & Right-  
eousness may take place, and be fully  
dispensed & exercised; as it will be in the  
Time of the Millennium. See Burroughs on  
the Beatitudes.

— Vidatur tamen, si Lucam &  
hunc nostrum jungamus; de illis magis  
intelligendum hunc locum, qui injuria pressi;  
non possunt in hoc seculo, quod justum est  
obtineri: &c. &c. Musculus, p. 74. Basileæ,  
1567.



*kingdom*] A kingdom promised to the poor, as being matter of greatest wealth that this world can afford.

*of heaven*] And therefore as far surpassing all earthly kingdoms, as the heaven is above the earth, Psal. 103. 11. Isai. 55. 8. Dan. 7. 27.

V. 4. *they that mourn*] For their sins, with godly sorrow, 2 Cor. 7. 10. or, that are in a sad condition, by reason of persecution for the profession of the Gospel, v. 11, 12. or any other heavie affliction, being otherwise well-affected: such being pronounced happy, not simply because they mourn; but, albeit they mourn; no matter or occasion of mourning whatsoever, being of force to debar them from being deemed truly happy, as v. 3.

*they shall be comforted*] In part here, by mitigating or taking away their sorrows; or inward consolation by Gods Spirit: completely in heaven, 2 Cor. 1. 4. Joh. 16. 20. James 1. 12. Rev. 7. 17. and 21. 4.

V. 5. *Blessed are*] Psal. 37. 11.

*the meek*] Such as quietly endure others, neither provoking them, nor easily provoked by them.

*they shall inherit the earth*] They shall have a comfortable right to it, enjoy it with inward peace, and be free from many outward suits and vexations, which froward men meet withall. The rather here promised, because men sometimes take occasion to abuse the quiet disposition of such, to do them the more wrong, Isa. 59. 15.

V. 6. *and thirst after righteousness*] Who earnestly long for it, as hungry men do for meat; or thirstie ones, for drink. It may be understood of such, as seeing their own emptinesse, long to be filled with Christs righteousness: or, of such, as being persecuted, long to be cleared and righted.

*for they shall be filled*] Isa. 65. 13. Psal. 17. 15. Luke 11. 53. Hunger pincheth; but satisfaction gives content.

V. 7. *the mercifull*] Who, being inwardly affected with the miseries of others, do outwardly relieve them; according to their abilities, Luke 6. 36, 37, 38. See the contrary, Jam. 2. 13.

*for they shall obtain mercy*] They may be subject to misery in this world; but they shall finde mercy, sometimes with men, but always with God.

V. 8. *Blessed are*] Psal. 24. 4.

*the pure in heart*] The single-hearted and sincere, who are not double minded, 1 Tim. 1. 5. James 1. 8. 1 Pet. 1. 22.

*they shall see God*] They shall converse with him familiarly in heaven: or, they shall see some glorious signe of his presence there; for his Essence is invisible and incomprehensible, Heb. 12. 14.

V. 9. *the peace-makers*] Who studie to reconcile such as are at odds: either God to man, as the preachers of the Gospel do; or one man to another, as others do also.

*they shall be called the sons of God*] They shall be so indeed, and so accounted, to their honour, v. 19. Luke 13. 2. Joh. 1. 12. 1 Joh. 3. 1. They are the likest to God, and most beloved of him, v. 4. 5. They are the children of the God of peace, Rom. 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. Phil. 4. 9. 1 Thess. 5. 23. 2 Thess. 3. 16. Heb. 13. 20.

V. 10. *Blessed are they which are persecuted*] 1 Pet. 3. 14.

*for righteousness sake*] Not for sin, or for the world, 1 Pet. 4. 15.

*theirs is the kingdom of heaven*] Set on v. 3. There are two things most considerable in a kingdom; wealth, and prosperity: a kingdom, therefore, is opposed to poverty, there; and to adversity, here.

V. 11. *Blessed are ye*] He turns his speech now to his present hearers, to comfort them against persecutions, which were coming on them.

*reproach you*] Reproach you, and miscall you, 1 Cor. 4. 12. 2 Cor. 6. 8. so as reproach is a kinde of persecution. Compare Gen. 21. 9. with Gal. 4. 29.

*persecute you*] Scourge, imprison, or kill you, chap. 10. 17. Luke 21. 16. Joh. 16. 2. Acts 5. 40. and 16. 22, 23. 2 Cor. 11. 23, &c.

*say all manner of evil sayings against you*] 1 Pet. 4. 14.

*for my sake*] For religion, not for other causes.

V. 12. *Rejoyce, and be exceeding glad*] Joy inwardly, and expresse it outwardly, Luke 15. 32. Psal. 32. 11. and that in tribulation, Rom. 5. 3.

*great is your reward*] Gen. 15. 1. Psal. 19. 11.

*for persecuted they the prophets*] Who were eminent men; and therefore you may be content to endure what they did, James 5. 10.

*which were before you*] Both in time and in office; and therefore ye may expect the like usage with them.

V. 13. *Ye are the salt of the earth*] Ye should be savoury in your selves, and, by good exhortations, help to season others with the salt of grace; that they may be pleasing to God; as savoury meat is to us, Col. 4. 6. with Eph. 4. 29.

*but if the salt*] Mark 9. 50. Luke 14. 34. It may be under-

stood of ministers, or of private Christians, who are spoken of before and after.

*have lost his savour*] Gr. *become foolish*. A metaphor from men. If ye have no grace in you.

*wherewith shall it be salted?*] As nothing else can recover the taste of salt lost: so bad ministers cannot be easily mended by others; nor Christians neither: for how should bad Christians be amended by those who want that grace that they should have?

*good for nothing*] Other things may be good for somewhat else when they decay, salt cannot: so is it with bad ministers and Christians.

*to be cast out*] Out of the house: so ye out of the Church.

*to be trodden under foot*] As not good so much as to be laid up in a dunghill, Luke 14. 35. So shall ye be most vile in the eyes of others, Luke 21. 24.

V. 14. *Ye are the light of the world*] Not originally, like the sun, as Christ is, Joh. 1. 8, 9. but by participation, as the moon and the stars. So are ministers, Rev. 1. 20. Joh. 5. 35. and ordinary Christians, 1 Thess. 5. 5. Phil. 2. 15. or, as candles, v. 13. Ye must, by good instruction, inform other mens judgements.

*A city that is set on an hill*] Ye must shew forth good example to others far and near, as a city on an hill is conspicuous.

*cannot be hid*] Your lives will be looked to by all men, therefore see they be good.

V. 15. *Neither do men light a candle*] Mark 4. 21. Luke 8. 16. and 11. 33.

*and put it under*] God intends that his graces given to his ministers or people, should be used for the good of others, and not kept for their own good onely: as the master of the family lights a candle to give light to the whole family, Luke 8. 16. and 19. 20, 23.

*a bushell*] The word, in the original, signifieth a measure containing about a pinte lesse then a peck.

V. 16. *Let your light so shine*] Manifest the graces that are in you by actions, as by beams of light.

*before men*] Who see not your heart, but your deeds.

*that they may see*] 1 Pet. 2. 12. Not hear of them by others; but see them themselves.

*your good works*] Not words, but works: not bad, but good ones: not other mens, of your friends, kindred, or predecessors; but done by you.

*and glorifie*] Your end must be Gods honour, not your own, Matth. 6. 1, &c. Though ye can add no glory to God, yet must ye confesse how glorious he is, and give men cause to praise him for the good ye his children do to them.

*your Father*] All good children seek their fathers glory, and maintain his credit, as having also a share in it themselves.

*which is in heaven*] Not your earthly fathers onely, but principally your heavenly Father, chap. 6. 9. and 23. 9. Mal. 1. 6.

V. 17. *Think not that I am come, &c.*] This is a preface to the following exposition of the law, wherein our Saviour prevents their misconstruction of it. They, hearing the law otherwise expounded then their teachers used to do, v. 21, 22. might think that Christ did abrogate the morall law, and bring in a new one. He warns them beforehand not to think so.

*to destroy the law*] Gr. *to dissolve*. As men destroy an house by pulling the parts asunder. Christ came not to destroy the law, either by his doctrine, freeing men from obedience to it, Joh. 5. 18. and 10. 35. Gal. 1. 3. and 2. 18. or by his practice, in disobeying it, v. 19.

*or the prophets*] The interpreters of it. I give no other morall precepts, then Moses did, nor any other interpretations of that law, then the prophets gave.

*but to fulfill*] Both by instruction, observation, and full satisfaction, Rom. 3. 31. and 8. 3. Others take it, of fulfilling the ceremonies, types and predictions of the Messias in his own person: But the former interpretation agrees best with the words before and after.

V. 18. *Till heaven and earth passe*] Luke 16. 17. Till this world come to an end, the morall law will stand in full force. Heaven and earth passe away in qualities, rather then in substance, 2 Pet. 3. 12, 13.

*one jot or one tittle*] Not the least letter, or particle of a letter. A proverbial speech, signifying, That exact obedience is due to the morall law, to the worlds end: but not concluding that we have power to do it. This was a needfull doctrine, because the Pharisees went about to make void some part of it then, by their traditions, chap. 3. 4, 5. and more needfull now, when men seek to make it all void, and not obligatory to believers.

*shall in no wise passe from the law*] No man hath power to abrogate any part of it; no, nor that duty which he thinks least needfull.

*till all be fulfilled*] Gr. *till all be done*. That is, nothing contained in the law shall ever fail, but attain his full effect.

V. 19. *Whosoever*] Of what rank or degree soever he be.

*shall*



*shall break*] Jam. 2. 10. Disobey in his practice.  
*one of these least commandments*] One of those precepts of the morall law, which the Pharisees or others make least account of.

*and shall teach*] Or, *or shall teach*, as Exod. 21. 15.

*he shall be called*] Be so, and so accounted, v. 9.

*the least in the kingdom of heaven*] Be of no account in Gods Church here, nor have any part in heaven, as v. 20.

*do and teach*] Confirm the law, both by example and instruction, or admonition, publike or private, Rom. 15. 14. Col. 1. 28. 1 Thess. 5. 14.

*great in the kingdom of heaven*] Of great account in the kingdom of grace, and not fail of a large portion in the kingdom of glory.

V. 20. *For I say unto you*] Whatsoever the scribes say unto you, if ye will believe me, it is otherwise.

*your righteousness*] Your obedience to Gods law.

*shall exceed the righteousness of the scribes and Pharisees*] The one sort were accounted men of the greatest learning, the other, of the strictest life. See chap. 15. 1. ye must go beyond them both; for they make conscience of outward obedience onely, v. 21. and of some commandments onely, chap. 15. 3. but ye must make conscience of inward obedience, v. 22. and of keeping all the commandments, Luke 1. 6.

*in no case enter, &c.*] As chap. 7. 21. and 18. 3. and 19. 23, 24. Mark 10. 23, 24. Luke 18. 24, 25. Joh. 3. 5. Acts 14. 22. alluding to Num. 14. 30. Psal. 95. 11.

V. 21. *by them*] Or, *to them*.

*of old time*] It is a received opinion, delivered by tradition from father to son.

*Thou shalt not kill*] Exod. 20. 13. Deut. 5. 17. They repeat the words of the law, to build their corrupt glosse upon.

*whoever shall kill*] The Pharisees taught, that no man sinned against God, unless he committed actual murder.

*shall be in danger of the judgement*] Shall be liable to give account to the lesser court of twenty three judges, who judged ordinary persons and causes, though capitall.

V. 22. *But I say unto you*] I take not upon me to give you a new law; but to expound Gods law rightly to you.

*without a cause*] Rashly. Then a man may be angry for a just cause; else where is zeal? Eph. 4. 26.

*in danger of the judgement*] He shall be as well liable to a capitall sentence, as that person that is tried for murder in the court before mentioned, v. 21. That is, he shall suffer that death, which by breach of that commandment every murderer is liable to: although he shall have a lesse punishment in hell; as he that was tried for murder before the twenty three judges, had a lesse painfull or ignominious death, then he that was brought before the greatest court.

*to his brother*] To another man, v. 23, 24. An Hebrew phrase, Gen. 26. 31. *One to another.* Heb. *a man to his brother.*

*Raca*] O vain man! as Judges 9. 4. 1 Sam. 6. 20. To wit, he that saith so in rash anger: otherwise, we finde the phrase used, James 2. 20.

*in danger of the council*] Shall be liable to a greater punishment in hell, as a greater offender was liable to the Sanhedrin, or great council, who judged of capitall crimes in publike persons; as in an high-priest, or of a false prophet; and had power to inflict a sharper or more disgracefull kinde of death.

*shall say*] Out of advised anger, as before: otherwise, our blessed Saviour, who never sinned, used that word, Matth. 23.

v. 19.

*Thou fool*] A word of greater disgrace then the former.

*in danger of hell fire*] Gr. *in danger* to be cast into Gehenna: that is, to have the greatest torments in hell inflicted upon him; as the greatest offendour among the Jews was to be adjudged, either that he should be burned alive in the valley of Hinnom, which was the most painfull death; or to have his dead carcase denied buriall, and burnt there, among the carion cast out of the city, which was the greatest disgrace.

V. 23. *Therefore*] Seeing God forbids anger, and the fruits of it, as well as actual murder.

*if thou bring thy gift*] The Jews thought God to be like worldly princes, who regard gifts, oftentimes, more then the concord and agreement of their subjects; and therefore offered many sacrifices, and lived still in malice. Our Saviour shews them here, that such sacrifices did not please God.

*to the altar*] He speaks according to the time and state of the Church then; for God had an altar in Hierusalem. They are deceived then, that gather hence, that we must have altars and sacrifices now: yet it may teach us, by proportion, to seek reconciliation before we come to the Lords table.

*and there rememberest*] It should have been done before: but if, having been neglected or forgotten before, it come then to thy minde.

*that thy brother*] Any man. See on v. 22.

*both ought against thee*] Can accuse thee of, or charge thee with any wrong done to him, Rev. 2. 4.

V. 24. *Leave there thy gift*] Do not carry it away: let not God lose his offering. Our wrong-doing to man; doth not discharge us of Gods service: but God will not be pleased with our service, till we have sought peace.

*be reconciled*] Do thy part to be reconciled: confesse thy fault, seek peace, and make satisfaction, Levit. 6. 1, &c. to 6. A purpose then of reconciliation is not enough; but it must be sought actually, before we come to Gods service.

*then come*] Then thou mayest persuade thy self God will accept thy service.

V. 29. *Agree with thine adversary*] Luke 12. 58. A similitude taken from a debtour; for we owe to our brethern good offices, which if we perform not, or do them wrong, we are in danger.

*quickly, whiles thou art with him in the way*] While ye are both alive; as it is wisdom for the debtour to agree with the creditor, before the suit come to triall.

*the adversary deliver thee to the judge*] He whom thou hast wronged complain to God of thee.

*the judge deliver thee, &c.*] God lay afflictions upon thee here or hereafter, for the wrong done to thy brother, as judges use to imprison such as pay not their debts.

V. 26. *till thou hast paid the uttermost farthing*] The creditour might have shewed mercy, the judge will not, till the creditour be satisfied: so God will not forgive you wrongs done to men, if you endeavour not to give them satisfaction. Others understand these two verses literally, as counsell given by our Saviour for us to avoid suits, and rather agree with those whom we have wronged, then stand to a publike triall; where, if the judge be just, no favour can be expected.

V. 27. *by them*] Or, *to them*.

*Thou shalt not commit adultery*] Exod. 20. 14. The Pharisees taught, that the act of adultery was onely sinfull before God, as it was punishable before man.

V. 28. *Whoever looketh on a woman to lust after her*] With an intent to lust after her: or, till he lust after her, as Mark 13. 22. Job 31. 7. so that both wanton thoughts and looks, are here condemned. See Rom. 7. 7, 8. 2 Pet. 2. 14.

V. 29. *And if*] Chap. 18. 8. Mark 9. 47.

*thy right eye*] He mentions the eye, because it is the instrument of sight, conveying unclean thoughts to the soul, v. 28. and the hand, because it is an instrument of some unclean gestures: he speaks of the right hand, and right eye, because they are dearest to us, and most ready to use. The sense is, That if we cannot look upon a woman, or touch her, without lust; we should not look on her or touch her at all; but be, in that particular, as if we had neither eyes nor hands. Or, because there is a body of sin within us, and the members of it are to be mortified, Col. 3. 5. we must reject all sinfull motions and occasions of evil, especially such as shew us the way to, or help us in executing sins; though as dear to us, as those parts of the body.

*offend thee*] Or, *do cause thee to offend*.

*for it is profitable*] As it is better for a man that hath a gangrene in one member, to cut off that member, then to let it infect the rest, and endanger his life: so it is better for you to leave your dearest sins, or the occasions of them, then that the whole man, going to hell, perish for them.

V. 30. *And if thy right hand*] See on v. 29.

V. 31. *Whoever shall put away his wife*] Deut. 24. 1. Or, *whoever will put away his wife*. It seems the scribes, misinterpreting the law, taught, that any man that disliked his wife might put her away; so he gave her a bill of divorce, whereby it might appear to any other man that desired to have her, that she was set free by her former husband.

V. 32. *Whoever shall put away his wife*] Luke 16. 18. 1 Cor. 7. 10.

*saving for the cause of fornication*] Chap. 19. 9. For that cause then he might put her away, though for no other.

*causeth her to commit adultery*] By giving her occasion to marry another husband, while he is alive.

*marry her that is divorced*] Except she were divorced for adultery, as before. He then that puts away his wife for any other cause, gives occasion of a double adultery; one in her, the other, in her husband she takes.

V. 33. *by them*] Or, *to them*.

*Thou shalt not forswear thy self*] Exod. 20. 7. Levit. 19. 12. Deut. 5. 11. It seems by Christs answer, that the Pharisees taught, That if men did not forswear themselves, they did fulfill the third commandment; and so did allow of swearing in ordinary communication, and of swearing by the creatures: both which our Saviour condemns.

V. 34. *Swear not at all*] James 5. 12. In your ordinary communication, wherein God doth not allow you to swear: as the sixth commandment doth not forbid all killing, but killing where God allows it not.

*neither by heaven, for it is Gods throne*] Isai. 66. 1. Heaven, earth, Hierusalem, thy head; are not God, but Gods creatures; therefore swear not by them: or, swear not by them, be



Mat. 5. 20. Vocati sunt Pherisim,  
h. e. Interpretes; quia non contenti  
simplici litera, Clavem se habere pro-  
fitebantur ad eliciendos arcana~~s~~ sensus.

Cap. 5. v. 32. Whereby he met with the  
Corrupt opinion of those, which dream  
that the knot of Marriage is not cut  
asunder by Adultery, during the Life  
of the parties married, p. 125. of  
Mr. Thomas Cartwright's 2 Reply.



5. 41. Compell thee to go a mile? The 3<sup>d</sup> Example of wrong doing by Superiors, toward Inferiours, wherein the party wronged is likewise forbidden to make Resistance by way of privat revenge. In this our Comonwealth we have Post-masters, so in other Countries, Especially in Persia, there were like officers, who by Authority from their Kings, might take mens cattle, nay men themselves, and use them for trivell and carriage at their pleasure: and it is like the Jews had got this custom among them after thir Captivity; as may in part appear by thir Compelling Simon of Symeon to bear Christ's Cross. Christ speaks of the abuse of this Authority. Perkins, p. 87. Col. 2. p. 88 - Col. 1. published anno, 1613. See the Dutch Annotations on Ezra, 8. 17.

C. 5. 36. Deus solum & seipsum iurat, utpote nulli Subjectus: nos autem cum non Simus nostre potestatis, quo pacto per caput nostrum iurabimus? Alterius enim est possessio. Si enim tuum est caput, muta, si potes, unum capillum. Theophylact.

5. 48. Quam diu autem hic vivimus, longe semper absumus a Perfectione, atq; in progressu assiduo sumus: sed Dominus nos astringit ab eo quod in nobis inchoavit; et cum semel nos in viam Iustitiae inducit, habet etiam pro iusto. Quum hypocrisin nostram corrigit, et Emendam capit, simul veraces nos et integros vocat. Calvin. Isa.

26. 2. God calls us to perfection in this life, 1. To shew how holy He is. 2. To shew how holy we ought to be. 3. That we might run to Christ, who is the end of our Righteousness.

Caryl, Job, 34. 5. p. 514.

The Rule is as strict as ever; But the Covenant is not so strict, to wit, that we must necessarily perish if we break it in the least jot or tittle. — He that is contented with a little Grace, hath no Grace. Dr. Manton, 2 Cor, 5. 14. p. 164, 165.

Mat. 6. 6. When thou hast shut thy door] Hoc ostium tanquam duas habet valvas; Cupiditatis, & Timoris. Per cupiditatem seculi diabolus intrat, per desiderium vite aeternae, Christus intrat. Per timorem poenarum temporarium, diabolus intrat; per timorem ignis aeterni, Christus intrat. Euse Martyres Augustin. Ps. 141. 1632, 1633.



and not thine; therefore thou canst not pawn heaven, nor earth, nor Hierusalem, no, nor thine own head, on the truth of what thou sayest; for thou hast no power over them: and they know not the truth of what thou sayest, nor can punish thee for forswearing. Others interpret this whole passage thus: Swear not at all, not onely not by God, but not by any creatures, unlesse thou mean to perform vows, or swear truth: for God will punish perjury, though thou swear not by him, but by his creatures; either by heaven his throne, or by earth his footstool, or by Hierusalem the citie where he is worshipped, or by thine head, which thou hadst all, and every hair of it, from him: for God thinks himself wronged, when his creatures are called to bear witness to a falsehood, or entreated for it; and will revenge his wrong in them. Yet this seems rather to belong to chap. 23. 16, &c.

V. 35. *nor by the earth*] See on v. 34.

*it is his footstool*] Isa. 66. 1.

*neither by Hierusalem*] See on v. 34.

*the city of the great King*] Of God, Psal. 48. 2, 3. with 87. 3.

V. 36. *by thy head*] See on v. 34.

*one hair white or black*] Or, *one hair of it, white or black*; By giving it that native colour, though men can by art alter the colour of it. Or, *one hair, a white one or a black*: they cannot make one hair, of any colour, to grow on their heads, when they want it.

V. 37. *But let your communication be*] James 5. 12. Your ordinary communication: for, in some cases, men may swear.

*Yea, yea, Nay, nay*] Affirmative, or negative.

*whatsoever is more then these*] Customary swearing, by whomsoever, or whatsoever they swear.

*cometh of evil*] From Satan; or from other mens unbelief, or your false perswasion, that men will not believe you without swearing.

V. 38. *an eye for an eye*] Exod. 21. 24. Levit. 24. 20. Deut. 19. 21. Our Saviours answer intimates, that the Jewish teachers taught, That a private man might revenge his own cause, so the revenge did not exceed the wrong: and that he that took nothing away from others, did not sinne, though he did neither give nor lend. The first our Saviour condemns, verse 30, 40. The second, verse 42.

V. 39. *That ye resist not evil*] Luke 6. 29. Rom. 12. 17. 1 Cor. 6. 7. That ye do not requite evil measure offered to you. He doth not forbid private men to defend themselves by lawfull means against injuries, nor to seek for lawfull satisfaction from the magistrate, when they are wronged: but forbids private revenge, or publike, out of malice, and prosecuting the cause to the utmost, denying to accept of reasonable satisfaction.

*smite thee on thy right cheek*] In way of disgrace, as Job 16. 10. Mic. 5. 1.

*turn to him the other also*] Endure another wrong, rather then revenge the first unlawfully.

V. 40. *sue thee at the law, &c.*] Unjustly, and by force or fraud get away thy goods.

*let him have thy cloke also*] See on v. 39.

V. 41. *compell thee to go a mile*] Under pretence of publike authority, use thee or thy cattell to help carry things; as the Persians, from whose practice in that kinde the word is taken, and other people also did.

*go with him twain*] See on v. 39.

V. 42. *Give to him that asketh thee*] If he have need, and thou canst spare it, Luke 6. 30. Gal. 6. 10. 1 Joh. 3. 17.

*from him that would borrow*] Deut. 15. 8.

*turn not thou away*] As those are wont that refuse to hear or regard those that seek to them for ought, Isa. 58. 7. Lend him for his need, Luke 6. 35.

V. 43. *Thou shalt love thy neighbour*] Levit. 19. 18.

*and hate thine enemy*] This the scribes collected (though wrongfully) out of the text, either because the Hebrew word signifies a friend, as well as a neighbour; and they thought, God, commanding to love friends, gave leave to hate enemies: or else, because they were commanded to destroy the inhabitants of the land of Canaan, Deut. 7. 2. and 25. 17, 19. and they taught, by proportion, that every Jew might deal so with his particular enemies.

V. 44. *Love your enemies*] Luke 6. 27. A man may do good to some whom he loves not: but here our Saviour requires love of heart, to them who heartily hate us.

*blesse them that curse you*] Express your hearty love in good words and wishes to them who wish you ill.

*do good to them that hate you*] Shew your love in good deeds to them, that by their unkinde dealing make it manifest that they hate you, 1 Sam. 24. 17. Psal. 7. 4. Gal. 6. 10. Rom. 12. 20.

*pray for them, &c.*] Luke 23. 34. Acts 7. 60. 1 Cor. 4. 13.

*and persecute you*] Who seek to bring you to destruction, ver. 11, 12.

V. 45. *That ye may be the children*] That ye may hereby declare your selves to be Gods children, who doth good to his enemies; whereas men naturally studie revenge. See ver. 9.

*of your Father*] Children use to imitate their own parents; so must ye imitate God, Eph. 5. 1.

*which is in heaven*] Chap. 6. 9. Whom ye owe more to, then to your earthly parents; and ought rather to imitate.

*maketh his sun to rise*] Causeth the sun, the most glorious creature, to give light and warmth; and the rain to cool and refresh wicked men in their persons and their grounds, that they may be fruitfull.

V. 46. *For if*] Luke 6. 32.

*ye love them which love you*] Them onely, v. 47. for we must love them that love us; else are we worse then the publicans, v. 47.

*what reward have ye?*] Ye do but render love for love, and love your selves in loving them; and therefore have no reason to expect a reward.

*do not even the publicans the same?*] You do no more then the light of nature teacheth the vilest sort of men to do. The publicans were such as took tributes and customs, whom the Jews hated deadly, because they served the Romanes, and wronged them in their estates, Luke 19. 8.

V. 47. *If ye salute*] Or, *lovingly embrace*. Or, ask of their welfare, as 2 Kings 9. 7, 18. 19, 22.

*what do you more*] See on v. 46.

V. 48. *Be ye therefore perfect*] Sincere and compleat in all parts of piety, especially in extending love, not to your friends alone, but to enemies also, 1 Cor. 14. 20. James 1. 4. and 3. 2. Col. 1. 28. and 4. 12.

*As your Father which is in heaven*] Be like him in this, though ye cannot be equal to him. See on v. 45.

## CHAP. VI.

Verf. 1. *Before men, to be seen of them*] We may and ought to do good before men sometimes, else how shall they glorifie God for our good works? chap. 5. 16. But our end must not be to be praised by them, but to please God, verse 2.

*ye have no reward*] The word is usually taken in Scripture for a free recompence, Rom. 4. 4.

*of*] Or, *with*.

*your Father which is in heaven*] See on chap. 5. 45.

V. 2. *when thou doest thine alms*] Rom. 12. 8.

*do not sound a trumpet before thee*] Or, *cause not a trumpet to be sounded before thee*. Alluding to the manner of calling people together, Num. 10. 3, 4. It may be they did use to blow trumpets when common alms were to be given, that the people might not go up and down begging. But the Pharisees, out of ambition, gave their private alms so, that they might have witnesses to praise them, as well as receivers to thank them.

*as the hypocrites do*] The Pharisees, who are counterfeits, as those that act other mens parts in a comedie.

*in the synagogues, and in the streets*] They used all means to be known when they gave alms; for they did not blowe trumpets in their own doors, but in synagogues and streets, that all the city might take notice of their charity.

*they have their reward*] Gr. *their own reward*. Or, *have all out their reward*. They may make their acquittance, as the word in Greek thence derived signifies, Phil. 4. 18. They have all they desire, and all they deserve; to wit, the praise and applause of men, the onely thing that they aimed at.

V. 3. *let not thy right hand know*] A proverbial speech, signifying, that we should be willing to do alms when no man seeth it, not regarding mens taking notice thereof.

V. 4. *thy Father which seeth in secret*] Men in good deeds look for notice to be taken of them, and reward, and that publike; God will do all these to such as do good in private, chap. 25. 34, 35, 36. Luke 14. 14.

V. 5. *as the hypocrites are*] See on v. 2.

*they love to pray standing in the synagogues*] They affected it, chap. 23. 6, 7. and use it.

*and in the corners of the streets*] They cared not for private prayer, but affected to pray alone, in open places, at the corners, where divers ways met; and in a different gesture from the rest (standing, when others were walking) that most men might observe them.

*they have their reward*] See on v. 2.

V. 6. *when thou prayest*] Privately: for publike prayers are not condemned.

*pray to thy Father which is in secret*] Remember thy business is with God in private, not with men in publike: and seek to please him alone then, and not men.



and thy father which seeth, &c.] See on v. 4.  
V. 7. use not vain repetitions] Ecclus 7. 14. All long prayers are not here condemned, nor such repetitions as stir up affection; but needlesse and heedlesse ones.  
as the heathen do] It was a shame for the Jews to imitate the heathen in prayer, whom they abhorred, chap. 18. 17. verse 8.

V. 8. your father knoweth] Ye know that God knows your wants before ye ask, and hath a fatherly heart towards you, and therefore need not many repetitions of the same thing, to acquaint him with your words, as one ignorant of them.

V. 9. after this manner] A true sum and form of all Christian prayers, set down, not in precepts, but in a patern, which also may be used as a prayer. Luke 11. 2.

Our Father] Who art willing to hear us thy children.  
which art in heaven] Whence thou seest our wants, Psal. 33. 13, 14. and art able to relieve us, Psal. 115. 3.

Hallowed be thy Name] By us, and all other persons. Let all men acknowledge thee to be holy and glorious.

V. 10. Thy kingdom come] Of grace here, and of glory in heaven.  
Thy will be done, &c.] By us here, as by angels there, Psal. 103. 20, 21. 2 Sam. 15. 26. Mat. 26. 39

V. 11. our daily bread] That is meet for, or may suffice to nourish our nature every day, Prov. 30. 8. 1 Sam. 14. 27.

V. 12. our debts] Our sins, which make us liable to thy judgments.  
our debtors] Such as do us wrong, and are not able to right us, as we have done to thee.

V. 13. into temptation, &c.] Let not Satan tempt us, who are so weak; or if he do, let thy power keep us from falling, and being foiled by him, chap. 26. 41. Joh. 17. 15.

deliver us from evil] Or, from that evil one: that is, Satan, 2 Cor. 13. 7.

Thine is the kingdom, &c.] We are thy subjects, and thou art able to deliver us, and to grant all our requests, and shalt get glory by it for ever: therefore do it.

Amen] We desire it may be so, and believe it shall.  
V. 14. For if ye forgive] Mark 11. 25. This, out of all the petitions, is insisted on, because of our unwillingness to forgive wrongs. They that forgive, shall be forgiven; and none else, v. 15.

V. 15. if ye forgive not] See on 14.  
as the hypocrites] See on v. 2.

Sowre and sorrowfull, Luk. 24. 17. Isa. 58. 5.

they disfigure their faces] They compose their countenance to such a ruffull aspect, as clean alters the native fashion of it.

that they may appear unto men to fast] Not that they might seem to fast when they did not; but that they might be known as broad to fast, when they did it in private.

they have their reward] See on v. 2.

V. 17. when thou fastest] In private: for in publike fasts they might not use these things.

anoint thine head, &c.] If at the time of thy private fast thou shalt be compelled to go abroad, leave the signes of thy humiliation at home, and use thy daily and ordinary manner, as at other times; for such, in part, was their daily usage, unless occasion of mourning hindered; though anointing and washing were most frequent in feasts, Ruth 3. 3. 2 Sam. 12. 20. and 14. 2. Am. 6. 6. Eccles. 9. 8. Luke 7. 46.

V. 18. to thy father which is in secret, &c.] See on v. 6.

V. 19. Lay not up for your selves] Let it not be your chief care to be rich: or, labour not so much to gather wealth here (for treasuring here is not simply condemned, 2 Cor. 12. 14.) as to provide for hereafter, as Joh. 6. 27. See chap. 9. 13.

treasures upon earth] An unstable place, where ye are not long to abide to enjoy them.

where moth, &c.] James 5. 2. Such treasure either silly creatures can corrupt, or matter of corruption arises out of themselves, or they may be taken away.

V. 20. But lay up] Luke 12. 33. 1 Tim. 6. 19.  
treasures in heaven] In a sure place, free from the former inconveniences. Get the spirituall riches of grace, which will attend you to heaven: or, do good to the poor with your wealth, that ye may be rewarded in heaven, as Luke 12. 33.

V. 21. your treasure] That which ye make most account of.  
there will your heart be also] That is, your minde and affection, Col. 3. 2. It is a shame that an heavenly soul should be fastned to the earth, Phil. 3. 19. which cannot be avoided, if the treasure be but earthly.

V. 22. The light of the body is the eye, &c.] Luke 11. 34. As in the body the eye guides every member, and all actions may be well performed, if the sight be clear; but otherwise will be confusely done: so in the soul, if reason be rightly illuminated, all the affections will work orderly; but very disorderly otherwise. Pro. 20. 27

if the spirit of a man be unclean in his affection, his endeavour will be misguided by god & his word as his candle and his cleanness of conscience brings peace & joy

V. 23. But if thine eye be evil, &c.] See on v. 22. An evil eye is put sometime for a covetous affection, Prov. 23. 6. sometime for an envious disposition, chap. 20. 15. here, more generally, for a minde any way misinformed, or ill disposed.

V. 24. No man] Luke 16. 13. God will be served with the whole man.

can serve two masters] Which jar, or have contrary employments: for one man may serve two loving partners, whose work is the same.

either he will hate the one, &c.] Either his inward affection will cleave more to the one then to the other; or if it be possible to love both alike; yet in outward actions he must sometimes neglect the ones command, while he obeys the others.

manimon] That is, riches.

V. 25. Therefore I say unto you] That ye may not seek to heap up riches.

Take no thought] Use no distracting, inordinate, nor immoderate care, such as hath neither stint of means nor time; no, not for things necessary, much lesse for superfluous treasure.

is not the life more then meat] More excellent: and God, that hath given you the greater, will not deny you the lesser.

V. 26. Behold] Look wisely on them: consider how they are fed.

the fowls of the air] Not those about the house, which we feed; but those which flie in the air, whom no man provides for, neither can they provide for themselves.

they sowe not] This is not added to keep us from labour, but from carking care, by shewing us that God can provide for the most helplesse.

your heavenly Father] Not theirs. Their Creatour; but your Father. Much more then will he provide for you children, if he do it for those who are onely his creatures.

Are ye not much better] He that provides for meaner creatures, will provide for you much more.

V. 27. Which of you, &c.] It is a vain thing for you to take care for a greater thing, that cannot, by all your thought, do the lesser.

to his stature?] Many a man would be tall, yet cannot: neither is it any great matter; for lowe men live, as well as they, Luke 12. 26. If ye cannot do this small thing with all your care, when ye have food; much lesse can ye provide food when ye want it. Or, to his age. So the word is used, Joh. 9. 21. Heb. 11. 11. For, Luke 11. 26. it is said to be one of the least things: but it were a very great addition in a mans stature, not so much in his years.

V. 28. Consider] Gr. Learn. Observe their beauty.  
of the field] Not of the garden, which the gardener dresseth.

how they grow] And shoot out beautifull leaves in stead of raiment.

they soil not] As men do; nor spin, as women, to get apparel.

V. 29. Solomon in all his glory] Sitting in his royall robes, on his stately throne, 2 Chron. 9. 7.

like one of these] God puts more glory upon one flower, then art can put on the greatest monarchs.

V. 30. if God so clothe] Not onely clothe, but in so glorious a manner, v. 29.

the grasse of the field] Not the flowers of the garden, nor the high trees; but the mean contemned grasse, Gen. 1. 11. Rev. 8. 7. Jam. 1. 10, 11. 1 Pet. 1. 24. See on v. 28.

to day is] Is of short continuance, Psal. 90. 5, 6.

is cast into the oven] Is of so small account, as to serve onely for fuel to heat oven or furnace with.

shall he not much more] He will clothe you much more, who are far better then grasse.

O ye of little faith?] Not so much unbelieving, as distrustfull and diffident, chap. 8. 26.

V. 31. What shall we eat] He expresth the care he forbids, in their own words: namely, a distracting and distrustfull care.

V. 32. do the Gentiles seek] They look after little else. Ye should not be like them. See on v. 7.

your heavenly father knoweth] And therefore, out of his love to you, will relieve you. See on v. 8.

V. 33. seek ye first] Principally, or before ye look after things needfull for this life. He takes them off from worldly cares, by setting a more excellent object before them.

the kingdom of God] Prayed for, v. 10. See Rom. 14. 17. Chap. 25. 34.

his righteousness] Gods, which he hath prescribed to you, Tit. 2. 11, 12. as the way to his kingdom.

all these things] Not some, but all ye have need of.

shall be added unto you] Not as the main gift, but by the by, as depending on it, 1 Tim. 4. 8. Mark 10. 30. as riches to Solomon, 1 Kings 3. 2.

V. 34. no thought for to morrow] No distracting care, as before.



V. 24. The heart of man cannot have two masters, because which way ever it goes, it goes whole & undivided.

1. Christ & any thing ye comes in competition with him, are contrary masters, one cannot be served without disobedience of ye other.

2. Both masters have employment enough to take up a whole man.

Reynolds on Ps. 110. P. 21.

6. 11. — Bread, Food & Raiment: Health: Preservation — from danger and Death; Liberty from bondage and servitude: Peace.

Wilford Cates. p. 910. col. 2.

V. 12. Debts] Novis subinde peccatis, quantum in nobis est, abdicamus nos a Dei gratia: ita fit ut quotidiana peccatorum remissione opus habeant sancti omnes; quia haec sola, in Dei familia nos retinet. Calvin. 1<sup>st</sup> In. 1. 7. pag. 49. Col. 2.

6. 22. The candle — Light from — darksom. Rhemists. This is the best Translation. — For est et ab hoste doceri. So the Italian & Spanish Bibles, and the Dutch Bible. This golden Lamp, the Eye! See Daniel, 10. 6 — Lamp of fire.

Mat. 6. 13. Daily bread, superlativum. It anti-ism, Vulg. and yet, Luc. 11. 31. the same word is translated Quasi-animum, as the Rhemists acknowledge, the Greek being indifferent to both.

cap. 6. 22. — If thy Eye be single — The Eye with which we take Ayme, is put for the End; If ye thing thou aimst at be right — all thy actions will be right too.

Caryl, Job, 16. 12. p. 293.



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*the evil thereof*] The grief or vexation it brings, Am. 3. 6.

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191. Insign. *Verf. 1. Judge not* Luk. 2. 37. Rom. 2. 1. Judge not rashly of  
criminals. *J*mens persons and actions, as they who misconstrue  
doubtful things; nor rigidly, without mercy, as they who ex-  
aggerate small faults in others, and passe by great ones in them-  
selves. Such judges were the Pharisees.

Y. 21. If ye then, being evil] Why doubt you of Gods good  
 will like stones on ye Parents hearts nor  
 biting of me

never know you] Luke 13.27. Though you thought well of  
yourself, and others thought well of you also; yet I never  
loved of you, nor owned you for mine; Psal.116. Rom.7.  
1 Cor.8.3. Gal 4.9.2 Tim.2.19.

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 Austin Ps. 39.  
 col. 348.

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depart from me] Psal. 6.8

ye that work iniquitie] That live in sin, notwithstanding the excellent gifts I bestowed on you.

V. 24. Therefore] The conclusion of our Saviours sermon upon the mount, wherein, by a similitude, he shews the firm estate of those that practise the things he taught them in this sermon; and the failing condition of such as onely heard them; lest any should think they must be saved, because they had heard such an excellent sermon, and that from Christs own mouth.

whoever heareth these sayings of mine] Luke 6.47.

unto a wise man] The first thing a wise builder goeth about, is to seek a good foundation to build his house on.

V. 25. the rain descended] Troubles and persecutions, like tempests, try the estate of a Christian. Others understand it of the terrible day of judgement.

for it was founded on a rock] He that doth Gods will, will stand fast, as being truly built upon Christ.

V. 26. to a foolish man] To an unwise builder, that lays no good foundation, though he may build curiously in the sight of men.

V. 27. and it fell] He that onely hears, will fall short of salvation; for he is not founded on Christ the Rock, James 1. 22.

V. 28. The people were astonished] Mark 1. 22. Luke 4. 32.

V. 29. as one having authority] Not coldly, as the scribes; but boldly, as having authority from God, Tit. 2. 15. Or, not as the scribes, vouching for authors of their sayings, and what they taught; some Samea, and some Hillel, and the like; but delivering what he spake as divine oracles, 1 Cor. 2. 4. 1 Pet. 4. 11. Or, not as subject, but as a king in his own kingdom: and therefore he saith, *Ye have heard, But I say*, chap. 5. 21, 22, 27, 28, 31, 32, 33, 34, 38, 39, 43, 44.

CHAP. VIII.

Verf. 1. **W**hen he was come down] And entred into one of the cities, Luke 5. 12.

great multitudes] Those that heard the former sermon, chap. 5. 1. and others added to them, before he came to the city where this miracle was wrought.

V. 2. And behold] Mark 1. 40. Luke 5. 12.

worshipped him] By falling on his knees first, Mark 1. 40. and then on his face, Luke 5. 12. A signe of humility.

Lord, if thou wilt] He dares not ask to be healed, but leaves it to Christ, to do as he pleases, when he had laid open his case unto him. See his modestie! This is called, Asking, Luke 5. 12. and it obtained what he desired, v. 3. See the like in Hezekiah, Isai. 38. 3.

thou canst make me clean] This shews his faith. Though his disease were incurable by men; yet he believes Christ can heal it.

V. 3. touched him] The law forbade to touch a leper, lest men should be infected by them; but Christ was above the law, and healed him by touching him. The lepers touching others, defiles; Christs touching him, cleanseth. See the like, Rev. 7. 14.

saying] Not out of ostentation, to shew what he could do; but out of pity to the leper, Mark 1. 41. and to shew his bounty.

I will] It is true as thou saidst, v. 1. I confirm it by healing thee.

be thou clean] A word of operative command, as Gen. 1. 3. Let there be light.

immediately his leprosie was cleansed] An argument of Christs divine power, that could heal him suddenly by his command.

V. 4. See thou tell no man] Make no stay to tell it or talk of it with any, but dispatch thee to the priest, as Luke 10. 4. Or, do not publish or blaze abroad what I have done for thee, chap. 9. 30.

that Moses commanded] Levit. 14. 4.

for a testimony unto them] To confirm my divine power unto them, that they may believe in me, chap. 10. 18. and 24. 14. Mark 6. 11. Or, for a testimony against them. To make them inexcusable, if they believe not, as Mark 13. 9. Gal. 5. 3. Jam. 5. 3.

V. 5. And when Jesus] Luke 7. 1.

there came unto him] Not in his own person, but by the elders of the Jews, Luke 7. 3. (as John spake to Christ by his followers, chap. 11. 3.) So he is said to beseech him, Luke 7. 3. to wit, by them he sent. Or, he came to him by humble request, as men are said to go to God, Heb. 4. 16. and 7. 25. and 10. 22. and 11. 6.

a centurion] A commander of a band of souldiers consisting of an hundred men, or, it may be, of more.

V. 6. lieth] Gr. is cast down, v. 14.

at home] This heathen mans care of his servant, keeping him in his own house, and looking out for cure for him, is an example for us to tender our sick servants.

V. 7. I will come] Our Saviour refuseth to go to the rulers

house, being twice intreated by the ruler himself, Joh. 4. 47, 49. here he offers to go; being but sent unto by the centurion. The other (it may be) thought Christ could not heal, unless he came to him: this man knew he could.

V. 8. I am not worthy] The best men have lowest thoughts of themselves.

Speak the word onely] See notes on v. 7.

V. 9. For I am a man under authority] If I, being under command of others, yet having others under my command, can thus do; thou, who hast absolute command, much more. Thus men should take occasion, from their own power over others, and their ready subjection to them; to take notice of Gods sovereign authority over themselves, and be ready to obey him in all things.

Go, and he goeth] Not questioning why or wherefore, but, without sticking or stay, doing what is enjoined: so will this sickness be gone, at thy command.

V. 10. he marvelled] As man, and shewed some outward signe of admiration to others.

no not in Israel] Hence it appears, that the centurion was an heathen man, though a proselyte, in likelihood, Luke 7. 5.

V. 11. Many shall come] Our Saviour Christ takes occasion, from the commendation of the centurions faith, to speak of the calling of the Gentiles, and rejecting of the Jews.

from the east and west] From all parts, as Isa. 12. 12. and 43. 5. An allusion to the promise made to Jacob, Gen. 28. 14.

shall sit down] A metaphor taken from banquets, where men of different conditions sit down and feast together, Isai. 25. 6. Matth. 22. 2. Luke 22. 30.

with Abraham, and Isaac, and Jacob] The Jews scorn to converse and eat with strangers now; but the time shall come, when strangers shall enjoy eternall happiness with their ancestors, and they themselves shall be excluded.

V. 12. the children of the kingdom] As chap. 9. 15. of the bride-chamber, who were born of those parents to whom the kingdom was promised; and, by virtue of the covenant, Rom. 9. 4. had they kept it, had had interest in it: or, to whom it belonged, if they had not made forfeiture of it.

into outer darkness] The darkness of hell, 2 Pet. 2. 4. Jude v. 6. compared to prisons, which were oftentimes out of the city, Acts 12. 10. they should be in a state most remote from heavenly joy and blisse.

weeping] As Isa. 55. 14. for their own pain.

gnashing of teeth] A signe of envying at the felicity of Gods people, psal. 112. 10.

V. 13. Go thy way] Take no further care, thy request is granted. So 2 Sam. 14. 8. Mark 5. 34. and 7. 29. and 10. 52.

Luke 7. 50. and 8. 48. Joh. 4. 50. and 8. 12.

As thou hast believed, so be it done unto thee] Matth. 9. 29.

in the self-same hour] Joh. 4. 53.

V. 14. And when Jesus] Mark 1. 29. Luke 4. 38.

into Peters house] Peters house was in Bethsaida, Joh. 1. 44. unless he were born there, and lived at Capernaum; or, removed his dwelling after he was called to be an apostle, that he might the better attend on Christ: or else, that at Bethsaida was his own house, and this at Capernaum his mother-in-laws house, which he used to repair to, when he came thither.

of a fever] Gr. of a burning fever.

V. 15. He touched her hand] After he had been told of it, Mark 1. 30. and besought to heal her, Luke 4. 38. and had stood over her, and rebuked the fever, as one that had authority over it, Luke 4. 39.

and ministered unto them] To shew her thankfulnesse, and that she was perfectly cured, Joh. 5. 8, 9.

V. 16. When the even was come] Mark 1. 32. Luke 4. 40.

with his word] The devils durst not stay, when he bid go, verf. 9.

all that were sick] Of all sorts, or all that came to him to be healed.

V. 17. That it might be fulfilled] It was in a sort fulfilled by his compassionatenesse of us, manifesting a kinde of participation with us in all our bodily infirmities, Heb. 4. 15. or, by taking away bodily diseases from men, which was a type of healing their souls; but it was principally fulfilled by bearing and taking away from us the punishment of our sins, by his passion on the crosse, Joh. 1. 29. 1 Pet. 2. 24.

by Esaias the prophet] Isa. 53. 4.

V. 18. great multitudes about him] So many, that he could not so conveniently converse with them, or attend what was needfull for himself or his own followers, Mark 3. 9, 10, 20.

This seems to be the cause of the commandment following. to the other side] For Capernaum was situate on the lake of Tiberias.

V. 19. And a certain scribe] Luke 9. 57.

whithersoever thou goest] I will leave all, to follow thee.

V. 20. The foxes have holes] He doth not say, Kings have palaces, but I have none; or, rich men have house and lands to entertain their followers, but I have none. He lays down his condition



8.12. Outer darkness] Docuimus dome-  
stica luci oppositi. Nam quum antiqui-  
tus nocturna ut plurimum coene ef-  
fuit, quas plurimae fauces et lampa-  
des illustrabant; qui eiciuntur e regno  
Dni, Christus eos dicit extra eici  
in tenebras. Calvin. Mat. 25. 30.  
p. 260. col. 2.

Mat. 9. 16, 17. Christ (who was never per-  
sonally tainted with any disease) when he came  
to an elect child of his it was sick, his manner  
was by a sympathy & pity to afflict himself with  
yr sickness, as if it had been his own; and so by yr  
merit of taking ye disease upon himself through a  
fellow-feeling of it, he took it off from yr. And  
this seems to be ye best Interpretation yt I have  
met with of yt difficult place [and bare our  
sicknesses] Dr. J. Goodwin 4<sup>th</sup> of 4<sup>th</sup> c. P. 221.



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8.22. Dead? Let the dead Spiritually  
bury the dead corporally. Annot. 1 Tim 5.6.

Cap. 8.26. Why are ye fearful?  
They forgot that the Lord High  
Admiral of all the Ocean, and  
Commander of those winds,  
was aboard the ship. Caryl,  
Job, 28.28. p. 368.



condition to be lower then the beasts and birds. So could comfort should the Scribe finde in following him.

*nefts* ] Places of shelter and abode in trees, or elsewhere, Psal. 84. 3. and 104. 17.

*the son of man* ] I that am of no repute, and that live in a mean and contemptible estate, as Judg. 16. 7, 12. Psal. 49. 2. and 62. 9. and 82. 7.

*hath not where to lay his head* ] Either he lived in an hired house, or lodged with his disciples.

V. 21. *said unto him* ] After that Christ had called him, Luke 9. 59.

*first* ] Before I follow thee.

*to go, and bury my father* ] Stay till my father be dead, that I may perform the last office to him, and then I will attend upon thee.

V. 22. *Follow me* ] Christ called him to preach the Gospel, Luke 9. 60. and in such a case parentes, and all were to be left, Chap. 4. 20, 22.

*let the dead bury their dead* ] Let them that are dead in sin, bury them that are dead for sin, 1 Tim. 5. 6. It is an allusion to priests and Nazarites, who were forbidden to be present at funerals exequies, Levit. 10. 6. Numb. 6. 6.

V. 23. *when he was entred* ] Though he gave commandment to go over, verse 18. yet the disciples took not shipping, till he was gone in himself.

V. 24. *And behold* ] Mark 4. 37. Luke 8. 23.

*the ship was covered with the waves* ] The waves rising, and with the violence of the winde driven, and dashing over it.

*he was asleep* ] To shew the truth of his humane nature, and the weaknesse of the faith of his disciples.

V. 25. *we perish* ] It seems, they spake it by way of expostulation, with a manifestation of much affrightment: Carest thou not that we perish? Mark 4. 38. and therefore he justly checks them, verse 26.

V. 26. *O ye of little faith*, Chap. 6. 30.

*rebuked the windes* ] Not that the windes understood him, but to shew his authority over them, John 11. 43. His rebuke being as well an actuall and effectually, as a verball and vocall rebuke. So Psal. 9. 5. and 68. 30. and 106. 9.

V. 27. *the men* ] That rowed in this ship, or were in the other vessels, Mark 4. 36.

V. 28. *And when he was come* ] Mark 5. 1. Luke 8. 26.

*of the Gergesens* ] Some think them to be a remnant of the Gergashites, mentioned, Gen. 10. 16. They are called Gadarens, by the other Evangelists, either because the city had two names, or else both those cities stood neer together on the lake of Tiberias, and the countrey was called, sometime by the name of the one, sometime of the other.

*there met him* ] So great was Christs power over them, that they were enforced to run to him, which rather would have run away from him, Mark 5. 6.

*out of the tombs* ] Or, from among them. They were made out of the cities, and so large, sometimes, that men might hide themselves in them. These were solitary places, whither the devils carried the possessed out of the society of others.

*exceeding fierce* ] The devil fills them, whom he possesseth, with cruelty.

V. 29. *they cryed out* ] Before Christ medled with them, so much were they afraid of him.

*What have we to do with thee* ] Why comest thou here to us, who have no dealings with thee? 2 Sam. 16. 10. 2 Chro. 35. 20. John 2. 4.

*Jesus thou Son of God?* ] Either this confession is made by the devils out of fear, being over-ruled by Christ; or else out of malice, to make the world to suspect it to be false, because it comes from Satan.

*to torment us before the time* ] This is our time to torment others. Why dost thou come to torment us before the day of judgement? Either they feared that Christ would now send them to hell, to abide there; or rather it was a torment in their account to be cast out of those whom they possessed. As Luke 8. 28, 29.

V. 30. *a good way off* ] On an hill, as Mark and Luke testifie.

*an herd of many swine* ] Some think these people were of those whom the kings of Assyria had placed in Israel long before. Others, that they were a kinde of Greeks, having a mixt religion; and so kept swine. Others, that there was a colony of the Romans in these parts.

V. 31. *the devils besought him* ] They could not go into swine, without his leave; much lesse into men.

*into the herd of swine* ] When they cannot hurt the men themselves, they desire to hurt their goods. See the like, Job 1. 10, 11.

V. 32. *into the sea* ] Into the lake of Gennezareth.

V. 33. *sted* ] For fear.

*told every thing* ] Thus the miracle came to be famous.

V. 34. *they besought him* ] They offer no violence to him,

They knew there was no dealing that way with him that could work miracles.

*depart out of their coast* ] Lest they should suffer any further losse by his being there. Thus they prefer their swine before Christ, as Esau his pottage, before his birth-right, Gen. 25. 34.

CHAP. IX.

Verse 1. *Into a ship* ] Or, into the ship. Which had newly brought him thither, Chap. 8. 23.

*into his own cite* ] Capernaum. For as Theophilus saith, Bethlehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place, Math. 4. 13. Mark 2. 1. Thither he went to abide for a time, after he had been endangered by them at Nazareth, Luke 4. 29.

V. 2. *And behold* ] Mark 2. 3. Luke 5. 18.

*Jesus seeing their faith* ] Theirs that brought him; and his that was willing to be so brought. He saw their faith, as man, by the fruits of it. In that they brought a man incurable, let him down thorow the roof of the house, and laid him before Christ, saying nothing, as not doubting but he would cure him, if he saw him in that misery, Mark 2. 4. Luke 5. 19. As God, he knew it, without these effects, of himself, as he knew the thoughts of the Scribes, Mark 2. 8. Luke 5. 22.

*be of good cheer, &c.* ] Doubt not of recovering thy health; now thy sins are forgiven thee, which were the cause of thy sicknesse.

V. 3. *within themselves* ] They thought so in their hearts, Verse 4. Mark 2. 6. Psal. 14. 1.

*This man blasphemeth* ] To blaspheme, signifieth, to hurt ones fame, or, to slander. They supposed, he did wrong to God in taking upon him to forgive sins, because they knew not that he was God.

V. 4. *knowing their thoughts* ] See on verse 2.

*Wherefore think ye evil* ] Of me, as of a blasphemer.

V. 5. *whether is easier to say* ] Ye think it harder to heal the palse, then to forgive sins: Ye shall know then, that I have power to forgive sins, by my healing this man with my word. It is indeed more to remit sin, then to heal a sick man, but not so easie to convince another by a thing not seen, as by a thing by the eye discernable.

V. 6. *the son of man* ] See notes on Chap. 8. 20.

*power* ] Gr. authority.

*on earth* ] Though he abide here on earth, and live here among men.

*take up thy bed* ] That men may know thou art perfectly cured. See on Chap. 8. 15.

V. 8. *unto men* ] That is, unto a man, as Judg. 1. 7. Psal. 123. Chap. 21. 7. and 27. 44. It appears hence, that they did not yet beleve him to be God, for all this miracle wrought by him.

V. 9. *And as Jesus passed* ] Mark 2. 14. Luke 5. 27.

*named Matthew* ] He is called Levi in the other Evangelists. He had two names.

*sitting at the receipt of custome* ] At the table, where the custome uied to be paid. It seems to be by the sea-side, Mark 2. 13. It may be he was to receive the customes due from passengers or merchants.

*and followed him* ] He adviseth not with flesh and blood, saying, How shall I live, whether shall I be led away, how shall I bear the malice of the Pharisees, who hate Christ, and all his followers? but goes after him instantly, Gal. 1. 16.

V. 10. *in the house* ] In Matthews house, who made a feast for him, Luke 5. 29.

*many Publicans and sinners* ] Some conceive two sorts of men here to be meant. By the Publicans they understand Matthews fellow-officers; and by sinners, many known to be of bad and loose life. Others, think them to be all one, and the Publicans were called sinners, because they were employed by the Romans to gather tribute, and for the most part did it with much cruelty, to the hurt of the people of God.

V. 11. *when the Pharisees saw it* ] It is not likly that the Pharisees would go into the house of a Publican to see it: but either they heard Matthew invite him, and saw him go along with him, or else they knew it by report from others.

*they said unto his disciples* ] They durst not ask Christ, because they knew they were not able to deal with him, but ask his disciples, and labour to draw them away from their master.

V. 12. *when Jesus heard that* ] From his disciples, or overheard the Pharisees speaking to them.

*they that be whole need not a Physician* ] I must converse with these, because they are spiritually sick, and I am the Physician of the soul. They are sinners, I am their Saviour. Others, have not so much need of me.

V. 13. *I will have mercy* ] Hos 6. 6. Chap. 12. 7.

*and not sacrifice* ] More, or rather then sacrifice, as it is expounded,



pounded, Hof. 6. 6. See the like phrase, Gen. 32. 28. Prov. 8. 10. Luke 14. 12. 1 Cor. 1. 17. Chap. 6. 19, 20.

*I am not come to call the righteous* ] Such as you Pharisees, who think your selves righteous, but such as the Publicans, who acknowledge themselves to be sinners. Or, I come not to convert such as are in an holy course already, but such as have not yet repented: And how shall I do that, if I converse not with them? Though they that are converted be infirm, yet they have not so much need of my help and presence, as those that yet are desperately sick in soul.

*but sinners to repentance* ] 1 Tim. 1. 15.

V. 14. *the disciples of John* ] Matthew names these onely, because they were the speakers. Luke names the Pharisees onely, because they set them on work, that they might disgrace Christ, by that authority which John had with the people. Mark names both, for both had an hand in it.

*Why do we and the Pharisees fast oft* ] Mark 2. 18. Luke 5. 33.

*but thy disciples fast not?* ] Either thy way, or ours, taught us by John, is not right. They use not to fast, as Mark 14. 12. and 15. 6.

V. 15. *Can the children of the bride-chamber* ] Your master John taught you, that I am the bride-groom, and that I have now by my incarnation, taken the bride to me, and that this time of my living here on earth, is the time of my espousals, John 3. 29. My disciples are my principall guests, admitted into the bride-chamber. How can they mourn then till these feasting dayes be over? When I am gone from them, they shall fast and mourn. Now it is not a season for it, Ecclef. 1. 3, 4. By the children of the bride-chamber, is not meant the children of the bride-groom, but those that converse most familiarly with him, as children do with their parents. See Chap. 9. 12.

*mourn, as long as the bride-groom is with them?* ] Can they be in heaviness all that while, and besides that, compelled to endure hunger and thirst? 1 Cor. 4. 11. 2 Cor. 6. 5. and 11. 27. Can they use solemn fastings publike and private? Acts 13. 2, 3. and 14. 22. 1 Cor. 7. 5.

V. 16. *a piece of new cloth* ] Or, raw, or, unwrought cloth. Some interpret the two following similitudes, thus. As new cloth is not fit to patch upon an old suit, nor new wine to be put in old bottles, because of the inconveniences coming to both, mentioned in the text: so it was not fit for me to teach this doctrine of the Gospel newly revealed, to you and the Pharisees, who stand too much upon old traditions. Others thus (and better,) As old cloth cannot long endure a new patch, nor old vessels new wine, because of their weakness: so my disciples cannot yet submit themselves to this austere discipline, till I be ascended into heaven, and send down the gifts of my spirit in a more plentiful measure upon them.

V. 17. *Neither do men, &c.* ] See on verse 16.

V. 18. *While he spake these things* ] Mark 5. 22. Luke 8. 41. While the Pharisees go about to disgrace Christ, God offers a double occasion to him, to manifest his divine power.

*a certain ruler* ] Jairus a ruler of the synagogue. See in Mark and Luke.

*worshipped him* ] By falling down at his feet. In Mark. *lay thy hand upon her* ] His faith was short of the Centurions, though he were a ruler of the synagogue. The Centurion desired Christs word onely, Chap. 8. 8.

V. 20. *with an issue of blood twelve yeers* ] She had been a long time sick, and as appears in the other Evangelists, had tried many physicians, and no money left to spend on others. She was in a desperate case, yet Christ heals her.

*came behinde him* ] As ashamed to confesse her womanly disease unto him, Verse 21. Mark 5. 27, 28.

*touched the hemme* ] See Mal. 4. 2.

V. 21. *I shall be whole* ] The physicians could not cure me with means, but a touch of his garment can do it. See the strength of her faith, verse 22.

V. 22. *turned him about* ] To see who touched him, and was healed by him. He knew it before, but he would have the people know it also, that God might be glorified, and that the weak faith of Jairus might be strengthened, and he the more confidently look for the raising up of his daughter.

*be of good comfort* ] See verse 2.

*thy faith hath made thee whole* ] See on Chap. 8. 13.

*from that hour* ] She was presently cured, and never troubled with that sickness more.

V. 23. *saw the minstrels* ] A thing usuall among both Jews and Gentiles, to make use as well of minstrels as of mourners, Jere. 9. 17. and 48. 36.

V. 24. *not dead, but sleepeth* ] She is not dead for good and all, but as it were laid in a sleep, and shall immediately be raised up by me.

V. 25. *when the people were put forth* ] Either he did imitate the physicians, who take liberty to put forth company, wher they come to heal the sick: or, he put them forth, because they derided him, verse 24. and therefore were unworthy to see the

miracle done: or, because he would be more private in the doing of it.

*took her by the hand* ] And called her aloud; Luke 8. 54. As we use to wake them that are asleep by calling them, and touching them.

*and the maid arose* ] As one out of sleep. Thus death it self yeelds to Christs divine power.

V. 26. *the same heresof* ] Or, *this same*, Verse 31.

V. 27. *when Jesus departed thence* ] Christ never wants occasion of manifesting his divine power. Every place affords it him.

*followed him crying* ] He answereth not these two men till he came into the house, verse 28. that they might be the more earnest, and esteem more of the benefit, when they should receive it.

*Thou son of David* ] They do not mean, that he was born of the seed of David onely, for so were many more: but that he was the Messias. That seed of David, that was in speciall manner promised to be the Saviour of Gods people. See Chap. 1. 1. For now Christs frequent, and strange miracles, began to work in men an opinion that he should be the Messias, Chap. 12. 23. John 7. 31. Math. 20. 30, 31.

V. 28. *to do this* ] To open your eyes; for so Christ understands their request, put up unto him for mercy, verse 27. though they named not this particular favour.

V. 29. *Then touched he their eyes* ] He could have done it without, but he doth it sometimes by words, sometimes by deeds, that men might know he was not tyed to any means, or manner of performance.

*According to your faith* ] See on Chap. 8. 13.

V. 30. *their eyes were opened* ] That is, they could see. For the Jews called blinde eyes shut ones, John 9. 26, 30. Thus that is fulfilled, which is spoken, Psal. 146. 8. Iſai. 35. 5.

*He straitly charged them* ] He forbid them with an earnest commination.

*See that no man know it* ] Either Christ would not have this miracle published, or not to the inhabitants of those parts: for all things are not to be published at all times, nor to all persons. See Chap. 8. 4.

V. 31. *But they* ] They contrary to his charge published it all abroad.

V. 32. *As they went out* ] Luke 11. 14. See on verse 18, 27. *a dumb man possessed with a devil* ] Either he was dumb by nature before, or made dumb by the devil, when he took possession of him, that so he might deprive him of the use of his tongue, which is mans glory, and wherewith he honours God: The latter is most likely, because Christ is not said to loose his tongue, but onely to cast out the devil, and then he speaks, verse 33.

V. 33. *It was never so seen in Israel* ] No prophet ever did the like before.

V. 34. *But the Pharisees said* ] These learned men judge worse of Christs miracles, then the people did, who were more ignorant.

*He casteth out the devils* ] Chap. 12. 24. Mark 3. 22. Luke 11. 15. It seems this was not spoken in Christs hearing, because he gives no answer to it, as Chap. 12.

*the prince of the devils* ] There seems to be an order among devils, the authours of all disorder. They rob God of his glory, and accuse Christ for a Magician, who had entred into covenant with the prince of devils, and so had got power to cast out inferiour devils.

V. 35. *And Jesus went about, &c.* ] Mark 6. 6. Luke 13. 22. See on Chap. 4. 23.

*in their synagogues* ] They had synagogues in villages, as well as in cities. So Christians had churches, Rom. 16. 1.

*among the people* ] He was not like covetous physicians, who are very carefull of rich patients, but neglect the poor. He healed the poorest also.

V. 36. *But when he saw the multitudes* ] Mark 6. 34. *moved with compassion* ] On their souls, because they wanted instruction.

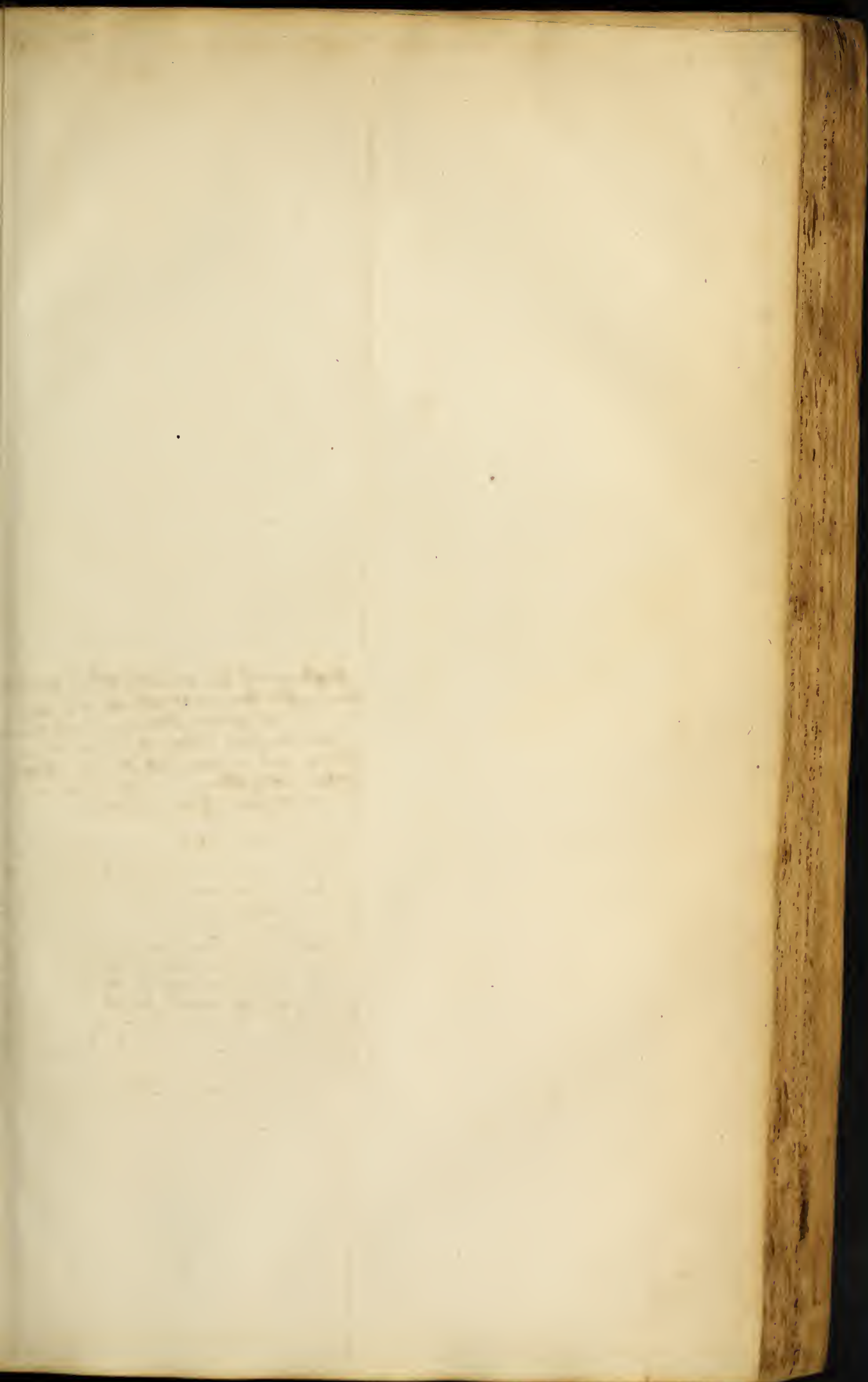
*fainted* ] Or, were tired and lay down.

*as sheep having no shepherd* ] Num. 27. 17. Scattered abroad, not knowing where to get food, and exposed to many dangers. So are people without a pastour, 1 King. 22. 17. They had teachers, but none that tendered their good.

V. 37. *The harvest truly is plenteous* ] Luke 10. 2. It pited him to see so many Galileans like corn, ready to be brought into Gods barn, by conversion; and harvest-men, that is, ministers, wanting to bring them in, John 4. 35. The peoples mindes were stirred up to expectation of better teaching, by Johns preaching, and Christs doctrine and miracles. This seems to be the occasion of sending his apostles abroad, Chap. 10. 15.

V. 38. *that he will send forth labourers* ] Word for word, *cast them out*, for men are very slow in so holy a work.







Mat. 10. 16. Serpentes offer omnia  
membra tua percutienti, dumodo  
caput integrum serves. — Quid enim  
facit Serpens, ut exuat se veterem  
tunicam? coarctat se per fora-  
men angustum. Mat. 7. 13, 14.  
Augustin. Ps. 57. Col. 572.

10. 19. no that I Christ doth not,  
(as I conceive) forbid all for-  
get, no more than he forbid  
all Care Mat. 6. 25. He forbid  
anxious distrustful Care &  
Watts. — Forasmuch as in the  
due improvement of their Gifts  
and management of yr Talents  
the Spirit would assist & supply  
them; yea, and if need were  
give them immediat supplies —  
Exod. 4. 12.

Caryl 1 Job, 20. 2. p. 443.



## CHAP. X.

*from 1. Ver. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

**A**nd when he had called unto him] Mark 3. 14. Luke 9. 1. Not to be his attendants now, for that had he done before, Luke 6. 13. But having kept them with him for sometime, to fit them for their publike ministry: and seeing many of the people willing to be taught, he now sends them forth among the Jews to instruct them, Luke 9. 2.

**he gave them power]** And authority also, Luke 9. 1. **against]** Or, over. No king could give his ambassadours power over devils; nor no prophet to his scholars.

**all manner of sickness, &c.]** See on Matth. 4. 23.

**V. 2. the names of the twelve apostles]** They are called Apostles, because they were first sent by Christ to preach the Gospel. Their names God would have recorded for their honour, who having been instruments of so much good, must not be forgotten; and also, that we may imitate them. They are twelve, in allusion to the twelve patriarchs, and twelve tribes, Chap. 19. 28. Luke 22. 30. Revel. 21. 12, 14.

**The first, Simon]** Theophylact saith, That Peter and Andrew are named The first, because they were first called. See Matth. 4. 18.

**who is called Peter]** This name Christ gave him, either at his first coming to him, John 1. 42. or, upon his confession of Christ, the rock, Chap. 16. 18.

**V. 3. Matthew the Publican]** See his humility, although he were now an apostle, yet he tells us what he had been: See doth Paul, 1 Tim. 1. 12, 13.

**James the son of Alphaeus]** To distinguish him from the other James, verse 3.

**Lebbeus]** Called also Judas the brother of James, Luke 6. 16. who writ the epistle of Jude, as his brother did that of James.

**V. 4. Simon the Canaanite]** Or, Cananite, that is, the zealous, Luke 6. 15. This is added to distinguish him from Simon Peter, verse 2.

**Judas Iscariot]** A man of Kerioth in the tribe of Judah, Josh. 15. 25. or, of Issachar, Judg. 10. 1. or, a man of reward: For he betrayed Christ for money, Chap. 26. 15. By this epithite, and the words following he is distinguished from the other Judas. See on verse 3. *14. 16.*

**V. 5. into the way of the Gentiles]** Not yet, till after my death, then ye must go thither, Acts 1. 8. when the time of the calling of the Gentiles shall be come.

**of the Samaritans]** A mungrell people mixed of Assyrians and Israelites, 2 King. 17. and hated of the Jews, John 4. 9. whom Christ would not have his apostles now to offend.

**V. 6. But go rather]** You must first preach to the Israelites, of whom I come, and to whom I was foretold, Acts 3. 29. and 13. 46. and principally sent, Chap. 15. 24.

**to the lost sheep]** They belong to Gods election, though yet they remain in their naturall condition.

**V. 7. preach]** Cry aloud or proclaim, like Heraults.

**The kingdom of heaven is at hand]** Luke 10. 9. Teach the same doctrine that John Baptist and I have done before you. See on Matth. 3. 2. and 4. 17.

**V. 8. Heal the sick]** Confirm your doctrine by these profitable miracles.

**freely give]** Make no merchandise of the gift of miracles freely bestowed on you. Take no money for the cures ye do.

**V. 9. Provide neither]** Mark 6. 8. Luke 9. 3. Or, Get neither. Take none with you for this journey, that nothing may hinder you, and that ye may see Gods speciall providence over you: therefore he asks them what they wanted by the way, Luke 22. 35.

**gold, nor silver, &c.]** No kinde of money of greater or lesser value to buy provision.

**in your purses]** Gr. girdles. It seems they used to put their money in their girdles when they travelled. See on Chap. 3. 4.

**V. 10. Nor scrip]** To put your provision in for the journey.

**two coats]** Two upper-coats for change. And so of shoes: for he allowed them sandals, Mark 6. 9.

**nor yet staves]** For defence, or offence: for they might carry such an one as they used ordinarily to walk with, for more ease, Mark 6. 8.

**for the workman is worthy]** Luke 10. 7. 1 Tim. 5. 18. God who sets you on work, will finde you food, if men of whom ye deserve it will not: or, it is reasonable you should have maintenance from them, for whose good ye are employed.

**of his meat]** Of all manner of necessary provisions, for he had forbidden them to carry other things besides meat, verse 10.

**V. 11. And into whatsoever citie]** Luke 10. 8.

**enquire]** Of the inhabitants, before ye thrust your selves into any mans house: or, try by the note following.

**who in it is worthy]** Who is fit to have the Gospel preached *for he as are lost in the world, and are in need of the Gospel, who are worthy of it.* unto him, and to have the honour to receive Gods ambassadours, Verse 10. Ephes. 4. 1. Phil. 1. 27. Col. 1. 10. 1 Thes. 2. 12.

**till ye go thence]** Remove not from one house to another, that ye may not offend him who first received you: or, that ye may not seem to wander from house to house, as vagrants do from door to door: or, give men occasion of suspition, that those were weary of you, by whom ye were first entertained. Tarry in his house till ye go out of that citie to preach to another.

**V. 12. salute it]** By wishing all happineffe to the inhabitants, as Luke 10. 5.

**V. 13. if the house be worthy]** That is, if they courteously entertain you, like sons of peace, Luke 10. 6. This is the token intimated, verse 11. like Eliezers way, to know which should be Isaac's wife, Gen. 24. 14, 18, 19.

**let your peace come upon it]** Preach the Gospel of peace unto them: or, it shall come upon them, as Luke 10. 6. That is, God will bring upon them all the good ye wish them.

**if it be not worthy]** If they shew themselves unworthy to have the Gospel preached to them, by refusing you, the ministers of it, Acts 13. 46.

**let your peace return unto you]** Carry away the Gospel of peace with you, to preach it to others, that shall receive you more kindly: or, God will bring that good on you, that ye wished to them. See Psal. 35. 13.

**V. 14. And whosoever shall not receive you]** Mark 6. 11.

**shake off the dust of your feet]** As a token, that God will shake them off, and destroy them, Nehe. 5. 13. Or, to signifie, that ye will have no more to do with them, Acts 13. 51.

**V. 15. It shall be more tolerable]** Grosse sinners, that never heard of the Gospel, are not in so bad a condition, as they that refuse it, Chap. 11. 24.

**in the day of judgement]** Of the generall account, Acts 17. 31.

**V. 16. Behold]** Luke 10. 3.

**I send you]** I shall send you, after my resurrection: for in this journey they had no want, or opposition, Luke 22. 35. It is likely, that our Saviour being now to send them forth among the Jews, intermixed divers things that concerned their sending forth after his resurrection: as Chap. 24. speaking of the destruction of Jerusalem, he addes divers things concerning the end of the world.

**as sheep]** Altogether unarmed.

**in the midst of wolves]** Into great dangers, where ye shall be compassed about with wicked men, Psal. 57. 4.

**wise as serpents, &c.]** Gen. 3. 1. Seek to avoid danger as far as lawfully you may, and give no just cause to them to persecute you: Be like serpents in the one, who avoid dangers by flying and hiding themselves; and like doves in the other, who do nothing to provoke.

**harmlesse]** Or, simple.

**V. 17. beware of men]** Here he shews, that by wolves he meant cruell men: Or, beware of those men: That are like wolves, verse 16.

**in their synagogues]** Some think that the synagogues were publike places of meeting, as well for civill, as sacred affairs. Others, that they did use to scourge men for offences in matters of religion in their synagogues. Others, that they had two sorts of synagogues, and did pray in the one, and scourge in the other.

**V. 18. for my sake]** Ye need not be discouraged, for it is not for your sins, but for your religion ye are persecuted, Matth. 5. 11, 12.

**for a testimony]** I could keep you from those dangers, but I would have you to suffer them, that ye may make your persecutors inexcusable.

**against them and the Gentiles]** Ye shall be persecuted both by Jews and Gentiles.

**V. 19. But when they deliver you up]** Mark 13. 11. Luke 12. 11.

**take no thought]** Use no anxious and labourious preparation, as orators and lawyers do, when they are to plead.

**it shall be given you]** You apostles. See the like, Exod. 3. 11.

**V. 20. it is not ye that speak]** Not so much ye, as the spirit of God in you, 2 Sam. 23. 2. See Chap. 9. 13.

**V. 21. And the brother]** Luke 21. 16. Ye shall be so hated for your religion, that all bands of nature shall be forgotten, verse 35.

**V. 22. hated of all men]** Of very many, or of almost all, John 3. 22. Phil. 2. 21. Luke 21. 17.

**be that endureth to the end]** Mark 13. 13.

**shall be saved]** Ye cannot be saved else, as 1 Cor. 10. 31. Do all to Gods glory, that is, No nothing to his dishonour.

**V. 23. flee ye into another]** Christ gives liberty for flight in case

*Contempt of  
Gospel of Christ  
is a great  
sin, and a  
great  
dishonour  
to God, and  
a great  
dishonour  
to the  
Gospel.*

*Though Gods  
faithfulness  
is a great  
wonder, yet  
amongst  
very many  
it is a great  
dishonour  
to God, and  
a great  
dishonour  
to the  
Gospel.*

*adone will not  
hurt any living  
creature*

*vid. Gen. 46.  
27. and N.*



case of persecution, partly for their own safetie and indemnity, and partly also for the further propagation of the ministry of the Gospel into other places, which, through Gods providence, is by that means oftentimes brought about, Acts 13. 50, 51. and 14. 5, 6, 7.

*ye shall not have gone over* ] Or, *end, or finish* : This shews, that they were not to flee for safetie alone, but to hasten their work, to teach all the cities of Israel : Unlesse the meaning be, *Ye shall have some cities left to flee unto.*

*till the son of man be come* ] To destroy Jerusalem and the Jewish state. See on Matth. 16. 28. For they did not flee from citie to citie, before his resurrection, but after, and then were their persecutions, Acts 8. 1. and 12. 1. See on verse 16.

V. 24. *The disciple is not above his master* ] Luke 6. 40. John 13. 16. and 15. 20. If they persecute me your Master, and Lord; you that are in a lower condition, must not look to escape.

V. 25. *Beelzebub* ] It was the idol of the Ekronites, 2 Kin. 1. 3. called so, either because there were store of flies in his temple about the sacrifices, or else, because the people oppressed with flies, sought to him for help. Afterwards, as idols are called devils, Deut. 32. 17. So the chief devil is called Beelzebub by the Jews, in detestation of this idol, Matth. 12. 24. Or, it may signifie, a dung-hill god, in contempt.

V. 26. *for there is nothing covered* ] Mark 4. 22. Luke 8. 27. and 12. 2. Fear not what they can inflict upon you; for your innocency shall be made known here, or hereafter, Psal. 37. 6. Or, fear not, but preach the Gospel freely, for it will be known, and prevail in the end. This sense best agrees with the words following.

V. 27. *in darknesse* ] What I teach you in private when others are absent, as they use to be in the night : Therefore he adds, *in the ear*, to shew that he spake of private instruction. *upon the house tops* ] Openly, and in the highest places. For they could walk on their house tops, Deut. 22. 8. Matth. 24. 17. Acts 10. 9. and from thence publish things to multitudes belowe.

V. 28. *And fear not* ] Fear not any man, rather than God, or so as to do ought that is evil, or for fear, doing what God requires of you, to avoid danger from them. See Acts 4. 19. and 5. 29.

*them which kill the body* ] Luke 12. 4. Though tyrants be never so cruell, they cannot hurt you so much for preaching the Gospel, as God can for not preaching it.

*in hell* ] He doth not say, to destroy soul and body simply, for that many men could be content withall, rather than run into danger in the world; but to plague them in hell, which is worse then destruction.

V. 29. *Are not two sparrows* ] He doth not instance in prophets, or famous men, lest the apostles should think God might take care of such eminent persons, and yet neglect them : but in sparrows, little birds, of small account, of little price.

*sold for a farthing* ] The fourth part of an ounce. It is in value half-peny farthing, in the originall, as being the tenth part of the Roman penny.

*not fall on the ground* ] Being shot with an arrow, or by any other means. No more can ye be killed by tyrants for preaching, unlesse God give leave. Some take it of a sparrow lighting on the ground.

*without your Father* ] He will be more carefull then of you his children, than of sparrows. See on Chap. 5. 45. and 6. 32.

*God will take a speciall care of his children, especially his ministers. How much more will God take care of his children, than of the number of their hairs.*

V. 30. *But* ] 2 Sam. 14. 11. Acts 27. 34. *the very hairs* ] Not you onely, or your usefull members, but your hairs.

*all* ] Every one. None so little, or neglected by you, but God knows it.

*not known onely to God, but as things laid up in a treasury* ] Not known onely to God, but as things laid up in a treasury, kept; so that no enemy can take one of them from you, without leave from God : Much more are the dayes of your life numbred. Num. 6. 18.

V. 31. *ye are of more value* ] More excellent creatures, and of greater account with God, ye need not therefore fear, that he will neglect you, Chap. 6. 26.

V. 32. *Whoever therefore* ] Luke 12. 8. *shall confesse me before men* ] What more equall, then that servants which acknowledge and obey their masters in time of danger, should be owned by them in times of safety and honour : and that such as forsake their masters in perilous times, should be turned out of doors afterwards ? Thus will I deal with you. If you stand to me in times of persecution, I will own you publicly at the day of judgement. Otherwise, I will discard you.

*to say, god, my master, is the way to life. I will not deny him, nor will I deny you, for ye are my master.*

V. 33. *But whoever* ] Mark 8. 38. Luke 9. 26. 2 Tim. 2. 12. See also notes on verse 32.

V. 34. *Think not that I am come* ] Luke 12. 5. *to send peace on earth* ] He endeavours to correct the erroneous opinion of the Jews, and the apostles also, who thought

the times under the Messias should be peaceable, prosperous and glorious times, misunderstanding the prophets, as if the things they spake of spiritual peace with God, had been meant of worldly peace with men.

*but a sword* ] Not so much war, as division, as Luke 12. 51. A sword is used sometimes to divide, 1 King. 3. 24, 25. Heb. 4. 12. Yet these divisions about religion break out oftentimes into open war. These are not the fruits of the Gospel of peace, but occasioned by the preaching of it, while those that will not be reclaimed from their errors, dissent from them that will, Acts 28. 24, 25, 29. John 7. 40, 41, 42, 43.

V. 35. *against his father* ] The times shall be as unquiet, as those spoken of, Mic. 7. 6.

*the daughter in law against her mother in law* ] No bands, either sacred or civil, should restrain persons from manifesting, and exercising their malice and cruelty against the professors of the Gospel. See verse 21.

V. 36. *of his own house* ] See on verse 21. V. 37. *He that loveth father or mother* ] Luke 14. 26. *more than me* ] As fear of evil, so likewise love of worldly objects, and those fit to be loved also in their kinde, as parents, may make men fail in their affection, and duty to Christ. This is here forbidden.

*is not worthy of me* ] I count him not fit to be saved by me : for none is worthy by way of merit : Or, I count him not fit to be my disciple, Luke 14. 26. See on Chap. 3. 8.

*he that loveth son or daughter* ] This is added as a greater trial, because love descends, rather then ascends, and many can more easily part with their parents, then with their children.

V. 38. *He that taketh* ] Chap. 16. 24. Luke 9. 23. Mark 8. 34. That brings not affliction on himself, nor refuseth it, when God sends it. An allusion to such as were condemned to be crucified, who used to carry their crosses. See on Chap. 27. 32.

*his crosse* ] That is yet a greater trial then before. A man may be content to lose any worldly comfort, that would not endure pain, (Job 2. 4, 5.) especially death, and such a kinde of cruel opprobrious and accursed death. But this must be done also for Christs sake. By crosse is meant, the heaviest and forest afflictions and calamities, by alluding to the course of the Romans or Persians, with whom that punishment was used, and accounted most ignominious.

*and followeth after me* ] And with such an affection comes to me : Or, is content if he be called to it, to be crucified, as I must be.

*is not worthy of me* ] See on verse 37. V. 39. *He that findeth his life* ] Joh. 12. 25. That saves it, Chap. 16. 25. Mark 8. 35. Luke 9. 24. and 15. 24, 32. So Prov. 24. 10. He that thinks he hath secured his life by renouncing his religion. It is called finding, because worldly men think them all lost that are dead.

*shall lose it* ] Shall go to hell, and lose all the comfort of his life.

*he that loseth his life for my sake* ] That dies for the true religion, Chap. 5. 11, 12.

*shall finde it* ] In heaven for ever.

V. 40. *He that receiveth you* ] Luke 10. 16. John 13. 20. That heareth your doctrine willingly, and giveth entertainment to your persons. This is added to encourage them, that yet amidst such difficulties, and distresses, some should be found, that should shew them respect, and afford them relief.

*receiveth me* ] He shall have more honourable guests, then he expected, Heb. 13. 2. Me, and my father.

V. 41. *He that receiveth a prophet* ] A minister. *in the name of a prophet* ] Not for kindred, or civill respects, but because he is Gods messenger.

*shall receive a prophets reward* ] Such a reward as a prophet shall have : or, as is fit for him that hath relieved a prophet, and so furthered Gods service in an extraordinary manner.

*a righteous man* ] A man fearing God, and of a good progress in religion, Matth. 13. 17.

V. 42. *And whosoever shall give to drink* ] Mark 9. 41. *unto one* ] How much more, if he give to many.

*of these little ones* ] Who newly made a profession of the true religion, and are as babes in it, Mark 9. 42. Luke 17. 2. Matth. 25. 40, 45. 1 Cor. 3. 1. 1 John 2. 12, 14.

*a cup of cold water only* ] The least and cheapest courtesie, that can be done. How much more, if he provide other things also liberally for him ?

*he shall in no wise lose it* ] He shall be sure of it. *his reward* ] The phrase is altered. He said before, The reward of a prophet, and of a righteous man, verse 41. Here he doth not say, The reward of a little one, lest it should be thought to be a small reward, but, His reward. That is, a reward befitting his work and affection to the cause of God.



10.23 — In 20 consistit difficultas,  
quid significet Adventus Filij hominis.  
Calvin. p. 129. Col. 1.

10.23. ye shall not have gone over  
Obscurum est, et varie expositum  
a Patribus pariter et recentioribus  
sc. Musculus, pag. 340, 341.

cap. 10.25-27. See Caryl on Job, 12.22.  
p. 318. Jan. 1. 1790. £.

Fifthly, This Choiceness of Spirit cau-  
seth a man to look to his Duty, and not  
to regard what may follow. — Let me  
know what is my Duty, let the right be  
done, tho' heaven and earth meet  
together. Fiat Justitia, et si mundus ruat.  
Burroughs, Num. 14.24. p. 411, 412.

John. 13.27. £.  
Dr. John Wilkin Beauty of Pro-  
vidence, p. 25.

V. 30. Hairs] Capilli tui nume-  
rati sunt Conditori. Illi in mor-  
te de animabus suis pertimes-  
cebant; ille ipsis Securitatem  
etiam de capillis dabit. Itane  
verò anima perit, cujus ca-  
pillus nō perit? Augustin.

Ne vel capillus vester pereat,  
formidatis? Prius integer in  
carne resurgo. Augustin. Psal.  
140. Col. 16.27.

See Annot. Num. 6.18.

Porro de Capillis nostris dubitare,  
satis ridiculum est, quos Dominus  
innumeros esse significavit. —  
Frustra enim dicuntur numerari,  
si aliquando parituri sunt.  
Ambros. tom. 4. Col. 104. I.

V. 35. Placet alicui juveni Deo fervire;  
difficet patri: divisi sunt adversus pa-  
trē promittit terrenam hereditatem;  
ille amat cœlestem. Aliud iste pollice-  
tur; aliud ille elegit. Non sibi putat pa-  
ter factam injuriam. Deus solus illi præ-  
fertur: et tamen litigat cum filio volente  
fervire Deo. Sed fortior est ille gladius  
spiritualis separans, quam copulans na-  
tura carnalis. Augustin. Psal. 44. Col. 406.



Cap. 11. 2. Iohn sent] Palam est, sanctu  
Christi praeconeum, quia videbat se non  
procul a statij sui meta distare, disci-  
pulos autem suos, licet multum laboris in  
illis docendis sumfisset, adhuc tamen  
manere suspensos; hoc extremum re-  
medium quaesisse, sananda eorum infir-  
mitati. Fideliter (ut dixi) in hoc incubat  
ut discipuli Christum sine mora amplecti-  
rentur. Quum assidue instando tam pa-  
rum profecerit, non abs re timet ne  
post mortem suam penitus diffuant;  
Vult ergo eorum tarditatem serio expe-  
rimentum ubi ad Christum dimisit.

(Calvin. Harmon. p. 135. C. L.)



## CHAP. XI.

Verf. 1. **O**F commanding his twelve disciples] Of giving them precepts how to carry themselves in their journey and preaching, chap. 10. and had sent them away furnished with those instructions.

in their cities] In the cities of Galilee. See chap. 9. 35. and

12. 9.

V. 2. **N**ow when] Luke 7. 18.

John had heard] By his disciples: as in Luke.

in the prison] Gr. in the place where men were kept in bonds.

he sent two of his disciples] Not for his own information, who was assured by Gods Spirit, and a signe from heaven, that Jesus was the true Messias, Joh. 1. 33. and bare record of it, Joh. 1. 29, 34. but for the information of his disciples, who, out of zeal to their master, stood ill-affected to Christ, as appears, Joh. 3. 26. Chap. 9. 14. and, very likely, now did not acquaint John of Christs great works, out of love to him; but out of envie, and respect of their masters credit.

V. 3. **A**nd said unto him] By his disciples whom he sent; for John was now in prison, v. 2. See chap. 8. 5, 6.

Art thou he that should come] The Messias promised in the prophets, and expected by the Jews, Gen. 49. 10. Isai. 35. 4. Acts 26. 6, 7.

V. 4. **a**gain] Or, from me.

those things] He doth not answer Johns message by words, but by deeds and miracles, and such as the prophets had foretold of the Messias, and so really proves himself to be the Christ.

V. 5. **T**he blinde receive their sight] Isa. 35. 6.

the poor have the Gospel preached] Isa. 61. 1. Christ doth not, as worldly princes do, bestow his favours on great ones onely; but sends the good tidings of salvation to the poorest, 1 Cor.

1. 26, &c.

V. 6. **W**hoever shall not be offended in me] At my mean estate and sufferings, chap. 26. 31. 1 Cor. 1. 34. Or, at my familiarity with sinners, differing from Johns austere course of life, v. 18, 19. Do. 6. 66

V. 7. **a**s they departed] Christ would not commend John, before his disciples, lest they should still prefer him before himself, or, the people should think he flattered John, and spake so well of him before his disciples, that they might tell it to their master: but after Johns disciples were gone, Luke 7. 24. he commends him to the people, who might now think more meanly of John, because of his imprisonment.

into the wilderness] Of Judea, where John preached, chap. 3. 1.

A reed shaken with the winde? Why went ye into the wilderness in such multitudes? sure ye would not go to see reeds that are shaken to and fro by the windes, or such other base things as the wilderness affords: and great men in fine clothing ye could not go to see there, for they abide in kings courts. Nothing was there to be seen worth your labour, but John, whom ye thought then to be a great prophet; and ye have no reason to think more meanly of him now, because of his imprisonment. Or, by a reed, may be meant, an unconstant person: by one in fine apparell, a flatterer; which are to be found in courts, not in deserts.

V. 8. **A** man clothed in soft raiment?] In silken apparell. See more on v. 7.

V. 9. **A** prophet?] See on v. 7.

more then a prophet] A man preferred by God to an higher office then ever any prophet was.

V. 10. **B**ehold, I send] See on chap. 3. 1. Mal. 3. 1.

my messenger, &c.] He sheweth a reason why John was greater then the prophets, because they onely foretold of Christs coming; but he was the harbinger designed by God, in the prophets, to proclaim Christ now come into the world, and to prepare the people to receive him, as the king of the Church, whom he also pointed out unto them with the finger, Luke 3. 15, 16, 17, 74, 75. Joh. 1. 29.

V. 11. **A**mong them that were born of women] He prefers John not onely before the prophets, as v. 9. but also before all others that were born before him.

there hath not risen] Or, been raised, as chap. 9. 25. Luk. 7. 16. Joh. 7. 52. None, greater then he, hath appeared among men. So Job 14. 1. and 15. 14. and 25. 4.

a greater then John] In dignity of office, and clearnesse and fulnesse of doctrine, in publishing the entire performance of all things foretold of Christ; as his death, resurrection, ascension, calling of the Gentiles, which John saw not.

he that is least in the kingdom of heaven] The least in the ministry of the Gospel hath a more excellent function, in regard of the clearnesse of doctrine to be taught by him.

V. 12. **A**nd from the days of John] Luke 16. 16. The scribes taught the people coldly before, but John hath kindled in their hearts a fervent desire of the preaching of the Gospel.

untill now] This great desire lasts in them still, although John be cast in prison, and cannot now preach unto them.

suffereth violence] Or, is gotten by force] Men run to hear the Gospel preached, as souldiers violently run upon a rich town besieged, to get the wealth of it, Isa. 60. 4, 8, 11.

and the violent] Or, and they that thrust men. As in storming a town, one thrusts another, to get before him into it; so the people were so encouraged by Johns ministry to come to Christ, that they sought every one to come before others.

V. 13. **p**rophesied untill John] The things they foretold of Christ, and the types of him in the law, began to be fulfilled in Johns time. There needed now no more predictions, but a manifestation of the Messias, which was Johns work.

V. 14. **i**f ye will receive it] If ye can endure to have the truth told you.

this is Elias, &c.] Mal. 4. 5. This is he which should come in the spirit of Elias, Luke 1. 17. Not Elias himself, whom the Jews fondly expected, Joh. 1. 21.

V. 15. **H**e that hath ears] See on chap. 13. 9.

But whereunto] Luke 7. 31.

this generation] The men of this age, chap. 24. 34.

It is like unto children, &c.] An allusion to childrens sports; who finde fault with the furlinesse of some of their companions, who would not keep company with them in their sports, though they did trie all ways they could to give them contentment: one while they sung chearfull songs, or imitated nuptial-feasts, to make them merry; another while, seeing the former way prevailed not, they sung heave notes, or imitated funeral-solemnities, to please them; yet that course offended them also. See the application, v. 18, 19.

V. 17. **W**e have piped, &c.] See on v. 16.

V. 18. **n**either eating nor drinking] He lived in an austere and solitary manner, abstaining from feasts, and the society of men in eating and drinking.

He hath a devil] Johns austere course was so far from winning many of them, that it incensed them the more. They thought he hated mankind, as Satan doth.

V. 19. **e**ating and drinking] Converting with men in a more familiar and sociable course of life. His course differed from Johns, but they both aimed at the same end; yet could not either way effect it, such was the frampoldnesse of the people.

a man gluttonous, &c.] A man given to excess in the use of the creatures, and keeping company with persons noted for bad and loose life.

wisdom is justified of her children] Though there be many that scoff at all means of grace; yet the wise counsel of God, Luke 7. 30. in calling sinners home by Johns austerity, and Christs familiarity, is approved, as Psal. 51. 4. Rom. 3. 4. Luke 7. 29. by the followers of it, as Luke 10. 6. to shew, that neither Johns nor Christs labours had been fruitlesse.

V. 20. **T**hen began he] Luke 10. 13.

to upbraid the cities] He had found fault with the stubbornnesse of the nation before, v. 18, 19. now he upbraids those cities in particular, where he had been most conversant.

because they repented not] Not because they did not commend him and his preaching, but because they did not amend by it. Gods preachers must look more for amendment in the people, then for commendation from them.

V. 21. **W**o unto thee, Chorazin, &c.] These were cities upon the lake of Genesareth, where Christ conversed much, and taught often.

the mighty works] The great miracles.

in Tyre and Sidon] Cities of great traffick by the sea.

in sackcloth and asher] Repenting, and manifesting their repentance by such outward signes of humiliation, Job 42. 6. These means had been sufficient to have kept them from opposing the Gospel, and to have humbled them externally, which yet they cannot work in you.

V. 22. **I**t shall be more tolerable] As there is diversity of punishments in hell, which men are appointed to at the day of Judgement: so ye, that have refused the Gospel, shall be worse handled then they that never heard it, though they lived more profanely then you do, Heb. 2. 2, 3. and 10. 28, 29.

V. 23. **W**hich art exalted unto heaven] By my abode in thee, frequent preaching, and great miracles wrought in thee.

for if the mighty works] See on v. 21.

in Sodom] Which was so wicked, that it was destroyed by fire from heaven.

it would have remained] The Sodomites would not have been so wicked, as to bring such an extraordinary judgement upon themselves.

V. 24. **I**t shall be more tolerable] See on v. 22.

V. 25. **A**t that time] This is said to be when the seventy were returned, and had told our Saviour what good successe they had, Luke 10. 17, 21.

Jesus answered] To the report of the seventy disciples in Luke: or, answering is put for the beginning of a speech, as often in Scripture.



*God is said to*  
*doe when he*  
*openeth*  
*hearts to*  
*believe, they*  
*are not the*  
*scribes and*  
*pharisees.*  
I thank thee ] Gr. I confesse unto thee. Confession is an acknowledgement of Gods mercy, with praising him for it, Heb. 13. 15.  
these things ] The mysteries of thy kingdom.  
Gr. intelligent, or, understanding. That is, from the Scribes and Pharisees.  
hast revealed them ] By the ministry of me, and such as I have sent to teach.

*Gods pleasure*  
*for so it seemed*  
*good ]*  
*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
unto babes ] To ignorant persons, who know no more in such things, then children do in worldly affairs.  
V. 26. Even so ] Gr. Yea.

*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
V. 27. All things ] John 3. 35. Not persons, but things: so great is the power of Christ, Matth. 28. 18. Others, understand it of the knowledge of the mysteries, mentioned, ver. 25. are delivered ] Christ then, as man, had not this power and knowledge of himself.

*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
no man knoweth the Son ] His divine nature, and eternall generation: Or, no man knows what he is to do or suffer, but the Father, who hath designed him to both.  
neither knoweth any man ] John 6. 46.  
the Father ] His essence, or person. Or, how he will have the calling of Jews and Gentiles to embrace the Gospel, to be dispensed and disposed. For prophets saw but little of it, so speak of, 1 Pet. 10. 12.

*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
to whomsoever the Son will reveal him ] His deity, or what he will have the Son to do, or suffer, as before. None else can know, nor they any further then Christ will reveal it to them, Chap. 13. 11. Mark 4. 11. Luke 8. 10. 1 Cor. 2. 7. Eph. 3. 5. Col. 1. 26.

*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
V. 28. Come unto me ] Trust in me, ye that are troubled in conscience for sin, and I will bring you to true rest in Gods favour; which ye trouble your selves in vain to seek by other means, John 6. 35.

*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
all ye that labour ] Christ calls all to faith, excluding none that are prepared by sense of sin.  
and are heavy laden ] Because ye feel the burden more and more, and can finde no way to remove it, Psal. 38. 4.  
I will give you rest ] I will ease you of the burden of sin past, Psal. 32. 1. and free you from servitude of it hereafter, Rom. 6. 14.

*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
V. 29. Take my yoke upon you ] Obeying my commandments for time to come, Acts 15. 10. 1 Joh. 5. 3.  
learn of me, for I am meek ] Imitate me in gentle and humble carriage. Or, because I am meek. That is, ye may be willing to learn of me, for I am not a surly and proud teacher, like the Pharisees, but I will teach you meekly and humbly.

*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
ye shall finde rest ] Jer. 6. 16.  
unto your souls ] Your bodies may be exercised with many outward troubles, but ye shall have inward peace.

*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
V. 30. For my yoke ] 1 Joh. 5. 3.  
is easie ] The trouble of a yoke is not the weight, but the unreasonableness of it. The trouble of a burden is the weight of it. Christ will free us from all spiritual inconveniences.  
my burden ] The word primarily signifies, the freight or ballast of a ship, which cuts thorow the waves as if it had no burden, and never goes safe nor steadily without some such burden or ballast.

*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
is light ] Regenerate men consent to Gods law, Rom. 7. 22. and so it is light to them, because, by Christs strength, they have overcome the world. The yoke of the law is hard, Acts 15. 10. and the burden of the Pharisees, heave, chap. 23. 4. and of princes, Isa. 9. 4. and 10. 27. Hof. 8. 10. But love makes Christs yoke easie, and his burden light, 1 Joh. 5. 3. 4.

CHAP. XII.

*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
Vers. 1. Jesus went on the sabbath-day ] Mark 2. 23. Luke 6. 1.

*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
began to pluck the ears of corn ] Which was lawfull for them to do, Deut. 23. 25. though in another mans ground.

*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
V. 2. when the Pharisees saw it ] It seems they watched all occasions to accuse Christ, and thought now they had found a just one.  
thy disciples ] It is thy fault, who teachest thy disciples no better.

*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
do that which is not lawfull ] Because dressing of meat on the sabbath was forbidden in the wilderness, Exod. 16. 23. they conceived the very plucking of the ears, and rubbing of them, as Luk. 6. 1, to fit them for food, on that day, to be unlawfull also; and that it was a servile work, forbidden, Levit. 23. 7. and a capitall crime, as that, Num. 15. 32.

*Gods pleasure*  
*ought to give us*  
*satisfaction,*  
*though no reason*  
*be delivered:*  
*For he is Lord*  
*of heaven and*  
*earth, verse 25.*  
*and may do with*  
*his own what he*  
*will, Chap 20. 15.*  
V. 3. Have ye not read ] If ye have read this, ye might there have found that which might free you from this error; if not, ye have not been so versed in the holy Storie as ye should.  
what David did ] 1 Sam. 21. 6. You must either blame your

patriarch David, or free my disciples.

and they that were with him ] David then had some that accompanied him in his flight, though he be said to come alone to the priest, 1 Sam. 21. 1. It seems they stayed for him in some place nigh, and he brought of the shew-bread thither to them. See 1 Sam. 21. 5.

V. 4. the house of God ] The place where the tabernacle was. the shew-bread ] The Hebrews call it, Bread of faces, because it stood before the LORD all the week, upon the golden table appointed to that service, Levit. 24. 8, 9.

which was not lawfull for him to eat ] According to the letter of the law; yet, according to the intent of the law, not unlawfull.

neither for them which were with him ] It appears hence, that they did eat of the shew-bread as well as David. And this is added, lest the Pharisees should think that David might do it by an extraordinary warrant, being a prophet. They that were with him were no prophets, yet they did it also, and are not blamed, because it was in a case of necessity, to which ceremonial laws must yeeld.

but onely for the priests ] Exod. 29. 32, 33. Levit. 8. 31. and 24. 9.

V. 5. in the law ] Num. 28. 9.  
the priests in the temple profane the sabbath ] They do that which ye count profaness, and which, in other cases, is so. They labour bodily, and kill cattell for sacrifices, on the sabbath, and that in the court of the temple, and yet they sin not. are blamelesse ] Such as ye have no cause to complain of, or, are not tied to give account to God for it, as for a breach of his law. So the Greek word signifies.

V. 6. one greater then the temple ] I, who am the Messias. And if the temple could free the priests from sin, because they did it there for Gods service, I may much more allow my disciples to do that they have done, that they may be able to attend on me in a greater businesse then sacrifices.

V. 7. I will have mercy ] See on Hof. 6. 6. Chap. 9. 13. God preferreth the relieving of mans necessities, before the performance of his own externall service.

V. 8. For the Son of man, &c. ] I, who am the Son of man, and have power over the sabbath, give them leave to do it: or, that which was made for man, must yeeld to mans safety and welfare, for whom it was made; especially when either of them are in jeopardy, Mark 2. 27, 28. *Muse ubi, p. 372.*

V. 9. when he was departed thence ] Out of those corn-fields, mentioned, v. 1. Mark 3. 1. Luke 6. 6.

he went into their synagoge ] See on chap. 11. 1. On another sabbath he went into the synagoge of the same town, Luk. 6. 6.

V. 10. his hand withered ] His right hand, Luke 6. 6. which was fittest for use, and the want of it made his condition the worse.

they asked him ] They stay not till Christ had done this miracle, but, by their speech, first put him upon it, that they might pick a quarrell with him.

V. 11. What man shall there be among you ] Will any of you, that are so strict in the point of the sabbath, let a sheep perish then for want of help?

V. 12. a man better then a sheep ] It is a shame that ye will labour to save a sheeps life, and yet think much that I should heal a man on the sabbath, whose welfare is of more worth then the safety of a sheep, chap. 6. 26.

it is lawfull to do well, &c. ] Legall ceremonies ought not to hinder works of charity.

V. 13. it was restored whole ] Christ shews his divine power, by healing this mans withered hand. *Adhuc*

V. 14. held a council ] Or, took counsel.

V. 15. when Jesus knew it ] By his divine knowledge.

he withdrew himself ] Though he could by his divine power have preserved himself, yet he would carry himself as man, and keep out of their hands, till his time of suffering came. See Joh. 4. 1, 3.

he healed them all ] That had need of healing, and desired it. V. 16. that they should not make him known ] Lest the Pharisees should finde him, and seek to kill him before the time appointed came. Or, till after his resurrection, as chap. 17. 9. See also chap. 8. 4.

V. 18. Behold, my servants ] Isa. 42. 1.

whom I have chosen ] To be the Saviour of the world.

my beloved, &c. ] Chap. 3. 17.

I will put my Spirit upon him ] Isa. 11. 2. and 61. 1. Joh. 3. 34.

judgement to the Gentiles ] By judgement, is meant a scaled estate, because Christ was to publish true religion among the Gentiles, and to cast out superstition: which thing, wherefore it is done, the LORD is said to reign and judge there, that is to say, to govern and rule matters.

V. 19. He shall not strive ] He shall do his office meekly and humbly, and not carry things before him by violence, as great men often do; nor contest with the Pharisees, who sought to destroy him, v. 14.

nor cry ] As men enraged, Eph. 4. 31.

*Christ will not be able*  
*but strengthen y soul w no*  
*able to do it, it self he will not*  
*grow like a bush, but like a*  
*tree, because of the fruit of*  
*the Spirit.*



Mat. 12. 8. Son of man] Quod de seipso dictum accipimus; quoniam Marcus etiam de natura communiter hominum id dictum scribat. Dicit enim, Sabbatum propter hominem factum est — Chrysostom.

Torn. 2. Col. 307. In this erroneous interpretation of Mark, 2. 27. Musculus, and Grotius, &c. have greatly gone astray. Sed cur, inquit, tantam utilitatem, quantum Sabbato consequerentur, abstulit Christus? Imo non abstulit, sed foelicia illi addidit incrementa. Chrysost. Torn. 2. Col. 308.

Quia filius hominis is est, et filius Dei: et non solum Sacerdotibus, sed etiam Sabbatis dominatur. Beda.

Ego filius hominis Dominus sum Sabbati, & dierum Opifex; et ego ut Dominus solvo Sabbatum. Theophylact. fol. 18. B.

1. 29. Take my yoke upon you] evatos a iugo Legis et peccatorum, non vult suos incedere sine iugo, nec vult coercitos: sed suo iugo vult nos colla submittere. Quodnam illud? est iugum doctrinae, iugum disciplinae et obedientiae, et iugum Crucis. Vide etiam V. 30. vide Paxum O. 714. Col. 2. & p. 715.

V. 30. My yoke is easy] Quicquid enim difficile est in precepto, leve est amanti. Nec ob aliud recte intelligitur dictum, Onus meum leve est, nisi quia dat spiritum sanctum, per quam diffunditur Charitas in cordibus nostris: ut amando liberaliter faciamus, quod timendo qui facit, serviliter facit. Augustin. Ps. 67. Col. 703.

12. 19. Not strive] He shall not deal boisterously & contentiously, he shall not be vexatious, and vigorous; he shall not act as a man chaf'd & enrag'd, as a man full of wrath & fury: but as a man most tenderly affected, and full of Pity. Caryl, Job, 26. 3. p. 724.



Mat. 12. 29. Alligavit ergo fortem vinculis  
dominationis sue: et vasa eius <sup>et</sup> aripuit, et  
vasa sua fecit. Erant enim omnes iniqui  
vasa diaboli, qui credentes facti sunt  
vasa Christi. Augustin. Psal. 58. Col. 985.  
Hæc vasa Dominus mundans remissio-  
ne peccatorum, hæc spolia sanctificans  
hosti erepta prostrato atq; alligato, &c.  
Psal. 67. Col. 701.

Mat. 12. 43. Wapht, not swept once  
from grosser evil, (as yr House &c is  
said to be swept of evil & by loose &  
upstomach) but wapht & cleansed of  
those defilements wch stick more close,  
and are incorporated, & wrought into  
the spirit. Dr. Goodw. Van. Th. P. 2.

V. 32. — words to come] Eant nunc, et ex  
frigida ista materia ignem suum Pur-  
gatorium accendant; si potest ex glacie  
flamma excitari. Calvin.



V. 20. *A bruised reed shall he not break*] He shall not condemn such as labour under the burden of sin, but rather quiet their consciences, Chap. 11. 28, 29. Ezek. 34. 16.

*Or, wick* Alluding to the wick of a candle put out, that smokes onely, and gives no light. *Ps. 85. 8.* *Till he send forth judgement unto victory*] Till he shall bring under, or confound all his enemies.

V. 21. *in his name*] In him, when they know him aright, as they do call as they do men, whom they can call by their names, Rom. 10. 13.

V. 22. *Then was brought unto him*] Luke 11. 14. *one possessed with a devil, blinde and dumb*] Very like it is, that he was made so by the devil that possessed him. See on Chap. 9. 32.

V. 23. *Is not this the son of David?*] The Messias. See on Chap. 9. 27.

V. 24. *When the Pharisees heard it*] Chap. 9. 34. *This fellow*] So they call Christ in contempt, not vouchsafing so much as to name him.

*by Beelzebub*] See on Chap. 9. 34. V. 25. *Jesus knew their thoughts*] They are charged in the verse before by the Evangelist to have said so. What need Christ then know their thoughts? The answer may be, That they said it in their hearts onely: or, that he knew they spake it out of malice: or else he knew it the same way that he knows mens thoughts, without any mans relation, though he did not hear it himself.

*Every kingdom divided, &c.*] As division overthrowes kingdoms, cities, houses: so will it destroy satans kingdom, if one devil should give power to men to cast out another.

V. 27. *by whom do your children cast them out*] Some understand this of the apostles who were Jews: others, of Exorcists among them, Acts 19. 13. Others, of such as did by Christs name cast out devils, but did not follow Christ, as Mark 9. 38. Luke 9. 49. Yet none of these were blamed by the Jews, for working by the devil. Why then should Christ be so taxed by them?

V. 28. *by the spirit of God*] By power from God. *the kingdom of God*] The kingdom of the promised Messias under the new Testament.

V. 29. *Or else, how can, &c.*] If Gods powerfull kingdom were not come among you, how could so many devils be cast out now? They are strong, and will not be driven out of possession, but by a stronger hand.

V. 30. *He that is not with me, is against me*] As in war, he that fights not for his prince, is counted an enemy; and as in harvest, the steward that lets his masters corn perish for want of gathering in time, is counted a scatterer: so they that will not defend mine innocency against such grosse slanders as these, shall be accounted mine enemies, and bad stewards.

V. 31. *Wherefore I say unto you*] He speaketh this, either to shew that the Pharisees had committed this sin, or to warn men to take heed of it by them who had come neer to it.

*All manner of sin*] Mark 3. 28. Luke 12. 10. 1 John 5. 16.

*shall be forgiven unto men*] To some men, or other. Or, any sin else may be forgiven.

*the blasphemy against the holy Ghost*] This is conceived to be a malicious opposing the truth of the Gospel, made known to us by the holy Ghost, joynd with persecution of those that profess it, and that meerly because they do so. *v. Calvinism.*

V. 32. *against the son of man*] Against Christ by way of disgrace, as he is man: Or, against any man. For it is a grievous sin to wrong any man; yet pardonable. But to sin with so high an hand, as verse 31. against God himself, is unpardonable, Numb. 14. 29. and 15. 30. Acts 5. 4. Heb. 10. 28, 29.

*neither in this world, nor in the world to come*] Neither here by faith, nor at the day of judgement by Christs sentence, Acts 3. 19. 1 Thes. 3. 3. Or, never, but shall be punished both here and hereafter, Mark 3. 29. 1 John 5. 16.

V. 33. *Either make the tree good, &c.*] Either confesse I am good, because ye see me cast out devils, and do good; or else, convince me of evil actions, before ye condemn my person: Or, either bring forth good fruits, that ye may appear to be good; or else, confesse your selves to be bad, as ye shew your selves to be.

*for the tree is known by his fruit*] So must you and I, by our words and deeds.

V. 34. *Generation of vipers*] See on Chap. 3. 7.

*how can ye, being evil, speak good things*] Hypocrites at some time or other, will bewray themselves by their words.

*for out of the abundance, &c.*] Luke 6. 45. Abundance of bad humours in the body, may be kept in for a time, but they will finde a time to break out: so will abundance of bad thoughts finde a vent by the tongue.

V. 35. *A good man*] A good man out of his good affections speaks to Gods glory, and the edification of others, Psal. 37. 30, 31. A bad man contrary.

*treasure*] Our inward disposition is compared to a treasure laid up to be produced for publike use.

V. 36. *every idle word*] Every vain word, as Ephes. 5. 2. Or, false, wanting truth. Much more then for every calumny and blasphemy.

*give account*] A metaphor from accountants, as Rom. 14. 12. Phil. 4. 17.

V. 37. *For by thy words, &c.*] A common saying in courts of judicature. So Luke 19. 22.

*and*] Or, as Exod. 21. 15, 17. Numb. 30. 4, 5, 6.

V. 38. *Then*] Chap. 16. 1. Luke 11. 29. 1 Cor. 1. 22.

*certain of the scribes*] Some of the fellows of the former blasphemous Pharisees, who would seem to be more moderate then they, and willing to receive Christ, if he would give them such a sign as they desired, Luke 11. 16.

*a sign from thee*] A miracle or sign from heaven, that we may know, that God hath sent thee to teach us, Chap. 16. 1. Luke 11. 16. John 6. 30, 31. for they had seen many healed strangely before.

V. 39. *adulterous generation*] A bastardly brood, Hos. 1. 2. No true children of Abraham, Joh. 8. 39. See on Chap. 16. 4.

*there shall no sign be given to it, &c.*] No sign shall be given them now at their request, or assigned them at present; but one that hereafter shall be wrought and manifested to them, to their shame and confusion.

*the sign of the prophet Jonas*] Whose lying so long in the whales belly, was a type of my buriall: Or, such a miracle as was wrought upon Jonas.

V. 40. *For as Jonas*] Jon. 1. 17.

*the son of man be three dayes*] Some part of three dayes, for he was buried towards the end of the sixth day, lay in the grave the whole seventh day, and rose not again, till about the dawning of the next day, of which, the night then past was a part.

*in the heart*] Within the body of the earth.

V. 41. *shall rise in judgement*] Alluding to the manner of humane courts of judicature; in which, witnesses are said to rise, or stand up, to give in witnesse, or evidence, Deut. 19. 15, 16, Mark 14. 57. Acts 6. 13. The example of the Ninevites shall aggravate the obduracy of the Jews, at the day of judgement.

*this generation*] See on Chap. 11. 16.

*shall condemn it*] Shall cause it to be condemned, as vers. 27. *because they repented*] Jon. 3. 5. They repented at Jonas preaching, who was but a prophet, ye will not at mine, who am the Son of God.

V. 42. *The queen of the south*] 1 King. 10. 1. He meaneth the queen of Sheba, whose countrey was south, in respect of the land of Israel.

*shall rise up, &c.*] See on verse 41.

*from the uttermost parts of the earth*] For Sheba was situate in the utmost parts of Arabia the happy, upon the mouth of the Arabian sea, Jer. 50. 26.

*to hear the wisdom of Solomon*] In naturall and humane things, 1 King. 10. 3. where as here is another manner of wisdom, 2 Tim. 3. 15.

V. 43. *When the unclean spirit*] Luke 11. 24.

*walketh thorow dry places*] The devil is compared to a man cast out of his dwelling, and finding no contentment in dry places, and deserts, unfit for habitation.

*seeking rest*] A place to settle in.

V. 44. *I will return*] Finding no place that gives him content, he thinks of returning.

*empty*] None to keep him from re-entring.

*freely, and garnished*] Made ready for to entertain him again.

V. 45. *Then goeth he*] As such a man would re-enter, so the devil finding no content in visiting other creatures, and such as have for a time rejected him, ready to entertain him again, taketh possession there the second time.

*seven other spirits*] Many. As Revel. 1. 4.

*more wicked then himself*] To keep possession the better, and do the more mischief there.

*and the last star, &c.*] Heb. 6. 4. and 10. 26. 2 Pet. 2. 20.

*to this wicked generation*] Which seeks a sign, vers. 38. The Jews having been in some sort freed from satans dominion by Christs abode among them, his doctrine and miracles, and being willing to be rid of Christ, and to entertain satan again; shall be in a worse condition, then ever they were before.

V. 46. *While he yet talked to the people*] This shews a reason, why he would not go to his mother and brethren, because they came unseasonably, and interrupted him while he was doing his Fathers work, Luke 2. 49.

*behold, his mother*] Mark 3. 31. Luke 8. 20.

*and his brethren*] His kinsmen, Gen. 13. 8. See Chap. 13. 55.

*stood without*] Either in modesty, because he was busie, or because they could not get in for the press.

*desiring to speak with him*] To acquaint him, it may be, with some dangers toward him by the Pharisees, as Acts 23. 15.

*those of whom we speak means shall visit upon us*

*a Country without rest is an unwearied place. y<sup>e</sup> devil hath no rest till he be driven to gods people. they need to stand on guard. Empty of sin. full of evil. from sinners. Confess and be garnished w<sup>th</sup> common gifts. rest not in outward reformation.*







As David Sinclair read this Parable of the Sower to me Novr 28. 1703. I began to think whether it might not comprehend the whole Series of Gospel-Administration to the end of the world: and that not only in general; as there are all these sorts of Ground Every where at all times: But also with notable distinguishing Chronological and Chorographical Characters. At first the Gospel was preached in Asia, where this precious Seed was quickly trodden down and devoured: the Government fighting themselves with all earnestness against it; and ye Body of the people by a fatal mistake wilfully chasing the Seed-men away from them. In Africa, the numerous flourishing Churches were quickly scorched & dried up by the vehement heat of Persecution: not unlike the Grass in Summer Time in that burning time: For the Trees only dare then show their heads, as Austin observes. In Europe, we too well know how it was choked with worldly hypocritical Interests. Tho' it continued longer growing there; yet these Thorns rendered it comparatively unfruitfull. Why may we not, without being ridiculous, hope that the American men & women are the good Ground that shall now at last prove especially & wonderfully fruitfull? 'Tis to be noted that the same Order of the Ground, is observed by all three Evangelists. This Parable marches in the front of all the Parables and a mention of the Mysteries of the Kingdom is annexed to it in every place of its Recital. I think [Mysteries] appears not again in ye Gospels. In Mark, it is ushered in with a note of Attention; *Hearken.* And in Matthew, Mark, & Luke, it hath for a Conclusion that solemn Epiphonema, *He that hath ears to hear, let him hear.* Our Lord's going into a Ship to preach, might intimate to his Countrymen, that if they refused to entertain his Doctrine; He would embark & carry his despised Gospel to far distant Regions. Indeed He has made great use of Ships for the propagation of the Christian Religion. Paul was carried in a Ship to Rome, where he had advantage to sow the Truth all over the Empire. This is the only way whereby the Islands are Gospelized: and whereby in a peculiar manner the Kingdoms of the New World become the Kingdoms of our Lord, and of his Christ. Written Decr. 5. 703. 'Tis a great Encouragement to Christian to be sowing in these latter Ages; because we are sure the Evening Seed will be abundantly more Prosperous than the Morning Seed has been, in Asia, Africa, Europe, & America.

Unus hic Liber, in Novo Testamento, Propheticus est: Habent quidem Evangelistae, in Concisionibus Christi, sua quaedam Prophetica Oracula, habet et Apostolus Paulus talia; hic tamen Liber, majore sui parte, talis est: —  
Aetius Prolegom. Apocal. c. 953.  
Año Dom. 1573.



v. 29. Misericorditer igitur corripiat homo quod potest: quod autem non potest, patienter ferat; et cum dilectione gerat atque persequatur.

Calvin: Inst. Lib. 4. cap. 12. 5. 11.

Non agitur qd loco, da munere chinistis  
aut Magistratus: sed tantum de futuro  
statu et Conditione Ecclesie: Eam semper  
habituam <sup>2</sup>izamia <sup>2</sup>izamia <sup>2</sup>izamia  
ut nulla unquam <sup>2</sup>izamia <sup>2</sup>izamia <sup>2</sup>izamia  
E. martyr. 2 Sam. 2. 294. a.

32 Such men as will trust Godly men with y<sup>e</sup>  
Estates, yet Come not to close fellowship  
with ch<sup>r</sup>

v. 21. Radicem, inquam, Charitatis habes,  
ut cum sol exortus fuerit, non te urat  
sed nutriat. Augustin. Psal. 43. Col. 396.



is it only love is all for it nothing without a  
relation is only with R. Corrupted with pride



Chap. xiiii. **Seeking goodly pearls** ] This parable shews, that men should seek heavenly knowledge with as much labour, cost, perill, as merchants seek choice pearls. In the former, the treasure was found unlooked for; here, it is sought.  
**V. 46. one pearl of great price** ] The knowledge of Christ, which far exceeds all other sciences, Phil. 3. 8. and is the only necessary thing, Luke 10. 42. Phil. 3. 13, 14. **Cont. 5. 10.**  
**V. 47. like unto a net** ] This parable is to the same purpose with that of the tares. The word signifies, draw-net, that draws along with it all that comes in the way, as well trash as fish. It was a fit similitude for the apostles, whom, of fishermen, he had made fishers of men, chap. 4. 19.  
**V. 48. cast the bad away** ] There are many in the Church, which notwithstanding are not of the Church, 1 Joh. 2. 19. and therefore at length shall be cast out: but the full and perfect cleansing the Church of them is deferred to the last day.  
**V. 49. So shall it be** ] Our Saviour applies onely the end of the parable: so that we need not enquire what is meant by the sea and shore.  
**V. 50. And shall cast them** ] See before, v. 42. He tells not what shall become of good men in the Church. No man doubts but they shall be happy.  
**V. 51. Have ye understood** ] Or, Do ye understand. Their doubt of expostion might occasion this question. See v. 10, 36. And hereby we are taught, that all we hear is lost, if we understand it not.  
**The parables I did not expound, as well as those I did.**  
**V. 52. Therefore** ] Seeing ye have profited so well, I advise you to reach others the same way that I have taught you. Ye must know for your selves and others, chap. 5. 14, 15.  
**Ministers are compared to scribes, who used to teach the Jews, chap. 7. 29. Ezra 7. 6, 11. Jer. 3. 8.**  
**Fit to be a minister of the Gospel.**  
**Who lays up provisions of divers yeers, and brings them forth for the use of the family, according to severall occasions and appetites of those of the household, Cant. 7. 13.** so must a minister not onely teach the truth; but so, as may fit all mens capacities and conditions, 2 Tim. 2. 15.  
**V. 53. he departed thence** ] Christ was a common Saviour, and would not spend all his time and strength in one place, Luke 4. 43.  
**V. 54. And when, &c.] Mark 6. 1. Luke 4. 16.**  
**into his own countrey** ] Nazareth, where his mother dwelt, Luke 1. 26. and he was bred, though not born there, Matth. 2. 23.  
**Whence hath this man this wisdom** ] He never was brought up to learning.  
**and these mighty works?** ] It seems he wrought some miracles, though few, v. 8. Mark 6. 5.  
**V. 55. Is not this the carpenters son?** ] Joh. 6. 41. He is of mean parentage, and unlearned.  
**V. 56. his sisters** ] His kinswomen, chap. 12. 46, 47.  
**whence then hath this man, &c.]** Thus men are ready to lay stumbling-blocks in their own way, to keep them from salvation.  
**V. 57. they were offended in him** ] Or, at him, or, with him. They should have blessed God, who gave such gifts to one of mean parentage; and they are offended at it.  
**V. 58. not many mighty works** ] See on v. 54. because of their unbelief ] Our incredulity often keeps mercy from us, Heb. 4. 2.  
 CHAP. XIII.

V. 2. *he is risen from the dead, and therefore, &c.*] He hath more power now, than he had before ; for John wrought no miracles, Joh. 10. 41.

mighty works ] Force and power, whereby such works are wrought, and not the works themselves. So chap. 12. 54.  
do shew forth themselves in him ] Or, are wrought by him.

V.3. For Herod ] Luke 3.19,20.

laid hold on] Or, caused him to be apprehended.

his brother Philips wife ] Many faults did Herod here commit. First, that he took another mans wife, while he was alive. Secondly, put away his own. Thirdly, took his brothers wife, and so was guilty of incest. Fourthly, when his brother had children by her, which was not lawfull, if his brother had been dead.

V. 4. *It is not lawfull for thee to have her* ] Levit. 18. 16. and 20. 21. See Johns boldnesse ! he doth not say, It may be dangerous ; but speaks home, It is unlawfull. And in particular. For thee, O Herod.

V. 5. *when he would have put him to death*] It seems he was willing to kill him, before Herodias provoked him : so willing are great men to be rid of their reprovers.

are great men to be rid of *each* *represents* *himself* *as* *being* *the* *multitude* *]* He fears those he needed not, and that feared his tyranny ; but fears not God , whom he ought to fear.

because they counted him as a prophet], Chap. 21. 26.

V. 6. *when Herod's birth-day was kept*] The birth-days of kings used to be kept with great feasts and triumphs, Gen.

40. 20.  
the daughter of Herodias ] By Philip her former husband, not  
by Herod.

V. 7. *whatsoever she would ask*] He forgot to except things unallowfull and unfitting. So many, in their jollity, rashly promise what they are sorry for afterwards, v. 9.

V.8. *before instructed*] Not before the feast : for if her mother had any such intent, she would hardly trust her daughter with it : and it appears, Mark 6.24. that she went out to ask her mother, after the king had promised.

ask her mother, after the king had pronounced.  
*Give me here John Baptist's head in a charger.* The mother was  
 not content John should be killed, but must have his  
 head in a platter, as the best dish at the feast; that she might be  
 sure of his death, and glut her self with the sight of it. So  
 harsh are strumpets to their reprovers.

V.9. *the king was sorry*] Because he knew John to be unjustly condemned, and might fear an insurrection.

for the oaths sake.] He makes no conscience of taking his brothers wife, and Johns head; yet would be thought to make conscience of an oath: as if the same God that forbids per-

and them which sat with him at meat ; Either he feared they would account him a perjured man ; or, they, in favour to Herodias, pressed him to perform his oath.

Herodias, pressed him to perform his oath.  
V. 10. and beheaded John in the prison. He doth it not in public, for fear of the people, v. 5. Johns triall was the more, because he had no means to clear his innocency before the people at his death, nor no friends to comfort him.

V. II. his head was brought in a charger] A sad sight at a feast,  
to see a mans head new cut off, hot and bleeding.

to see a mans head new cut off, hot and bleeding.  
V. 12: and told Jesus ] Either that he might prevent the like  
danger; or, that they might be taught by him what course to  
take now, their master was gone. See *MARC. 6-29.*

V.13. When Jesus heard of it] Mark 6.32. Luke 9.10. Of  
Johns death, or of Herods hearing of the same of him by the  
miracles which he did, v.1. which were done after Johns  
death, v.2.

death, v. 2.  
*he departed thence*] From his own country, chap. 13. 53. or,  
 from the place where he was told of John's death.

into a desert place, apart.] From the parts of Galilee, more frequented, to a more solitary place; to shun Herods lying in wait for him: for the time of his death was not yet come.

So chap. 4. 12. and 12. 14, 15. *they followed him on foot*] So they might ; for both those places were on the same side of the lake. He onely went over the creek by ship, and the people went about on foot. See their zeal ! They go afooon as they hear he was gone ; they go a great way about on foot, and leave the cities where they dwell, and where provision might be had, to follow Christ in desert places.

V. 14. *And Jesus went forth*] Out of the ship, and saw the people there before him, Mark 6:33. such haste made they. *he healed their sick*] They carried sick folk also with them; which could not be without trouble: but nothing could keep them from following Christ.

V. 15. *when it was evening* ] Mark 6. 35. Joh. 6. 5. That is, the first evening, when the sun was much declined, about three of the clock after noon, 1 Kings 18. 29. The second evening is mentioned, v. 23. which began at sun-set. Between these two evenings was the passover slain, Exod. 12. 6. margin. This history is of great weight to prove Christs divine powers for it is recorded by all the four evangelists.

12.  
2.3.

y<sup>e</sup> Propt.  
 Honor of  
 godly m  
 nister on  
 sometyne  
 Pravity  
 Cruelty o  
 in godli  
 Printis

Page 20  
of his  
Lithography  
Camp



3.55. Carpenter] - Tikhov, as  
similarly noteth, setteth forth either  
mith, or Carpenter, or Lapidary,  
But if Christ were not Faber  
ignarius, could it be said with  
propriety, My yoke is easy?  
Mayer's Treasury, p. 174.  
1723. 7. 10th 1723. Ser.



Mat. 14. 19. blessed] For the bread was  
in manibus Domini: — qui facit quo  
hidio in terra de paucis granis mes-  
ses ingentes. Ipsa enim sunt mira-  
cula Domini, sed assiduitate vitue-  
runt. Augustin. psal. 90. col. 1013.

Mat. 15. 3. Calvin. Inp.  
Lib. 4. Cap. 10. S. 10.



*This is a desert place*] Neither time nor place are fit for provisions.

*the time is now past*] The usuall time of eating, or of dinner.

*Gr. the hour.*

*send the multitude away*] Who hindered them? It seems they they were tied by the ears. Christ was so willing to teach, and they to hear; that they neglected their food: but now adays men long till the sermon be done.

V. 16. *give ye them to eat*] Christ refresheth a great multitude with five loaves and two little fishes; shewing thereby, that they shall want nothing, which lay all things aside, and seek the kingdom of heaven.

V. 17. *We have here but five loaves and two fishes*] Comparing their short provision, with the multitude of the people, they marvelled how they should be commanded to feed them.

V. 18. *Bring them hither*] They might have said, What shall we then eat our selves? but they readily obey. So the woman of Sarepta, 1 Kings 17. 12, 13, 15.

*to me*] You cannot make them serve to feed so great a multitude, but I can.

V. 19. *to sit down on the grasse*] That they may be fed, and sold, the more orderly and easily. A grasse-table, and barley-bread, with the Gospel, is good cheer.

*looking up to heaven*] To shew whence he had the power to do this miracle, and whither the hungry people ought to look for supply, Psal. 145. 15.

*he blessed*] He gave thanks to God for that provision, and prayed for a miraculous blessing upon it.

*and brake*] As the master of the family, or chief person in the company used to do; that it might be distributed, Luke 24. 35.

V. 20. *they did all eat, and were filled*] Lest any, to extenuate this miracle, should think that some did not eat, and others were not satisfied; this is added.

*they took up of the fragments*] Gr. *they took the remainder of the fragments*. This remainder shewed the truth of the miracle, and also the greatnesse of it; for more was left, then was there at first. This was more then Moses did in the Manna, or Elias in the meal, 1 Kings 17. It shews also the peoples modestie, who, being satisfied with Christs liberality, did not spoil nor steal away the remainder; but left it to be gathered by the apostles.

*twelve baskets full*] Each apostle one basket. The baskets were such as they used to carry bread, and other the like victuall, about with him in, chap. 16. 7. Mark 8. 14.

V. 21. *they that had eaten*] He doth not say, They that were present; but, They that had eaten, were about five thousand. They are numbred, that the miracle might be the more famous.

*beside women and children*] Which, doubtlesse, were a great many, if not so many more.

V. 22. *straightway Jesus constrained his disciples to get into a ship*] His disciples here, are the apostles, or attendants in ordinary; not the rest, though they came to be taught by him. So chap. 13. 41. and 15. 36. and 17. 25. They were willing to have stayed with Christ, because they loved his company, and saw no other ship there for him to come in, Joh. 6. 22. They were loth to leave him in a wilderness, a little before night, to come over the lake alone. But he, fearing lest they, out of their respect to him, should joyn with the people to make him a king, Joh. 6. 15. and intending, in the following storm, to try their faith, and shew them what need they had of him, compelled them to go before.

*unto the other side*] See notes on v. 13.

V. 23. *And when he had sent, &c.*] Mark 6. 46.

*into a mountain apart to pray*] Convenient places must be chosen for private prayers.

*and when the evening was come*] Joh. 6. 16. The second evening, at sun-set. See on v. 15.

V. 24. *in the midst of the sea*] Many things concurring make this triall the greater. It was a great storm: it was dark, Joh. 6. 17. they had endured it till the last watch of the night: they were far from shore: the wind kept them back: he was with them, though asleep, Matth. 8. 24. and might quickly be awaked to help them; but now Christ was absent, and they knew not when he would come to relieve them.

*tossed with waves*] Gr. *tormented*. Reeling up and down, as a man in torment turns every way for ease. A metaphor. So Jon. 1. 4. margin. The ship thought to be broken; that is, was in danger of breaking.

V. 25. *in the fourth watch*] They divided the night into four watches, which are set down, Mark 13. 35.

*Jesus went unto them*] We may sail thorow mighty tempests, yet Christ will never forsake us, if we go when and whither he commands us.

V. 26. *saw him walking on the sea*] Not standing onely on it, which yet was more then could by humane strength be done, but walking up and down, as on dry ground.

*they were troubled*] For they had never seen the like before. They feared this apparition more then the storm.

*It is a spirit*] The Greek word signifieth, that which a man imagineth to himself vainly in his minde, perswading himself that he seeth something, when he seeth nothing. An apparition.

V. 27. *straightway Jesus spake unto them*] Christ quickly hears the cries of his servants.

*Be of good cheer*] Gr. *Be confident*. Fear oft ariseth, not out of the greatnesse of the danger (for others endure as much without fear) but out of want of confidence.

*it is I*] He doth not say, I am Jesus, as to persecuting Saul, Acts 9. 5. but, It is I, as speaking to them that knew his voice.

V. 28. *bid me come unto thee on the water*] True believers are soon pacified with Christs voice. Peter was not onely quiet, but also desires, on Christs word, to walk on the sea.

V. 29. *he walked on the water*] A great strength of faith in Peter, that, upon one word of Christ, durst adventure to walk on the sea.

V. 30. *when he saw the wind*] Perceived it, by hearing and feeling; for winde cannot be seen. It may be a secret reproof of Peter, for taking his eyes off from Christ, and looking on the great waves raised by the wind, which might occasion his forgetfulness of Christs power, and the weaknesse of his faith, which was the cause of his beginning to sink.

*boistrous*] Or, strong.

*Lord, save me*] By faith Peter trod under feet the seas, yet needed he Christs help in distresse, for all that.

V. 31. *why didst thou doubt?*] What need hadst thou to doubt, seeing I am with thee? this shews thy faith to be weak.

V. 32. *the wind ceased*] Christ not onely comforts his in trouble, but also puts an end to their troubles.

V. 33. *they that were in the ship*] The rest of the apostles, or others that rowed them, or went over with them.

*came and worshipped him*] They blame not Peter for attempting, nor commend him for walking on the sea; but come directly to Christ, to worship him. They had seen as great a miracle newly, in feeding them so strangely, yet did they not then worship him. Affliction taken away, sooner brings men to Christ, then prosperity given.

*thou art the Son of God*] It seems to be a term commonly given to the Messias; taken out of Psal. 2. 7. See chap. 16. 16. Joh. 1. 49. for it is not likely that they yet knew the Trinity of the persons, and that Christ was the naturall Sonne of God.

V. 34. *And when they were gone over*] Mark 6. 53. *the land of Gennesaret*] This Gennesaret was a lake nigh to Capernaum, which is also called, The sea of Galilee, and Tiberias; so that the countrey it self grew to be called by that name.

V. 35. *had knowledge of him*] By fame, or by such of them as had seen his miracles.

*they sent out into all that countrey*] They would not ingrosse Christ to themselves, but inform others of his coming; that they might get good by him also.

V. 36. *The hem of his garment*] The lower end of it. This was a signe of modestie; Matth. 9. 20.

*hem*] Or, *selvage*, or, *fringe*.

*were made perfectly whole*] In that Christ healeth the sick, we are taught to seek remedy for spirituall diseases at his hands; and not onely to run to him our selves, but also to bring others to him to be saved.

## CHAP. XV.

Verf. 1. *Then*] After the former miracles in the last chapter. The more famous Gods ministers grow, the greater is the envie of their adversaries.

*came to Jesus*] Mark 7. 1. They left Jerusalem, to come after him into Galilee; not to learn of him, but to ensnare him.

*scribes and Pharisees*] None commonly are greater contemners of God, then those who take upon them to be teachers and preservers of Gods law.

*which were of Hierusalem*] Not of the lower towns, or lesser villages. The more learned and honourable wicked men are, the greater enemies are they to the Gospel.

V. 2. *Why do thy disciples transgresse*] They come not to dispute the case, or to tax the disciples onely, but to quarrell with Christ himself. Thon teachest them so to do, or toleratest it in them. So doth Adam with God, Gen. 3. 12. *the woman which thou gavest me.*

*the tradition of the elders*] Which we have received from our ancestors, who were holy men; or, which the governours of our Church, whom we ought to obey, require of us.

V. 3. *Why do ye also*] Christ doth not give any answer to the Pharisees, but accuseth them: yet he satisfies the multitudes, v. 10, 11. though obscurely, and his disciples more plainly, v. 15. 17.

*Such as doe impose ye mine traditions* *transgresse*  
on ye. *A people of god, are more zealous in ad having*  
*to ye mine observation, than ye observation of god.*



transgresse the commandment of God] Their wickednesse, in giving leave to break the commandments of God, and that upon pretence of godlinesse, was inexcusable. Thus he lays a greater crime to their charge, to stop their mouths.

by your tradition] Or, for your tradition.  
V.4. Honour thy father and mother] Exod. 20. 12. Deut. 5. 16. By honour, is meant all kinde of dutie which children owe to their parents.

he that curseth father or mother] Exod. 21. 17. Levit. 20. 9. Prov. 20. 20.

let him die the death] Our Saviour instances in a weighty precept, the breach whereof was death, to shew their sin to be the greater.

V.5. It is a gift] Mark 7. 11, 12. Ye teach, that a man may vow to give all he hath to God, although he have poor parents to relieve; and, after that, he need not, nay, he ought not to relieve them: or, to say to their parents, That which I have offered to God, will do you as much good, as if I had given it you.

by me] Gr. out of me: that is, out of my estate.

V.6. And honour not] Or, Though he honour not. For they are Christs charge, not the Pharisees words. So this particle is used, Luke 18. 7.

of none effect] Neglected, as if it were of no force. They did not deny it to be a commandment, but freed children from obeying it.

V.7. Ye hypocrites] He condemns them for hypocrisie and superstition, because they made the kingdom of God to stand in outward things.

prophecie of you] Not of them in particular, but of all hypocrites in generall, such as they were.

V.8. This people] Isa. 29. 13.

V.9. teaching for doctrines the commandments of men] Teaching their disciples to keep their precepts, though they break Gods to do it.

V.10. And he called the multitude] Mark 7. 14. He lets go the carping Pharisees, and labours to inform the people, that might be offended at the fact of his disciples, or corrupted by the false doctrine of the Pharisees.

Hear and understand] We must at all times open our ears and hearts to receive Gods word: but this preface is here used, because men are not easily taken off from old traditions.

V.11. Not that which goeth into the mouth] Your meat doth not hurt your soul, though your hands be foul; but your evil words and thoughts do.

V.12. Knowest thou] We see in their countenances, and hear it by their words. It is certain. See Exod. 10. 7. 2 Kings 2. 3. 5.

that the Pharisees were offended] Alienated from thee, as from one who had preached some impious doctrine, Joh. 6. 60, 66. after they heard this saying] Or, when they heard, as Eph. 1. 13.

V.13. Every plant, &c.] Joh. 15. 2. All doctrines, or traditions, or persons.

shall be rooted up] Shall come to nothing. Or, if it be understood of doctrine, the sense may be, It ought to be rooted out, by bringing men to the knowledge of the truth. This agrees best with the scope of the place.

V.14. Let them alone] If they will not be reformed, or better informed, let us take no further care for them, but seek to inform such as are misled by them, lest they perish with them. Or, do not ye hearken to them, lest, like blinde guides, they lead you blindfold to hell with them.

they be blinde leaders of the blinde] Luke 6. 39.

V.15. Then answered Peter] Mark 7. 17.

this parable] That sage sentence, v. 11. See chap. 13. 3.

V.16. Are ye also yet without understanding?] No marvel if others understand me not, when ye, who converse with me, do it not.

V.17. whatsoever enreth in at the mouth] He doth not say, All, but, Whatsoever; that is, all kinds of meat: for of every kinde some remains. Our meat comes not into our heart, where sin is hatched; nay, nature it self keeps nothing but what is pure for nourishment, it sends away the rest: and therefore our meat cannot defile us.

V.18. which proceed out of the mouth] Not naturall things, as rheume and spittle; but such ill thoughts, as coming from the heart, are by the mouth spoken, or commanded to be executed.

V.19. For out of the heart] Gen. 6. 5. and 8. 21.

proceed evil thoughts] The Jews, misled by the Pharisees, thought these to be no sins, Matth. 5. 21, 22, 27, 28. these therefore are put first, to shew, all sins, even in thought onely, defile, as well as in act.

which defile a man] Make him guilty of sin before God.

V.21. Then Jesus went thence] Mark 7. 24.

the coasts of Tyre and Sidon] Which bordered on Tyre and Sidon: that is, in that quarter where Palestina bendeth toward Phenicia, and the sea of Syria.

V.22. of Canaan] Of the stock of the Canaanites, which

The Canaanites of old times may be cut off by the faith of some of your generation.

dwelt in Phenicia, neer the sea, Num. 13. 29. Such were the Zidonians, Judg. 1. 31.

Have mercy on me] She counts her daughters misery her own; so strong was her motherly affection.

thou son of David] Thou that art the expected Messias, of the seed of David.

V.23. he answered her not a word] Christ, when he stops his ears against the prayers of his saints, doth it for his glory, their profit, and the good of others.

for she crieth after us] They plead for her, not out of charity, but to be freed from her importunity, Luke 18. 5.

V.24. I am not sent, &c.] Chap. 10. 6. and 9. 36. To whom the promise was especially made, Rom. 9. 4. and to whom he was first to be revealed, Acts 3. 26. and 13. 46. and with whom alone he did personally converse in his ministry, Rom. 15. 8. Of the people of Israel, which was divided into tribes; but all those tribes came out of Jacobs house, who was called, Israel.

V.25. worshipped him] She shewed her humility by her gestures; and the constancy of her faith, by renewing her petition.

V.26. It is not meet] Before, he would not vouchsafe her any answer, v. 23. he gave her a milde one, v. 24. now he gives her a harsh deniall, with disgracefull terms, to try her yet further.

the childrens bread] I must work wonders for the Jews, the children of God; not for cursed Canaanites, that are as dogs before him.

V.27. Truth, Lord: yet the dogs eat of the crumbs] Or, Truth be it, Lord: for even the whelps eat of the crumbs. There is enough that falls from the table, to feed the whelps: the bread need not be cast to them. Thy power and mercy is so great, that the healing my daughter can be no wrong to the Jews.

V.28. great is thy faith] He commends her faith, because that was the ground of her constancy in her suit.

even as thou wilt] She intimated her daughters misery, but had not made her petition in particular, v. 22. Now he bids her be her own chooser. God will not deny such as are constant and fervent in prayer, chap. 9. 29.

V.29. And Jesus departed] Mark 7. 31. the sea of Galilee] Christ ceaseth not to be beneficiall, even there where he is contemned.

V.30. And great multitudes came] Isa. 35. 5, 6. having with them these that were lame] By disease, or inward and inbred weaknesse. This shews their great charity and pains, that would bring these up the mountain to be healed, verfe 29.

maimed] The word here used signifies properly and primarily, persons dismembred, such as have lost some limb. It seems here rather to signifie, such as by some externall casualty, wound, or hurt, have lost the use onely of some of their limbs; the nerves and ligaments being cut asunder, or shrunk: for we read not of any to whom our Saviour restored such members as formerly they had lost; which yet he was able to do, if he had pleased.

cast them down at Jesus feet] Like sick lambs before the shepherd. See their humility and faith! They say nothing, but onely lay them before him, not doubting but he would heal them.

V.31. the multitude wondered] Because these things exceed the power of nature and art; neither had they seen the like before.

they glorified the God of Israel] They were far better then the Pharisees, who attributed Christs miracles to Satan, Matth. 12. 24.

V.32. Then Jesus called his disciples] Mark 8. 1. See also, chap. 14. 22. where the like miracle was wrought. By the following miracle Christ sheweth, that he will never be wanting to them that follow him, no, not in the wilderness.

they continue with me now three days] If they brought any food with them, it is done ere now; neither have they gone from me to buy more.

I will not send them away fasting] Or, I am not willing to send them away fasting. He shewed his affection in these words, rather then his resolution, as chap. 8. 2, 3. See Mark 8. 3.

V.33. Whence should we have so much bread, &c.] Or, shall we have. It seems they had forgot the former miracle, chap. 14, where our Saviour fed a greater number with fewer loaves and fishes, and more was left. See v. 34, 37, 38.

in the wilderness, &c.] The place is unfit: no food is here to be sold to feed a far lesse number. See the like distrustfulness in Moses, Num. 11. 21, 22.

V.34. How many loaves have ye?] He knew before; but he asketh, that they might see the greatnesse of the miracle the more clearly, taking notice what they had before, and what was left.

V.35. to sit down on the ground] That they might expect refectation from him, and be the more attentive to the miracle.



v. 24. Quid est ergo — nisi quia prae-  
sentiam suam corporalem non exhi-  
buit nisi populo Israel? Augustin.  
Joan. 345.

Mat. 15. 9. Velum fuit eis eorum  
oculis obtenderis, ne quid sibi percire  
possimarent. Interea astute prae-  
mittit quae plus ceteris omnibus estiman-  
da erant; Cultum Dei, Templum,  
Regem, Regnum, Ordinem sanctae su-  
pernationis, et reliqua omnia quae ad  
religiosam hereditatem pertinebant.  
Quae vero potest esse sine his for-  
licitas? Calvin. Ha. 36. 17.







V. 36. *he took the seven loaves*] In sight of the people; that they might see there were no more.  
*and brake them*] That they might the better be distributed.  
*and gave to his disciples*] That they might see that done in their hands, which they thought impossible, 2 Kings 7. 2.

V. 37. *of the broken meat*] See chap. 14. 20.

*seven baskets full*] It was a kinde of vessel wrought with twigs, of common use among the Jews. Lesse was left now then in chap. 14. unless the baskets were bigger; for they are two severall Greek words. As also, chap. 16. 9, 10.

V. 39. *of Magdala*] Whence some think Mary Magdalen had her name.

## CHAP. XVI.

Verf. 1. **T**he Pharisees] Mark 8. 11. Luke 12. 54.

*with the Sadducees*] Of these two sects, see chap. 3. 7. Though they were at great variance one with another, yet they agree together against Christ; as Herod and Pilate, Luke 23. 12. Acts 4. 27. But do what they can, Christ beareth away the victory, and triumpheth over them.

*tempting him*] To try whether he could do that which they desired; but their purpose was naught: their intent was, To seek some occasion to traduce him, or inform against him, chap. 19. 3. and 22. 18. Thus when wicked men can finde no evil in Gods ministers to accuse them of, they seek cunningly to ensnare them. Some think, curiosity onely moved them to seek a signe, which they doubted whether Christ could do or no, and so tempted him.

*a signe from heaven*] Such an one as Moses shewed; who fed our fathers with manna from heaven, Joh. 6. 31. Thus they seek to vilifie our Saviours former miracles, as earthly; to bring him into disgrace with the people.

V. 2. *when it is evening*] Ye are very carefull to observe the usuall signes of fair or foul weather to come.

V. 3. *ye can discern*] Gr. *ye know how to discern*.

*the face*] The outward shew of things, whereby one thing may be known from another, is in Scripture called, the face thereof.

*can ye not discern*] Or, *ye cannot discern*. Ye do not bend your mindes to it, Luke 12. 56. Jer. 6. 5. and 8. 12. 2 Pet. 2. 9.

*the signes of the times*] So to discern, as to foresee what is like to fall out, and to dispose accordingly of your affairs. Or, *the signes of the seasons*: that is, of the choicest times, such as this is, Luke 12. 56. the time of the coming of the Messias, whom ye professe you have long looked for, Acts 26. 6, 7. and of which time the miracles wrought by me are evident signes, being foretold by the prophets, Isa. 35. 4, 5, 6. Matth. 11. 34. 5.

V. 4. *adulterous generation*] See Notes on chap. 12. 39.

*seeketh after a signe*] This shews their wickednesse, that, seeing miracles daily wrought by our Saviour, and such as they could not deny, Joh. 11. 47. yet they call still for one, as if no signe had been exhibited.

*but the signe of the prophet Jonas*] The article added in Greek shews it to be a notable signe, such an one as was shewed upon Jonas.

*and he left them*] Not barely, that he might go preach to others, as Luke 4. 42, 43. but as being justly offended with the hardnesse of their hearts, Mark 3. 5. They came to tempt him, and not to learn of him; and therefore he leaves them.

V. 5. *when his disciples were come to the other side*] They forgot it, before they came into the ship, where they should have provided, as they used to do: but their forgetfulness appeared not till now, when need of bread had rubbed up their memories.

*they had forgotten to take bread*] Our Saviour departing suddenly, they were unwilling to be left behinde. Such was their love to him, and desire of his company; that they forgot to provide food for him and themselves.

V. 6. *Take heed*] Gr. *See*. Or, *See to*, chap. 18. 10. Examine it, and trie whether it be sound or no, 1 Thess. 5. 21. 1 Joh. 4. 1.

*beware*] Reject it, if ye finde it disagreeable to Gods word, as for the most part ye shall: for when it agrees with Moses his doctrine, it is to be received, chap. 23. 2, 3.

*of the leaven*] Of their doctrine, or rather, the corruption of it: errorousnesse in doctrine being compared to leaven, because it tainteth it, and takes away the puritie of it; as leaven sowreth, and taketh away the sweetness of bread, Gal. 5. 9. 1 Cor. 5. 6, 7, 8. v. 12. False teachers then are to be heard with much warinesse, Matth. 7. 15. This our Saviour teacheth them by a similitude taken from their forgetfulness of bread, v. 5.

*of the Pharisees, and of the Sadducees*] The doctrine of these two sects did differ very much; but both were contrary to

Christs doctrine, and would spread like leaven to infect the hearer; and both of them sought to entrap our Saviour; v. 1. and therefore he warns his disciples to beware of both. The Pharisees were much given to observation of humane traditions, even to the making void of Gods law, chap. 15. 3, 4, 5. and made a great shew of devotion, and strictnesse of life, when they were but meer hypocrites, chap. 23. 5, &c. Luke 12. 1. The Sadduces maintained such points of doctrine, as overthrew all grounds of sound religion, Acts 23. 8.

V. 7. *among themselves*] One said so to another privily. Or, *within themselves*. Every one thought so in his heart.

*It is because*] The exhortation, v. 6. proceeds from hence: We are reproved for our negligence.

V. 8. *When Jesus perceived*] Not by relation from them; (see on v. 7.) but by his divine power.

*O ye of little faith*] The root of doubtfulness about worldly provisions, is want, or weakness of faith, chap. 6. 30, 31.

*Why reason ye among your selves?*] As if I could not feed you, unless you had brought bread with you; or should be beholding to the Pharisees for it.

*because ye have brought no bread*] As if the occasion of my speech were the want of bodily food.

V. 9. *Do ye not yet understand*] Chap. 14. 17. Having seen two such famous miracles, in feeding so many with so small provision, Do ye yet not conceive that I can do the like, if need be?

*neither remember*] This is the third fault objected. First, unbelief, verf. 8. Secondly, ignorance. Thirdly, forgetfulness; in this verse. Mark 6. 52.

*the five loaves of the five thousand*] Where with the five thousand were fed.

V. 10. *neither the seven loaves*] Chap. 15. 34.

V. 11. *How is it that ye do not understand*] A question implying some kinde of admiration.

V. 12. *Then understood they*] They might well understand that he spake not of bread; but how could they understand that he spake of the doctrine of the Pharisees and Sadduces, seeing Christ had not said so much unto them? It seems that, being beaten off from the conceit of bodily food by our Saviours words, v. 11. and considering that he used to teach spirituall things by corporall similitudes, they conceive he must needs speak of doctrine, the food of the soul.

V. 13. *When Jesus came into the coasts*] Herby it appears, that the former discourse was by the way; yet not in the highway, but in some by-place, whither Christ had withdrawn himself ere he came to his journeys end, as Luke 9. 18.

*of Cesarea Philippi*] Built by Herod the great, in honour of Tiberius, at the foot of Lebanon; whereas the other, called Cesarea Stratonis, was built by the Mediterranean sea, in honour of Octavius, *Joseph. lib. 15.* and is mentioned in the Acts, as the former is here.

*he asked his disciples*] Not out of ignorance, as if he knew not what men said of him; nor out of ambition, as desiring to hear himself commended; but out of love to his disciples, lest they should think amiss of him, as others did, and to confirm them in the truth.

*Whom do men say*] Mark 8. 27. Luke 9. 18.

*that I the Son of man am?*] Or, *that I am?*

*the Son of man?*] Do they think me to be but an ordinary man? Or, are they offended at my lowe estate?

V. 14. *Some say*] They report not the base speeches of the Pharisees concerning him, to provoke him; but tell him what the better sort of men think of him: and yet these thought too meanly of him also, v. 16, 20.

*John the Baptist*] The Jews thought that prophets and eminent men either did rise again, or else their souls came into other bodies, and then they grew more famous then before. Hence it is that they think John was raised up again, as Herod did, chap. 14. 2. see Notes there. Yet this must be understood of those that knew not Christ till after Johns death; for others might know them both together, and, by consequence, that the one could not be the other.

*some Elias*] Because foretold, that he should come as a forerunner to the Messias, Mal. 4. 5, 6.

*and others Jeremias*] Because he was as eager against the priests, and as much hated of them, as Jeremias was; and so might seem to have his spirit in him. Some think that the Jews expected Jeremias to come again, to finde the ark which he had hidden, 2 Maccab. 2. 4. See *Joseph. lib. 1. c. 17.*

*one of the prophets*] Or, *one of the other prophets*. For Jeremias was a prophet also.

V. 15. *But whom say*] Christ looks for confession of the mouth, as well as faith in the heart; especially of such as are to teach others.



ye] Ye apostles, who have seen and heard more then others, and ought therefore to know me better.

that am I?] He examines them not of his doctrine, but of his person: for it is very materiall to have a good opinion of our teachers. Neither was Christ an ordinary teacher, but a Saviour also, in whom they ought to believe.

V. 16. *Simon Peter answered*] Not that he had any power over the rest; but being of a more forward spirit, did, in the name of the rest, make this confession of Christ.

*Thou art Christ*] Joh. 6. 69. Gods anointed, to be the King and Priest of his Church, chap. 1. 1.

*the Son*] The naturall Son of God, not a meer man, or an ordinary king and prophet: therefore the article is added to every word in the Greek. Our Saviour had called himself The Son of man, verse 13. and Peter now proclaims him the Son of God; one and the same person being both the Son of man, and the Son of God; very man, and very God. See chap. 1. 23.

*of the living God*] Gods usuall epithite, Gen. 16. 14. Chap. 26. 63. Rom. 9. 26. 2 Cor. 3. 3. and 6. 16. 1 Thess. 1. 9. 1 Tim. 3. 15. and 4. 10. Heb. 3. 12. and 9. 14. and 10. 31. and 12. 22. to distinguish him from strange gods, who were but mens devices, and neither had life of themselves, nor could give it to others.

V. 17. *Blessed art thou*] More happie then many others, who have not attained to the knowledge of this mystery, chap. 13. 16, 17.

*Bar-Jona*] The son of Jona; to distinguish him from other Simons: as Bartimeus, the son of Timeus, Mark 10. 46. and Bar-jesus, the son of Jesus, Acts 13. 6.

*Flesh and blood*] Man, Joh. 1. 13. Gal. 1. 16. implying those other opinions of him, v. 14. to be but mans fancies, communicated from one to another; but this of his, to be Gods truth, revealed to him by God himself.

V. 18. *Thou art Peter*] Joh. 1. 42. That is, a stone. Thou hast honoured me, by confession, and I will honour thee, by making thee a pillar in my Church, Gal. 2. 9. This was not his name at first; but our Saviour called him Peter when he made him an apostle, Mark 3. 16. to set out the firmnesse of his faith: it was like a stone.

*upon this rock*] Upon the rock of thy confession that I am the Messiah: or, upon myself, confessed by thee. So Joh. 2. 19, 21. Christ saith in the temple, *Destroy this temple*, meaning his body. Or, upon thy doctrine. In this respect, the apostles are called Foundations, Eph. 2. 20. Rev. 21. 14.

*will I build*] Christ is both the builder and upholder of his Church.

*the gates of hell*] That is, all the power and policie that hell can use. The gates of cities, in ancient time, being not onely parts of speciall strength; but places also of meeting for advice in matters of greatest concernment, Gen. 34. 20, 24. Deut. 2. 5. Psal. 127. 5.

*shall not prevail against it*] Either to destroy it, or any of the members of it spiritually, Joh. 5. 24. and 11. 25, 26. Rev. 20. 6. 1 Cor. 15. 55. or utterly so to extirpate it, but that it shall have a constant and settled being here on earth to the worlds end; maugre all the slight and might that Satan and all his limbs or instruments shall employ to that purpose, Acts 5. 39.

*I will give*] The authority of Gods ministers is from God, Joh. 20. 23.

*unto thee*] With the rest of the apostles. See Joh. 20. 21, 22, 23.

*the keys*] A metaphor from stewards or officers of great houses, who are entrusted with the keys. The keys of ecclesiasticall power, Acts 1. 22. 2 Cor. 5. 18, 19.

*of the kingdom of heaven*] To let men in, or shut men out of the Church here; and of heaven hereafter.

*thou shalt binde*] To binde and loose, is to retain or remit mens sins, Joh. 20. 23. This properly belongs to God; as to save, Eph. 4. 32. Col. 3. 13. Matt. 9. 6. Mark 2. 10. Luke 5. 24. to men ministerially, as they have the embassie of reconciliation committed to them, 2 Cor. 5. 18, 20. So they remit to those that believe, retain to those that are offended and gain-say, by the ministry of the word, and execution of Church-censures. See Acts 2. 38. and 10. 43. 2 Cor. 2. 16.

*on earth*] Here below among men.

*shall be bound*] If ye proceed rightly, according to your commission; not otherwise.

*in heaven*] Before God.

V. 20. *that they should tell no man, &c.*] Not that it was not true that Peter had confessed, v. 16. or not needfull to be known; but the time was not seasonable, till his passion were over, and he declared to be the Son of God, by his resurrection, verse 21. Chap. 17. 9. Rom. 1. 4. then were the apostles to publish it every where, Acts 1. 8. Yet himself taught before, that he was the Christ, as time and occasion required, Joh. 5. 18. and 8. 18. and 10. 30. and 11. 27. Mark 14. 61.

V. 21. *to shew to his disciples*] He acquaints them before with

his passion; that they might not be offended at his sufferings when they came.

*go*] Gr. go thence.

*unto Jerusalem*] Christ was born in Bethlehem, a more obscure place; but he was to be crucified in Jerusalem the chief citie; that his dying for us might be more publicly known and divulged.

*suffer many things*] Shame, reproach, pain, &c.

*of the elders, &c.*] It was a name of dignity, rather then age. Of these consisted the Jewish Sanhedrim.

V. 22. *Then Peter*] Peter is now suffered to fall into sinne, that he might not be proud of his former blessing, verse 17. And we see, as in a glasse, here, the weaknesse of Gods saints.

*took him*] Gr. took him to himself. He took him by the hand, and led him aside, as they use to do who intend to talk privately and familiarly with a friend. Or, embraced him.

*to rebuke him*] Out of carnall affection, to reprove him for having no more care of his own safety.

*Be it far from thee*] Thou hast deserved no such shamefull death; therefore spare thy self.

*this shall not be*] We will not suffer thee to go to Jerusalem to be slain. Or, let not this be. Go not thou thither, that thou mayest prevent it.

V. 23. *he turned*] Away from Peter in a discontent, and turned his face to the other apostles, Mark 8. 33.

*Get thee behinde me*] Lead not me, nor give me counsell; but follow me, and learn of me, as v. 24.

*Satan*] He calls him so, either because he had spoken like an enemy, or had shewed himself an instrument of Satan, set on work by him, to dissuade Christ from suffering for our salvation. This Christ takes ill, though Peter did it ignorantly, and out of affection to him.

*an offence unto me*] Thou seekest to ensnare me.

*the things that be of God*] Although God hath revealed to thee that I am his Sonne, vers. 16, 17. yet he hath not acquainted thee with my passions, and therefore thou goest about in a fleshly manner to dissuade me.

V. 24. *Then said Jesus*] Mark 8. 34. Upon occasion of Peters failing, he tells them, that not onely he himself must suffer, but all his also.

*unto his disciples*] He called the people also to hear it, Mark 8. 34. for it concerned them likewise.

*will come after me*] Will follow me as a disciple, Luke 14. 26. and 22. 39. or, desires to come to heaven, whither I am going.

*let him deny himself*] Gr. utterly deny himself. See chap. 6. 2. Let him do as those that desert a partie that they have stuck close to before, 2 Tim. 3. 5. Tit. 1. 16. Heb. 11. 24. 2 Pet. 2. 1. Jude verse 4. Christ speaks after the manner of men, who think so of those who are not regardfull of their gain, ease, and other commodities and comforts of this life, and life it self. He means, that we should set aside all worldly respects, so far forth as they may impeach or hinder us in the ways of God and Christ.

*take up*] Not bear with grumbling, when it is laid on him, but willingly, as he that takes up a burden readily, when he is commanded.

*his crosse*] That portion of affliction which God hath appointed for him, and calleth him to suffer, chap. 10. 38.

*and follow me*] When he hath resolved to do these things, then he is fit to be one of my train. Or, it is not sufficient that he deny his own will, and suffer for me; unlesse he also imitate me in pietie, and all holy conversation, chap. 11. 29. 1 Cor. 11. 1. Ephes. 5. 2. Or, let him not think much to deny himself and suffer; for I have done it before him, chap. 10. 24, 25. Or, so let him make account to come after me to glory, Luke 24. 26. Acts 14. 21, 22. Heb. 13. 12, 13.

V. 25. *For whosoever, &c.*] It is reason men should observe the former directions; which if they break for fear of danger, they shall die eternally: but if they expose themselves to perils for my sake, they shall be saved.

*his life*] Gr. his soul.

V. 26. *For what is a man profited, &c.*] As therefore men seek to preserve their lives more then their wealth, Job 2. 4. so do ye much more your souls, which are of greater value then all the world; and, being once in hell, can never be ransomed at any rate.

*his own soul*] Or, his own life, as v. 25.

*for his soul*] Or, for his life, as before.

V. 27. *For*] I am to be Judge, and I will take care to reward those that stick to me, and to punish others.

*the Sonne of man*] I, who seem now so contemptible.

*in the glory of his Father*] As God, equall to the Father. Or, in the glory given him in his humane nature by the Father: like a king, as chap. 6. 29.



Mat. 16. 22. Be it far from thee  
master favor thy self, Tindal.

Pitie thy self, Geneva.  
Propitius tibi sis domine, Erasmus,  
Calvin, Beza

16.23. Satan] Peter knew not that  
Satan did, by him, tempt his master  
to spare himself: which yet Christ  
perceived, and therefore call'd him  
Satan. Dr. Goodwin Ch. of Light-  
p. 120. // The Pride & Native of  
Satan! At his direction, Christ must  
throw himself down headlong, and be-  
come guilty of self-murder; shamefully  
disappointing the expectation of God, and  
of his Elect! Now God calls him to do  
his Will; now, Spare thy self. Bless-  
ed I. Jesus! who by repelling the  
first Temptation, didst Reserve thy  
self to reject this (the crafty insinua-  
tion by Peter) and perfectly to be a-  
ranged on the old Serpent in the be-  
half of God, and the first Adam! -  
Compare Mat. 4. 6. - Octob. 14. 1724.  
Scripti.

16. 18. Rock] Super hanc pe-  
tram; non dixit super Petrum:  
non enim super hominem, sed  
super fidem edificavit Ecclesi-  
am suam. Quid autem erat  
fides? Tu es Christus filius Dei  
vivi. Quid est super Petram?  
Hoc est super Confessionem,  
super Sermones Pietatis.

Chrysostom. tom. 3. col. 786. B.

Scripti Novembris 20. 1718.

Si forsitan interrogabis utrum hæc  
edificatio sufficiat lapides, aut  
ligna, aut ferrum? Non, inquit,  
nec enim est infensibilis edificatio:  
quod si talis esset, solveretur tem-  
pore; Confessionem autem pie-  
tatis, neque demones, neque  
ulla creatura vincere potest.  
ibidem.

cap. 16. 26. — profited —  
— superat aliquando Alexandrum  
etiam, et consequatur imperium  
Orbis; Crassi opes, Crassi divitias —  
— mundus totus vel unam animulam  
non potest conservare. Arctius, col. 281.  
See 1K. 21. 25.



(ap. 17. 3. Moses] His body must not  
go into Canaan, it went to Heaven.  
For who appeared in the Transfigura-  
tion but Moses & Elias? Inasmuch  
as Moses hath been in Heaven for  
many thousand years before other  
Saints. Goodwin Obj. Act Faith,  
part 2. p. 167.



and] Psal. 62. 12. Rom. 2. 9.  
then] Not now. We must with patience expect satisfaction for all our wrongs at Christs second coming.  
he shall reward] Save good men, and condemn bad, Joh.

5. 29.

V. 28. There be some] Mark 9. 1. Luke 9. 27.

shall not taste of death] Heb. 2. 9.

coming in his kingdom] In his transfiguration, chap. 17. 1, 2. for there they saw a shadow of that glory wherein Christ will come to judge the world. Or, in his royall power, manifested in his resurrection, ascension, and sending of the holy Ghost, and propagation of the Gospel by signes ensuing, Matth. 28. 18, 19, 20. Acts 2. 30, 32, 33, 34, 36. Or, coming in power, by execution of remarkable judgement upon that people, by the utter overthrow of their estate, Matth. 24. 3, 26, 27, 34. Luke 21. 6, 7, 24.

## CHAP. XVII.

Verf. 1. A Fier six days] Mark 9. 2. Luke 9. 28. Luke reckoned eight days, containing therein the first and last; and Matthew speaketh of those onely that came between them.

Jesus takeh Peter, &c.] He took with him Peter, the prime apostle in order; James, who was to suffer first for him; and John, the beloved apostle, who was to outlive the rest. See the like, Mark 5. 37.

into an high mountain] A fit place to be transfigured in, for height and secrecie.

V. 2. was transfigured] The substance of his body was not altered; but his countenance was made far more bright and glorious then it was before, Exod. 34. 29, 30. 2 Cor.

did shine as the sun] In most glorious manner. See the like phrase, chap. 13. 43. Dan. 12. 3. Judg. 5. 31.

his raiment was white as the light] It was glorious also, but not so glorious as his face.

V. 3. Moses and Elias] Some conceive that Moses his body was now raised up again, that he might appear in his own body as well as Elias. Others, that he assumed a body for that time. Moses was the law-giver, Elias, a principall prophet: they were fittest to attend on Christ in his transfiguration.

talking with him] About his passion.

V. 4. it is good for us to be here] How delectable will heavenly glory be, when this glimpse of it doth so ravish Peter, that he desires to abide here!

V. 5. While he yet spake] 2 Pet. 1. 17.

a bright cloud] A lightsome cloud, not a black dark one, as in Sinai. This cloud served to convey Moses and Elias away from them.

This is my beloved Son] Chap. 3. 17. Not a servant, as Moses, Heb. 3. 5, 6. and the prophets, Heb. 1. 1, 2. but a son. Also the double article in the Greek severeth Christ from other children; for he is Gods naturall Son; we, by adoption. Therefore he is called the first-begotten among the brethren, because that although he be of right the onely Son; yet is he chief among many, in that he is the fountain and head of the adoption, Col. 1. 13. Eph. 1. 6.

hear ye him] Hear him principally, as being the Prophet foretold by Moses and the prophets, Acts 3. 22, 24. and is preferred before Moses and the prophets, as being the complement of him, and them all, Deuteron. 18. 15. Rom. 10. 4. Gal. 3. 24.

V. 6. they fell on their face] For fear, as by the words following it seems they did, Joh. 18. 6.

V. 7. touched them] That was enough to raise them up, and put courage into them, as v. 8.

V. 8. save Jesus alone] That they might bestow the voice from heaven meant him alone; for Moses and Elias were gone.

V. 9. Tell the vision] Which they saw with their eyes: yet sometimes the word is used for that which men see in a dream.

no man] See Notes on v. 20.

V. 10. Why then say the scribes] Chap. 11. 14. Mark 9. 11. This shews that the apostles were not much conversant in Scripture, else they might have objected the place of Malachi: and also that the scribes abused that place, to make the people believe the Messias was not yet come.

that Elias must first come] Before Christ come. How canst thou be the true Messias, seeing Elias, thy forerunner, is not yet come?

V. 11. shall first come, and restore] Gr. first cometh, and shall restore. That is, it is a truth which the scribes teach you out of Malachi, that Elias must come before the Messias.

restore all things] See Mal. 4. 6. Luke 1. 17.

V. 12. Elias is come already] John Baptist, in the spirit of Elias, v. 13. Chap. 11. 14. Luke 1. 17.

they knew him not] Because they looked for Elias in his own person.

of them] Of the Jews.

V. 13. of John the Baptist] See on v. 12.

V. 14. And when they were come] Mark 9. 17. Luke 9. 33. kneeling down to him] In an humble manner, as men that tender petitions use to do.

V. 15. he is lunatick] Troubled at certain times of the moon, with the falling-sicknesse, or some like disease; whereby the devil, in likelihood, took advantage about those times, to be more troublesome unto him, v. 18. See chap. 4. 14.

he falleth into the fire] When the devil drives him, Mark 9. 18.

V. 16. they could not cure him] They had cast out devils before, chap. 10. 8. yet now they could not.

V. 17. O faithlesse, &c.] He blames the weaknesse of faith in the father of the childe, who doubted of Christs power; Mark 9. 22. or rather, taxeth a spirit of incredulity and perverseness in the people, who contradicted Christs doctrine, because his disciples could not confirm it by this miracle, although they had seen him do many miracles before. Howbeit his disciples also are taxed by him for some want of faith, v. 20. but in these words he seems not to speak directly of them; of whom, for their weaknesse, he would not use so harsh terms as here he doth.

how long shall I be with you] Teaching you, and working miracles among you.

bring him hither to me] Though he were offended with them, yet he would heal the childe: and calls for him, that they might see he could do that which his disciples could not.

V. 18. rebuked the devil] Gr. rebuked him: that is, the evil spirit in him, as Mark 1. 23, 24. See Luke 9. 42.

V. 19. Then came the disciples] To wit, when they were come into the house, Mark 9. 28.

Why could not we cast him out?] They were ashamed that the scribes had seen their inability, and afraid lest they had lost that power given them, chap. 10. 1. and therefore ask this question.

V. 20. Because of your unbelief] That is, weaknesse, and much defect in their faith, not an utter want of it: they had very little, as the words following import.

If ye have faith] Luke 17. 6. He speaks of faith of working miracles. We may have great store of other faith, and yet come short of this.

as a grain of mustard-seed] In a small measure, Chap. 13. 32.

ye shall say unto this mountain] This is used, to set out the greatest miracle, 1 Cor. 13. 2. No prince with his army could ever remove a mountain: that is more then to lay it plain, which yet is a great work, Zech. 4. 7.

nothing shall be impossible unto you] Nothing that may be needfull for the confirmation of the doctrine taught by you; and to procure authority thereunto.

V. 21. this kinde] God may at some time, for causes best known to himself, give more power to some evil spirits then to others. They that have had long possession, will hardly part with it, Mark 9. 21, 29.

and fasting] Which is used on extraordinary occasions, as a means to make our prayers the more fervent, 2 Chron. 20. 3. Ezra 8. 21. Dan. 9. 3. Jon. 3. 7, 8.

V. 22. And while they abode in Galilee] Chap. 20. 17. Mark 9. 31. Luke 9. 44.

The Son of man shall be betrayed] He often puts them in minde of this, to keep them from being offended at the ignominie of the crosse, and to draw them from the opinion of a temporall kingdom, which they were tainted with, Mark 10. 35, 37.

V. 23. and they were exceeding sorry] Giving some credit, at length, to that which they had heard our Saviour so often speak of, they waxed very sad.

V. 24. tribute-money] Called in the originall, *didrachma*, being in value fifteen pence. Some take it for a tribute imposed upon the Romans, as a token of the Jews subjection to them, as to the kings of the earth. See v. 25. Others, for a tribute wont to be paid for the use of the temple, Exod. 30. 13.

V. 25. Jesus prevented him] He knew what he would ask, and so shewed forth his divine power.

of whom do the kings] Earthly kings take it not at least of their sons; and sure God then, in whose Name it is demanded, and as his due, would have his onely Son freed of it. Or, the emperor is but Gods deputy: if he free his own Son, Gods onely Son should be free, sure, in his Fathers Kingdom.

V. 26. Then are the children free] And much more I, who am the naturall Son of God.







— Dominus requirit, ut in coetum  
ipsum ingressi, in Communi, hoc cibo ...  
vescatur, Mat. 10. 32. — peculiari pro-  
missione sancti sunt Communes (Christia-  
norum Coetus, Mat. 18. 20.

Beza in Cant. homil. 17. p. 330.  
— memores nos esse decet, — ubicunque  
congregantur Christum profitentes (etiamsi  
duo vel tres dumtaxat convenierint) illic, inquam,  
esse penum illam vinariam, et hujus nup-  
tialis Epuli Basilicam, cujus fit mentio  
Luc. 14. 16. — Beza — p. 332.

V. 3. He speaks this to his Disciples  
who were converted before. There is  
therefore as great a necessity to grow,  
as to be born again; or else we cannot  
enter into Heaven. Dr. Godw. of tan  
Growth P. 41, 42.

18. 15. Between three & him alone. Prov. 25.  
9 Semotis scilicet arbitris, ne eam propales,  
sed seorsum cum eo, si fieri potest, eam tracta-  
re Christus Mat. 18. 15. respexisse vide-  
tur. — Mercer. Prov. 25. 9.

18. 7. Offences, Heresies. Sober  
Singularity. p. 124.  
To the World] i.e. To worldly and  
carnal men — wicked and ungod-  
ly men taking offence at the scan-  
dalous actions of such as profess  
Religion. Dyke on the chief of Scan-  
dals, cap. 4. p. 60, 61.

18. 20. Two or three. If where  
two or three common Christians  
be together in his name, there  
is He in the midst of them  
Bp. Andrews Sermon at the  
opening of the Parliament  
p. 152. sub finem voluminis.

20. Non satis est privatim illo fructu  
ei, sed ad Convivium est accedendum....  
tribus, inquam, adjungam se oportet, et  
in hominibus palam preclaram edere  
lesionem: ad quam finem, ab ipso...  
ndi initio, dies Septimus fuit a reli-  
Separatus



Mat. 19. 9. Excerpt — Eò tandem  
vultum est, ut episcopi, na occideren-  
tur, cognitionem ejus criminis ad ju-  
um forum voluerint pertinere.

Quid quæso in episco-  
palibus cognitionibus faciunt? Pœu-  
nia eos mulctant, separant a thoro:  
hinc infinita supra. P. Martyr,  
2 Sam. 12. fol. 243. a.

Si Magistratus malefico concedit vitam,  
debet illa etiam concedere qua ad  
sanctam vitam faciunt. fol. 244. a.

Opinantur præterea virum quantum-  
vis in matrimonio agentem, si cum a-  
lijs mulieribus ut vocant solutis, rem  
habeat, adulterium non comittere.  
ibid. Poenam capitalem non

esse recte iste intermissam

Quarta ratio est,  
quod mittendo vivos adulteros, impli-  
cent nos questionibus inextricabilibus,  
Primum, inducitur divortium a Pa-  
pistis; a thoro, sed non a vinculo con-  
jugij. fol. 246. a. P. Martyr.

Cap. 19. 12. ~~made themselves~~  
~~quibus nempe doctum continentis datur~~  
licet Matrimonio idonei  
eodem tamen voluntarie abstinent,  
non fastidio, aut molestiarum fuga:  
sed ut meditationibus divinis commo-  
dius vacare possint. 1 Cor. 7. 7. Pareus  
Unde sequitur, alios omnes qui a con-  
jugio abhorrent, sacrilega audacia  
(gigantum more) cum Deo pugnare:  
Calvin. Mat. 19. 12.

Qui vero prius [Domum continentie]  
non habent; nec posterius [matrimonium]  
amplecti volunt: Des et nature  
bellum indicunt, et se juxta Dei ju-  
cio, in prava desideria, atque flagi-  
tia precipitant. Pareus, 1 Cor. 7. 7.



there am I in the midst of them] An argument of Christs divine power, and of his speciall presence with his, as chap. 28. 20.

V. 21. *how oft?* A question moved, by occasion of our Saviours former speech, v. 15.

V. 22. *untill seventy times seven*] As oft as he shall repent, and ask forgiveness. A certain number for an uncertain. Perhaps somewhat the like phrase, Gen. 4. 24.

V. 23. *Therefore*] To this end I do tell you the ensuing parable, that ye may be willing to forgive often, who have had so many sins forgiven you.

V. 24. *the kingdom of heaven*] Gods spirituall government in his Church, re-established by the Messias.

V. 24. *ten thousand talents*] Of a talent, see on 1 Chron. 22. 14.

V. 25. *and his wife and children*] This was the course of discharging debts in the old Testament, when men had not to pay, To sell them and theirs for slaves, Levit. 25. 39. 2 Kings 4. 1.

V. 26. *to be made*] Gr. to be given from thence.

V. 26. *worshipped him*] Or, besought him. This was a civill reverence, which was very usuall in the east, Gen. 27. 3. and 33. 3.

V. 27. *have patience with me*] Yeeld not too much to thine anger against me. So is God said in Scripture to be slowe to anger, Exod. 34. 6. that is to say, Patient, and not easily provoked; and, not to stir up all his wrath, Psal. 78. 38.

V. 27. *for gave him the debt*] Did more for him then he asked. He desired but days of payment, and the king clean remits the debt.

V. 28. *an hundred pence*] The Romane peny is the eighth part of an ounce, which, after five shillings the ounce, is seven pence half-peny. A small sum, in comparison of that which was forgiven him, that the difference might appear to be the greater; for there is no proportion between them. If God forgive us great sinnes, we must forgive others small wrongs; else are we inexcusable.

V. 29. *his fellow-servant fell down at his feet*] This was a greater degree of humiliation, then to fall down to a superior.

V. 30. *he would not*] He that had found greater favour from a superior, denies a lesse courtesie to an equall. He had been forgiven, and he denies time to pay.

V. 31. *told unto their lord*] Gr. manifested. Out of their pity they laid all open, with the circumstances of his cruelty.

V. 32. *I forgave thee all that debt*] Not part of it, but the whole. This aggravates his fault.

V. 33. *because thou desiredst me*] Upon thy intreaty, without any satisfaction at all.

V. 33. *on thy fellow-servant*] Thou hadst more reason to pity him, then I had to pity thee; because he was thy fellow-servant.

V. 34. *tormentours*] Those that keep men committed to prison in much streits and hardship.

V. 35. *all that was due to him*] He must now look for no more favour.

V. 35. *So likewise*] This parable informs us, that they shall finde God severe and implacable, that do not forgive their brethren; although they have been diversly and grievously injured by them.

V. 36. *from your hearts*] Sincerely, not in shew onely; neither seeking to revenge, nor keeping in minde, Levit. 19. 18. for so would ye have God to forgive you, Eph. 4. 32. Col. 3. 13.

V. 37. *every one*] Of what rank or degree soever: Superiours must as well forgive inferiours, as look for forgiveness from them.

V. 38. *his brother*] Not his fellow-servant, as before, but his brother, v. 15. A stronger argument for forgiveness.

V. 39. *their trespasses*] Of all sorts, great or small.

CHAP. XIX.

Verf. 1. *When Jesus had finished these sayings*] Mark 10. 1. he departed from Galilee] He passed over the water out of Galilee into Judea, intending not to return thither any more, as appears by the ensuing story.

V. 2. *he healed them there*] See on chap. 12. 15.

V. 3. *tempting him*] Seeking to entrap him, as chap. 22. 16, 36. If he should pronounce all divorces lawfull, he should go contrary to his own doctrine, chap. 5. 32. and allow of the looseness of the Jews, who put away their wives on slight causes, oftentimes. If he should not allow of them, he should seem to be contrary to Moses, and crosse a multitude of the Jews, who practised it.

V. 4. *to put away his wife*] To give her a bill of divorce, and so dissolve her.

V. 5. *for every cause*] Or, for any cause, as Psal. 103. 2. and 147. 20.

V. 6. *Have ye not read*] He brings them to the first originall of marriage set out in Scripture. See more on chap. 12. 3.

V. 7. *that he which made*] Gen. 1. 27.

male and female] He made but one wife for Adam, though he could have made many for him, that if one had not pleased him, he might have put her away, and have taken another; Mal. 2. 15.

V. 5. *And said*] God inspired Adam to say so: or rather, God said so by Moses.

For this cause] Gen. 2. 24. Eph. 5. 31.

shall cleave to his wife] The Greek word signifieth, to be glued unto; whereby is intended, that a strict bond between man and wife ties them so close together, as if they were glued one to the other. See Rom. 12. 9. 1 Cor. 6. 16, 17.

they twain shall be one flesh] 1 Cor. 6. 16. They which were two, became as it were one: and this word, *flesh*, is, by a figure, taken for the whole man, or the body, after the maner of the Hebrews.

V. 6. *God hath joyned together*] He hath made them yoke-fellows: for marriage is a kinde of yoke.

let no man put asunder] On any other terms then God hath appointed. See on Matth. 5. 32. and v. 9. here.

V. 7. *Why did Moses*] Deut. 24. 1.

to put her away] Gr. to loose her from: to wit, the band of marriage. Thus the Jews did, when their wives displeased them, though they were not guilty of adultery; and they conceived they had authority from Moses to do so.

V. 8. *because of the hardnesse of your hearts*] The usuall note of this people, so often taxed for it, Exod. 33. 3. and 34. 9. Deut. 9. 6. and 31. 27. Isa. 48. 4. Ezek. 2. 4. and 3. 7. Acts 7. 41. Left when once they did displease you, ye should use them cruelly, Moses permitted you to put them away.

suffered you to put away your wives] They say, Moses commanded, v. 7. he saith, Moses suffered it: to wit, by a political, not by a morall law. Or, Moses winked at it, but gave no law so to do: for Moses words, Deut. 24. 1, 2. may be read thus, *And he hath written her a bill of divorcement, and given it, &c. and sent, &c. and she hath departed, and gone and been another mans wife.* So that he bids them not to put her away, but forbids to take her again, after she hath been married to another. See the sum of that law, Jer. 3. 1.

from the beginning] From the first originall and institution of this ordinance.

V. 9. *And I say*] Or, But I say, as chap. 11. 19. See chap. 5. 31. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 11.

except it be for fornication] The band of marriage cannot be broken by a divorce, except it be for adultery. Yet that needed not neither, if they had been put to death for adultery, according to Gods law. But it seems that was neglected, and therefore our Saviour addes this caution.

V. 10. *If the case, &c.*] If a man be so strictly and inseparably tied by this ordinance.

V. 11. *All men cannot*] Cannot live without wives.

receive] Gr. admit] As a little vessel is not capable of much liquor.

to whom it is given] By some peculiar means, as verse 12.

V. 12. *which were so born*] Unfit for marriage by nature, or not desiring it.

made eunuchs] Gelded: and such were set to keep the concubines of great men.

made themselves eunuchs] By Gods grace, from whom they have received the gift of continency, have resolved to live unmarried.

he that is able] Let no man force himself to single life who hath not that gift.

V. 13. *Then were there brought*] Mark 10. 13. Luke 18. 15. and pray] This shews the great desire the parents had of the spirituall good of their children.

the disciples rebuked them] Not the children, but those that brought them, Mark 10. 13. They thought it a thing troublesome to Christ, and unfit for him, to meddle with children, who could not be taught, for want of understanding, and needed no healing by his miracles.

V. 14. *of such is the kingdom of heaven*] Ye have no reason to blame them for bringing children to me; for they may be such as have interest to the kingdom of heaven, as well as others of riper years: and, unlesse ye be like them, ye shall never come there, chap. 18. 3.

V. 15. *he laid his hands on them*] It is not said, He prayed, as they that brought the children desired, v. 23. but onely, that he laid his hands on them: whereby he shewed, that he had power of himself to bless them.

V. 16. *And behold*] Mark 10. 17. Luke 18. 18.

V. 17. *Why callest thou me good?*] Seeing thou doest not acknowledge me to be God, thou shouldest not call me good.

none good but one] None good so as God; that is, originallly, essentially, absolutely, immutably good, 1 Sam. 2. 2. James 1. 17.

keep the commandments] He speaks not this as if the man might be perfectly justified by the law; but in answer to his question, v. 16. and to draw him from ceremonies to morall duties.

he looketh for salvation by his ordinances] Law sheweth always want something of his salvation.

a provision against fornication is made in this ordinance.

Private children may have more spirituall good, than public children.

ye way to heaven is by keeping the commandments.



V. 18. *Thou shalt do no murder* ] Exod. 20. 13. He mentions not the ceremoniall law, which the Jews were very forward to observe; nor the duties of the first table, which they made great shew of performing: but those of the second table, in doing whereof they were very negligent, Matth. 23. and wherein those commonly fail, which, being hypocrites, yet make much shew of devotion otherwise: as Isa. 1. 11, &c. and 66. 3. Jer. 7. 9, 10, 21, &c. Mic. 6. 6, 7, 8.

V. 19. *Thou shalt love thy neighbour as thy self* ] Though this sentence be elsewhere delivered as the sum of the second table, where the two tables onely are mentioned in generall; yet here it seems rather to supply the place of the tenth commandment, which is omitted.

V. 20. *All these things have I kept* ] In the literall sense, not taking notice of the spirituall meaning, and large extent of those commandments, Rom. 7. 7, 14. See Chap. 5. 22, 28.

V. 21. *sell that thou hast* ] To shew him his defectiveness and covetousnesse, Christ, as God, gives him a speciall commandment to sell all, and give it away, and follow him; which he disobeying, brake the first commandment, and so kept not the whole law.

*thou shalt have treasure in heaven* ] Thou shalt not lose by parting with thy goods at my command, but gain much; for, in stead of transitory riches, thou shalt receive an everlasting treasure.

*follow me* ] Be my disciple, and abide with me, that I may fit thee for the ministry of the Gospel, and employ thee in it. See chap. 4. 19.

V. 22. *he went away sorrowfull* ] It troubled him much that he had moved the question, not finding Christs answer correspondent to his own expectation and desire.

*for he had great possessions* ] It may be he could have parted with some small matter for Christ; but was loth to leave so great an estate for him.

V. 23. *to his disciples* ] Not that they were rich, and so in danger of losing heaven thereby; but, that they should not be offended in after-times, if they could not bring rich men to God by their ministry, 1 Cor. 1. 26. nor should attain to riches themselves.

*a rich man shall hardly enter, &c.* ] Rich men have need of a singular gift of God, to escape out of the snares of Satan; for it is hard for them not to trust in riches, Mark 10. 24. and the desire of raising their estates, exposeth them to many grievous evils and inconveniences, as well spirituall as corporall, 1 Tim. 6. 9, 10.

V. 24. *It is easier* ] Word for word, *It is lesse difficult for a camel* ] Theophylact noteth, that by this word is meant, a cable-rope: as by *Cavinius* alleadgeth out of the Talmudists, that it is a proverb, and the word *camel* signifieth the beast it self. An hyperbolicall speech, as Jer. 13. 23.

V. 25. *they were exceedingly amazed* ] Because they perceived the way to heaven was harder then they thought it to be before.

*Who then can be saved?* ] What rich man can be saved? Or, What man at all? for all men have a desire to be rich, and an unwillingnesse naturally to leave all, though they have but little.

V. 26. *Jesus beheld them* ] As taking notice that he knew their thoughts: for the disciples did not speak out, but whispered among themselves, Mark 10. 26.

*with God all things are possible* ] Be not troubled at what I said; for God can and will save some rich men, notwithstanding their backwardnesse.

V. 27. *Then answered Peter* ] Mark 10. 28. Luke 18. 28. *we have forsaken all* ] We were not commanded to sell all; and if we had sold our cottages, Where should our wives and children abide? our boats others may have part in, and other possessions we have not. Though we have not sold these, nor given all to the poor; yet we have left all, in regard of any fruit or benefit from it.

V. 28. *in the regeneration* ] Ye have followed me in preaching the Gospel, whereby the world is renewed. Or, in the time when your bodies shall be raised again, and all things shall be restored again, Acts 3. 21. *ye shall sit, &c.*

*when the Son of man, &c.* ] Though your reward be not in this world, ye shall be sure of it in the world to come, chap. 16. 27.

*ye also shall sit* ] Luke 22. 30. Ye shall have a more speciall honour then other of Gods people.

*judging the twelve tribes* ] By your doctrine: or, by attending on me in an especiall manner, and approving my judgement. This is more then is said of the Ninevites, chap. 12. 41.

V. 29. *every one* ] Not ye apostles alone, but all others. No man shall lose by obeying me.

*for my Names sake* ] See on chap. 5. 11. *an hundred fold* ] In worldly goods, Mark 10. 30. or, in spirituall grace, and content, which are far better.

V. 30. *But many that are first* ] Chap. 20. 16. Mark 10. 31.

Luke 13. 30. The Gentiles, whom the Jews now set light by, shall be preferred before them; and, among those again, some that, in regard of former bad and base life, now truly repented of, are basely accounted of; shall be preferred before some others, that make great shews outwardly, as if they needed no repentance, but are inwardly unsound, Luke 13. 28-30. and 7. 29, 30. and 18. 9, 14. Chap. 8. 11, 12. and 21. 31, 32. Or, many of highest here, shall be shut out of heaven, as the Pharisees, chap. 5. 20. when despised ones, as you, shall be saved. Or, the last converted shall be rewarded as much as the first, chap. 20. 1, 16.

## CHAP. XX.

Ver. 1. *For* ] This illative particle, and the repeating of the end of this last chapter, in v. 16 of this chap. shews, that this parable is brought to expound the former conclusion.

*the kingdom of heaven* ] The equity of Gods dispensation in the kingdom of heaven, is as if an householder, &c.

*early in the morning* ] Gr. *together with the morning*: that is, as soon as it was day. God, from the beginning of the world, had a care of providing workmen for his vineyard.

V. 2. *when he had agreed* ] See on chap. 18. 19. *for a penny* ] The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is seven pence half penny, chap. 18. 28.

V. 3. *about the third hour* ] This shews the continuance of Gods care for his Church to the end, because he is compared to an husbandman that still looks out for workmen.

*standing idle in the market-place* ] Whither idle persons used to resort, chap. 11. 16. Acts 17. 5. and where such are wont to wait, as expect or desire employment.

V. 4. *I will give you* ] God promiseth a reward to his servants, to encourage them to the work.

V. 5. *about the sixth and ninth hour* ] See on v. 3.

V. 6. *about the eleventh hour* ] An hour before sun-set, or somewhat more: for the first hour began at the sun-rising in the equinoctial, that is, at six a clock, with us.

V. 7. *that shall receive* ] See on v. 4.

V. 8. *So when even was come* ] This need not be applied, as being rather to fill up the parable, then otherwise: yet it is true, that God will in like manner appoint Christ, in the end of the world, to reward all his ministers and people for all their service done here in Gods Church, chap. 16. 27.

V. 9. *they received every man a penny* ] As much as was promised to the first, and more then they could expect.

V. 10. *they supposed* ] We must not think that any that go to heaven will complain that others there have too much, or themselves too little: but this is added, to give occasion, in the words following, to shew, That Gods liberality, in rewarding some that have laboured lesse then others, is no prejudice to his truth or justice in rewarding others.

V. 12. *have wrought but one hour* ] Or, have continued one hour onely.

*and thou hast made them* ] Or, yet thou hast made them. So is this particle used, Luke 3. 20.

*the burden and heat* ] Who have taken more pains, and passed thorough greater difficulties.

V. 13. *I do thee no wrong* ] See on v. 10.

V. 14. *Take that is thine* ] By agreement, v. 2, 13. Gods people shall receive all that God doth promise them.

V. 15. *to do what I will with mine own* ] I give none of thine away, nor any mans else. I have payed thee what I agreed with thee for; and thou hast no cause to complain of me, for giving what I please out of mine own estate to others.

*Is thine eye evil* ] Dost thou envie at my liberality to them, when I do thee no wrong? The Hebrews, by an evil eye, mean envie, which appears chiefly in the eyes, Deut. 15. 9. Prov. 23. 6. See notes on chap. 6. 23.

V. 16. *So the last* ] See on chap. 19. 30.

*for many* ] Some come short of that which others, inferior to them in the account of the world, obtain; because they are onely outwardly called, by the word, but are not from eternity chosen by God to eternal life. Or, the last shall have equall reward with the first, because, though there are many who are externally called; yet there are but few that go to heaven; and God hath glory enough there for them all.

V. 17. *And Jesus* ] Mark 10. 32. Luke 18. 31.

*going up to Jerusalem* ] Either because it stood somewhat higher then the plain about it, Jer. 17. 3. and 21. 13. Or, as men are said to go up to some chief place of a countrey, or heat-city of a kingdom. Howbeit the word of ascending is oft-times simply, for going or travelling to a place, 1 Kings 22. 4, 6, 12. Jer. 34. 21. and 37. 5.

*apart in the way* ] To acquaint them privately with his death and resurrection, who were to be speciall witnesses of it, Acts 10. 41.

V. 18. *we go up to Jerusalem* ] Christ sheweth his readinesse, to suffer for the Church, and to meet with scorn, ch. or commonwealth. and he did not go to shun nor avoid it.



Cap. 19. v. 19. Honor

— Notandum, secunda Tabula  
adhiberi: ne quem decipiat Josephi  
Error, qui ad priorem Tabulam  
putavit Spectare. Calvin. Harmon.  
Col. 245.

v. 22. Furor temporalis hae  
tentatio, ut postea resipuerit Iuvenis  
nescitur. Probabilis tamen conje-  
ctura est, avaritia sua fuisse ab-  
stractum, ne quid proficeret.

Calvin. Harm. p. 246. Col. 2.

v. 24. Carnali voce, funem nau-  
ticum potius quam belluam nota-  
ri arbitror. Calvin

Cap. 20. 10, 11 ~ Supposed - murmured -

4. Prize Opportunities of Service  
more than all outward Contentments  
in the World. A gracious heart  
thinks it honor enough, that God em-  
ploys it. He is not only willing to go on  
in his Work, tho' outward Contentments  
come not in: But increase of Service  
for God he esteems so great a good,  
as he accounts the want of outward  
things made up in it. Tho' I get not  
so much by that I do, as others; yet I  
bless God, I can go on in my Work as  
Cheerfully as others: For Content-  
ment is made up to me is this, that  
God will employ me in his Service  
more than others.

Mr. Burroughs, Num. 14. 24. p. 191.



Cap. 20. 23. But it shall be given]

Notandum est, Aequalitatem non statui  
inter Dei filios, postquam recepti fu-  
erint in Coelestem Gloriam: sed po-  
tius singulis promitti eum honoris  
gradum, ad quem aeterno Dei-  
Consilio destinati sunt. Harmon.  
Calvin. 255. Col. 2.



suffer for us, by his words here, and by going before them, Mark 10.32.

*the Son of man shall be betrayed*] He had acquainted them with his passion twice before, chap. 16.21. and 17.22,23. yet now he acquaints them with it again, because they were amazed that he would go among his enemies, and afraid what would become of themselves, Mark 10.32. He tells them therefore the issue beforehand again, that it might not be strange to them when it comes, which was so often foretold them: and that, when they saw one part of this prediction foretold in his death, they need not doubt of his fulfilling the other part in his resurrection. The first time, he told them of his death in general: the second time, of the way of effecting it; to wit, by treason: here, he acquaints them with the particular manner of it, By condemnation and crucifying: and, in his last supper, he reveals the traitour to them.

*unto the chief priests*] Who, when they grew bad, were usually most forward and eager in persecuting Gods ministers and messengers, Jer.20.1. and 26.8. Acts 4.1. and 5.17.

*shall condemn him*] Shall cause him to be condemned; for they had no power to do it themselves, chap.27.1. Joh.18.31.

V. 19. *And shall deliver him*] Joh. 18.32. See notes on verse 18.

*to mock*] First, they shall afflict him with bad words; then, with blowes; last of all, with death.

*and the third day*] Though he die an ignominious death, yet be not out of heart; for, within a very short time, he shall rise again.

*he shall rise again*] Gr. stand up again, Job 19.25. Ezek. 37.10.

V. 20. *Then came to him*] Mark 10.35.

V. 21. *these my two sons may sit*] She had heard, it may be, from the two apostles her sons, what our Saviour had said, chap. 19.28. See 1 Kings 2.19. Psal.45.9.

*the one on thy right hand*] Let them have the highest degree of honour in thy temporall kingdom.

V. 22. *Ye know not what ye ask*] Ye understand not what the nature of my Kingdom is, else ye would not put up such a suit. Hence it appears, that they joyed in the suit, or set their mother on work to do it; for our Saviour answers them. See Mark 10.35. Ye think, those that have prime place in my Kingdom, shall have much honour and ease, and all manner of commodities: but it is clean contrary; for they are more exposed to troubles and crosses.

*of the cup that I shall drink of*] A metaphor taken from a man condemned to die by drinking poison, as Psal.116.6. Isai. 51.17. Joh.18.11. Ezek.23.32.

*with the baptism*] A comparison taken from the manner of baptizing them, by dipping them over head and ears in the water. By these two similitudes our Saviour sets out his passion, Luke 12.50. See Psal. 69.2.

*We are able*] They took it literally, and knew they were able to do it: for they had often drunk of his cup, and had been baptized as he was.

V. 23. *of my cup*] Ye shall endure afflictions like mine. So they did both: for James was slain, Acts 12.1, &c. and John was banished, and suffered many sad things.

*but it shall be given to them for whom*] Or, *save to whom*: so the word is used, Mark 9.8. Christs power of disposing of it is not denied; but he sheweth onely to whom it is to be given.

V. 24. *the ten*] All the other apostles.

*against the two brethren*] Because they sought to be above them, who had as ambitious a mind as themselves, Mark 9.33,34.

V. 25. *Jesus called them unto him*] That he might allay that contention that was risen between them.

*Ye know*] Luke 22.25.

*that the princes of the Gentiles, &c.*] He speaketh this to his disciples, intimating thereby, That they were not to expect worldly honour and dignities, by following Christ; much less ambitiously to seek after them: but to carry themselves humbly one towards another, after his example.

V. 26. *it shall not be so among you*] Another manner of life and state must you look for, such as I have undergone before you.

V. 27. *let him be your servant*] Let him carry himself humbly toward the rest of his fellow-followers, as servants do to their masters.

V. 28. *as the Son of man*] Phil.2.7.

*not to be ministered unto*] Not to be attended on as a king in this world.

*to give his life*] Joh.10.11.

*to free us from Gods wrath due to us for our sins*] 1 Tim.2.6.

*for many*] Sufficiently, in regard of the merit and worth of it; though not efficiently, in regard of the issue and event of it. Or, they are many that are saved by Christ, chap.26.28. Rom. 5.15, 19. though they be few, in comparison of all sinners.

them that perish, chap. 7. 13, 14.

V. 29. *as they departed from Jericho*] Mark 10.46. Luk.18.35.

V. 30. *two blinde men*] But one of more note then the other, called Bartimeus, in Mark: these two were healed, when Christ came out of Jericho. Luke mentions another healed, before he went into it.

*sitting by the way side*] As beggars use to do. It seems they were poor, as well as blinde.

*when they heard that Jesus passed by*] By the multitude discouraging of him: or, it may be they had asked some of them, and they told them.

*Have mercy on us, &c.*] See on chap.9.27.

V. 31. *the multitude rebuked them*] Either disdaining their condition, as not fit to speak to Christ; or thinking Christ could not heal them; or offended at the glorious Name they gave Christ; or misdoubting they would but disturb him in his passage; or supposing that they intended to beg something of him.

*but they cried the more*] They were perswaded that Christ could heal them, and would not be dashed out of countenance.

V. 32. *and called them*] Speaking himself to them, and not sending others to call them.

*What will ye*] He knew what they would desire: but he would have them to declare it, that the people might be the more attentive to the miracle ensuing.

V. 33. *that our eyes may be opened*] The eyes of them that cannot see, are, as it were, shut up. See on chap. 9.30. They ask not silver, but sight of him. So Acts 3.5,6.

V. 34. *Jesus had compassion on them*] He granted both their suits. That, verse 30. by pitying them: that, in verse 33. by giving them their sight.

*they followed him*] They became his disciples.

CHAP. XXI.

Verf. 1. *When they drew nigh*] Mark 11.1. Luke 19.29. *mount of Olives*] A little hill on the east side of Jerusalem, planted with olive-trees, Zech. 14.4. Acts 1.12.

V. 2. *over against you*] Or, *before you*. It may be Bethphage itself, which they were entering into.

*straightway ye shall finde*] Ye shall not need to seek up and down for them, ye will soon see them.

*a colt*] A young asse; yet such a one as might be rid on, as Judg.10.4. and 12.14.

V. 3. *The Lord hath need*] I, who am Lord of all, and have more right to them, then they have use of them. He doth not beg nor borrow, but require, as his own.

*he will send them*] He will let you have them. Christ would not have them against the will of the owners, but made them willing to let them go. Or, *he will send them back*: That is, the Lord will restore them, as soon as he hath done with them. The former agrees best with Mark 11.6.

V. 4. *All this*] Christ did not send for the asse to ride on into Jerusalem for ease of his journey, or to come in some new way, that the people might take the more notice of him; but that he might shew himself to be the Messiah, whose coming in this manner was foretold by the prophets.

V. 5. *Tell ye*] Isa.62.11. Zech.9.9. Joh.12.15.

*the daughter of Sion*] The citizens of Jerusalem, which was built on mount Sion. An Hebrew phrase, often used in the Lamentations. See the like, Psal.45.12. and 137.7.

*sitting upon an asse*] To shew his humility, and the peaceableness of his Kingdom, he rides on an asse, not on some stately war-horse.

*and a colt*] Either he rid on them by turns, or else upon one of them, though both be mentioned. See the like, chap. 27.44. for it is likely Christ rid onely upon the colt. See Luk.19.30. Mark 11.7. Or, *even upon a colt*. So the particle is used, Mark 10.45.

*of an asse*] Gr. of one under the yoke. A tame asse, not a wilde one; but used to draw in the team, rather then to be ridden.

V. 6. *And the disciples*] Matth.11.2.

V. 7. *put on them*] Either on them both, because they knew not which Christ would ride on; or else on one of them. See notes on v.5.

*their clothes*] Their upper garments, which were loose.

*they set him thereon*] Upon their garments. So did the captains, when they proclaimed Jchu king, 2 Kings 9.13.

V. 8. *spread their garments in the way*] They strewed the way with them for him to ride on them as a king. We read not that ever David or Solomon rid in such state.

*cut down branches*] It may be they had no loose garments to spread in the way, and laid these in stead of them. All this was done in signe of joy and triumph.

V. 9. *cried, saying*] Thus they used to cry in the feast of tabernacles or booths, made of boughs, Neh.8.15. and, it may be, at other solemn times also.

*with highest or Heav'nly blessings Hosanna, Hosanna*



Hofanna ] Save now: or, Save we beseech thee. Taken out of Psal. 118. 26.

to the son of David ] They desired God to preserve their new king, the son of David; and so acknowledge Christ to be their king by this solemnitie. See on Chap. 9. 27.

Blessed is he, &c. ] Psal. 118. 27. Well be it to him that cometh in the name of the LORD, that is to say, whom the LORD hath promised, and now given us for our king.

in the highest ] Blessed is he that is in the highest, Luke 2. 14. Or, Save him, that he may save us, not onely here, but in heaven also, Psal. 20. 9.

V. 10. And when ] Mark 11. 15. Luke 19. 45. John 2. 13.

he was come into Jerusalem ] The noise began at the descent of the mount of Olives, and the company in likelihood increased in the way: but at his entering the citie, the citizens take notice of it.

all the citie was moved ] All the men of Jerusalem were moved, as at a strange and uncouth sight, Chap. 2. 3. Ruth 2. 19.

Who is this? ] It is likely, many of them knew him, but he had been long absent, having withdrawn himself because of the malice of the Pharisees, John 4. 3. and 7. 1. and now came in a stately and unusuall manner. This might make them ask who he was.

V. 11. This is Jesus the prophet of Nazareth ] Either some of them took him for the Messias, and some for a prophet, or else, they having solemnly acknowledged him before to be the Messias, thought it sufficient now to describe the person particularly, being demanded onely who he was: and they call him the prophet of Nazareth, in regard of his education, and the abode of his parents there, Chap. 2. 23. Luke 14. 16, 24.

V. 12. into the Temple of God ] Not to the tower or castle, but to shew what manner of kingdom his was, whereof some said they will shew had been made in his harbingers, taking up the asse for him, and in the peoples carriage towards him. By the temple here meant, that court of the temple in which the people prayed, Luke 1. 10.

he cast out ] He shewed himself to be the high-priest, and lord of the temple, by purging it. He had done this once before, Joh. 2. 15. but doth it now again; for they had polluted it again. The first purgation seems to be about the beginning of his publike ministry, and this about the latter end of it. This was done the second day. See Mark 11. 12, 15.

all them ] He spared none, great nor small. that sold and bought ] Cattell for sacrifices; in likelihood. Shewing thereby that they ought never to be set up again.

of the money-changers ] Which changed forraign coin into Jewish shekels, to pay the priests; or great moneys into small, for the ease of purchasers.

that sold doves ] Poor mens offerings, Levit. 5. 7, 11. and Luke 2. 24.

V. 13. My house ] Isai. 56. 7. but ye have made it ] Jerem. 7. 11. Mark 11. 17. Luke 19. 46.

A den of thieves ] A place to exercise your traffick and fraud in, whereby, under colour of promoting Gods service there, ye seek to enrich your selves, and make my fathers house like such a den or cave, where thieves lie in wait to spoil men, as they passe, and make it a receptacle for them, and their stolen goods, Hof. 6. 9.

V. 14. and he healed them ] To shew his divine power in his temple, and to stop the mouthes of the Pharisees, if they should question him for purging the temple. This might be done the first day; for Mark mentions his going into the temple then, but nothing that he did, Mark 11. 11.

V. 15. saw the wonderfull things ] They take no notice of them, though they saw them, but blame him for suffering the children to praise him.

V. 16. Hearst thou what these say ] As if they would say, Their blasphemy is so great, that thou wouldst rebuke them, if thou didst observe what they say.

have ye never read ] See on Chap. 12. 5. Out of the mouth ] Psal. 8. 2.

thou hast ] These children do not blaspheme, but God hath stirred them up to acknowledge me to be the Messias to his glory.

perfected ] In the Psalms it is, grounded; which is all one in effect, for that which is perfected, is stable and sure.

V. 17. went out of the citie ] He would not stay there by night, till the night in which he was betrayed: Or, he went away to avoid all suspicion of affecting a temporall kingdom.

to Bethany ] A little village neer Jerusalem, John 11. 18. where he might enjoy the societie of Mary and Martha, and Lazarus, whom he had newly raised from the dead.

V. 18. he hungered ] Shewing thereby, that he was subject to corporall infirmities; And also, that he might have

occasion to work the ensuing miracle. See Chap. 4. 2.

V. 19. And when he saw ] Mark 11. 13.

Let no fruit grow on thee ] Some conceive that our Saviour intended to shew hereby the destruction of Jerusalem, because they brought forth nothing but leaves of ceremonies. Others think it had no signification, but was onely an occasion of the ensuing exhortation, Verse 21.

presently the fig-tree withered ] It began to wither presently, but it was not quite withered till toward the next morning. See Mark 11. 20. Eccl. 12. 1. Mat. 7. 1.

V. 21. if ye have faith, &c. ] See on Chap. 17. 20. and doubt not ] The Greek word signifieth, a stickling, or wavering of minde, so that we cannot tell which way to take.

V. 22. all things ] Agreeable to Gods will, 1 John 5. 14. Mark 11. 24.

believing ] Prayers then without faith are fruitlesse.

V. 23. And when he was come ] Mark 11. 27. Luke 20. 1.

By what authoritie ] A captious question. If he should have said, By divine authoritie, they would have accused him of blasphemy. By humane authoritie, he could not say; for they were the rulers that had the care of the temple. If he should say, Without authority, they would have accused him of sedition.

V. 24. I also will ask you one thing ] Christ asks them the like entangling question, as appears, verse 25, 26. So he takes the subtilty in their subtilty, 1 Cor. 3. 19.

V. 25. The baptism of John ] John's preaching is by a figure called Baptism, because he preached the baptism of repentance, Mark 1. 4.

they reasoned with themselves ] They beat their heads about it, and mused, or laid their heads together.

From heaven ] From God, as appears by the opposition. So Dan. 4. 28. Luke 15. 18, 21.

V. 26. we fear the people ] Left they should stone us, Luke 20. 6.

for all hold John as a prophet ] Chap. 14. 5.

V. 27. We cannot tell ] They could, but durst not. See verse 25, 26.

V. 28. But what think you ] He thinks it not enough to stop their mouth, but by a parable he makes them to condemn themselves, as Nathan did David, 2 Sam. 12.

A certain man had two sons ] These are expounded to be the Publicans and Pharisees, Verse 31, 32.

V. 29. afterward he repented ] He thought seriously of the matter, and then went about the work he formerly had refused.

V. 31. The first ] Hereby they confesse by just consequence, That the repenting Publicans were better then themselves with all their good works in outward shew.

go into the kingdom of God before you ] They make haste to the kingdom of God, and ye are slack: so that at leastwise ye should have followed their example. Mark then, that this word go before, is improperly taken in this place, where no man followeth. They shall come to heaven, rather then you: Or, They go before you as guides, and shew you the way to heaven, which you, though you see in them, refuse to follow.

V. 32. John came unto you ] Chap. 3. 8.

in the way of righteousness ] Living uprightly, being of a good and honest conversation, or, perswading you to do so; as the Hebrews use this word way, for life and manners, Psal. 119. 1.

repented not ] Of your ill deeds, or of your not believing John.

V. 33. Hear another parable ] In the former parable he had shewed them their neglect of Johns doctrine; in this he sets forth their cruelty, shewly to be exercised on himself, and ushers it in by their fathers cruelty to the prophets.

which planted a vineyard ] Isai. 5. 1. Jerem. 2. 21. Mark 12. 1. Luke 20. 9. God planted the Jewish church as his vineyard, Psal. 80. 9, &c.

hedged it ] Herein is expressed Gods care of the safetie and prosperitie of it, Psal. 35. 27.

digged a wine presse ] Furnished it with all things needfull. built a tower ] Made the place strong: for a tower is the strength of a wall.

let it out to husbandmen ] To the priests.

went into a far countrey ] Left it wholly to their care, in outward appearance, as if he had been absent.

V. 34. sent his servants ] The prophets, whom the Jews slew.

V. 36. more then the first ] They had more prophets a little before the captivity, then formerly, 1 Sam. 3. 1. with Isai. 1. 1. Hof. 1. 1.

V. 37. his son ] Christ himself, who here foretels his own death.

V. 38. come, let us kill him ] Chap. 26. 3. John 11. 53. Gen. 37. 19, 20.

let us seize on his inheritance ] Rule the church according to our own will still, as we have done hitherto.

ye husbandmen in which to whom V. 39. it is let forth are many types the most of them to be fulfilled in Christ. He is the true vine, the true bread, the true light, the true life, the true peace, the true joy, the true comfort, the true strength, the true wisdom, the true knowledge, the true holiness, the true righteousness, the true goodness, the true beauty, the true glory, the true honour, the true power, the true dominion, the true kingdom, the true empire, the true sovereignty, the true lordship, the true majesty, the true greatness, the true riches, the true poverty, the true wisdom, the true folly, the true knowledge, the true ignorance, the true light, the true darkness, the true life, the true death, the true joy, the true sorrow, the true comfort, the true grief, the true peace, the true war, the true victory, the true defeat, the true triumph, the true shame, the true honour, the true dishonour, the true glory, the true dishonour, the true praise, the true blame, the true reward, the true punishment, the true blessing, the true curse, the true life, the true death, the true joy, the 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Mat. 21. 18. Mane autem  
revertens? Inter solanem illum,  
Christi ingressum, & diem Pascha-  
tis, nocturnum illi hospitium fuit  
Bethaniam: intantem vero ad Do-  
minum in templo apparuit.

Calvin, p. 266. col. 2.



Mat. 21. 43. — tolletur — et dabitur —

His verbis significat Christus, quamvis  
Dei cultum apud se perfunderent impij,  
non tamen facturos ut aboleretur CHR-  
ISTI Nomen, et periret vera Religio:  
quia Deus (in cuius manu sunt omnes  
finis terra) alibi regno suo domicili-  
um sedemq; reperiet.

Calvin. Harmon. p. 273. Col. 1.

cap. 22. 15. Herodians] Them that in  
derogation of the people's <sup>holy</sup> liberty  
they term'd Herodians; as it was  
men for Herod's turn. The  
people inclin'd to the Gaulonite  
[against Taxes] the Scribes-men  
and Officers took part with the  
Herodian. Bp. Andrews on  
Mat. 22. 21. p. 88, 89.  
Mat. 22. 17. See & Annotations  
on 1 Chron. 29. 7.



V. 39. *cast him out of the vineyard*] Delivered him to the Romans to be condemned, and slew him without the citie, Heb. 13. 12.

V. 40. *what will he do*] He makes them judges, because he spake the parable against them, and meant to condemn them by their own testimonie, as v. 31.

V. 41. *He will miserably destroy*] He will consume those wicked tenants, and provide him better.

V. 42. *Did ye never read*] Psal. 118. 22. Acts 4. 11. See on chap. 12. 3.

*which the builders rejected*] Those whom he compared to husbandmen before, now he compares to builders.

*the head of the corner*] The chief stone in the corner is called The head of the corner, which beareth up the couplings or joynts of the whole building, Isa. 28. 16. for which purpose, some stone of principall strength and price is usually made choice of. So is Christ to the Church, though refused by the priests, Eph. 2. 22.

*this is the Lords doing*] This thing is the Lords doing, to prefer Christ thus rejected.

V. 43. *the fruits thereof*] Every kingdom hath its own severall fruits. The fruits of Gods Kingdom are the fruits of the spirit, not of the flesh, Gal. 5. 22. Eph. 5. 9. these are fruits not meet for repentance onely, as Luke 3. 8. but beseeeming Gods Kingdom also, Rom. 6. 22.

V. 44. *whoever shall fall on this stone*] Isa. 8. 14, 15. Rom. 9. 33. 1 Pet. 2. 7. Or, *stumble at it*. 2 Pet. 3. 16. 2 Thes. 2. 8. *it will* shall be broken] He shall not hurt it, but himself, as an earthen pot falling on a great stone.

*it will grinde him to powder*] As every one that offends Christ, shall hurt himself; so every one that Christ is angry withall, shall be utterly destroyed: he shall be, as it were, made small, like chaff, and broken in little pieces, and blown clean away, Dan. 2. 44.

V. 45. *his parables*] Those two mentioned before, verse 28, 33.

V. 46. *they feared the multitude*] Evil magistrates are kept, sometimes, from using cruelty, for fear of their inferiours: for, their breaking Gods law, gives example to the people to break theirs: they cast off Gods power, and the people cast off theirs. This is just with God, though the people sin in so doing.

*they took him for a prophet*] The people deservedly esteemed him as a prophet, whom the priests unjustly and impiously received as no prophet, but an impostour, chap. 12. 24. Mark 3. 22.

## CHAP. XXII.

Vers. 1. *Jesus answered*] To the grumbling thoughts of the Pharisees, who were offended with the former parables: or, he added more parables to the former.

*and spake unto them*] Luke 14. 16. Rev. 19. 9.

*by parables*] In the former parable he had threatened destruction to the Pharisees; here, to all the people. He shews the manner also, to wit, By sword and fire; and that, after his death, the Gospel should be preached to the Gentiles, and some of them should get no good by it.

V. 2. *The kingdom of heaven is like*] See on chap. 20. 1.

*a certain king which made a marriage for his son*] The tidings of Christs incarnation, or of the Gospel, is compared to a marriage-feast full of joy, made by a king, and therefore full of glory; not for a servant or friend, but for his son, wherein he would shew all his state and riches.

V. 3. *his servants to call*] His prophets, to foretell the coming of his Son Christ into the world, and invite men to receive him with joy.

*and they would not come*] These were careless persons, that never looked after the coming of Christ, although foretold by the prophets.

V. 4. *other servants*] The apostles.

*I have prepared my dinner*] This is like the second call, when men invited before are sent for just when dinner is ready.

*failings are killed*] This word is commonly used in sacrifices, and, by translation, for killing of cattel for a feast: for feasts and banquets were wont to be begun with sacrifices, Isa. 25. 6.

V. 5. *one to his farm*] These were worldly men, who looked after the riches of this world, not of the world to come.

V. 6. *and slew them*] These were cruell persecutours, who killed Stephen and James, and such others, sent to them by God, to call them to Christ.

V. 7. *he sent forth his armies*] The Romans, called Gods armies, because employed by him to destroy Jerusalem, Dan. 9. 26.

*those murderers*] The Jews, who slew the apostles, v. 6.

V. 8. *The wedding*] The wedding-feast.

*were not worthy*] Were altogether unworthy, Acts 13. 46. See also on chap. 10. 13.

V. 9. *into the high-ways*] To the places where most strangers and travellers are to be found. Go preach the Gospel to the Gentiles, seeing the Jews refuse it. Or, Go into the high-ways to seek for beggars to come in. Bid the Gentiles, whom the Jews despise, Luke 14. 21.

*as many as ye shall finde, bid*] God doth first call us, when we think not of it, Isa. 65. 2. Rom. 10. 21. and bids all, without exception, Mark 16. 15.

V. 10. *both bad and good*] Mean persons, and great ones: or, profane and civill; for men of both sorts were to be found among the Gentiles. See Matth. 13. 38, 47, 48.

*the wedding was furnished*] The place where the wedding was kept, or the table.

V. 11. *when the king came in*] Some understand this of the day of Judgement; others, of the time of the Gospel here; when God, observing some hypocrites in the Church, takes them away by death, and sends them to hell.

*which had not on a wedding-garment*] Conversation beseeeming our Christian calling, Eph. 4. 1. Phil. 1. 27. 2 Pet. 1. 10. Rev. 19. 8. and 3. 18.

V. 12. *How camest thou in hither*] As it is an unseemly thing for a man to come to the marriage-feast of a kings son, onely to enjoy the pleasures of that solemn meeting, without respect of decent apparel besitting such a solemnity; so is it unseemly that a man should lay hold on the promises of the Gospel, having on still his rags of wicked life.

*he was speechlesse*] Gr. *he was muzzled*, as 1 Cor. 9. 9. He could say nothing for himself, no more then a muzzled ox can eat of the corn. His own conscience condemned him. So will ours do with us.

V. 13. *to the servants*] That attended on the guests.

*binde him hand and foot*] Make him sure (as they do shackle condemned men) that he may neither by resistance nor flight escape the deserved punishment. See Dan. 3. 20, 21.

*cast*] Gr. *cast forth*.

*into outer darknesse*] See on chap. 8. 12.

V. 14. *For many are called*] Chap. 20. 16. Because many that are called do not come into Gods Church; and among those that do come, some are not saved, for want of an holy conversation; it appears that few are chosen to eternal life.

V. 15. *Then went the Pharisees*] Mark. 12. 13. Luke 20. 20.

*entangle him*] Snare him in words or talk. The Greek word is deriv'd of snares which hunters lay. Their intent was, to bring Christ into danger, by making him answer what must needs displease the emperor; and so they might deliver him to Pilate, to be slain for sedition, Luke 20. 20. or what must offend the people; and then they might kill him without fear of the multitude, chap. 26. 5.

V. 16. *they sent unto him their disciples*] They would not go themselves to him, having been newly foiled by him, chap. 21. but send their disciples, who should feign themselves just men, that they might avoid suspicion, and that Christ, dealing more freely with them, might more easily be entrapped, Luke 20. 20.

*with the Herodians*] They were men which joyned with Herod to pitch up a new religion, mixed of heathenism and Judaism. In likelihood they did maintain the lawfulness of paying this tribute; and the Pharisees, the unlawfulness of it: so that if he said it was unlawfull, the Herodians were ready to accuse him to the Governour: if he said it was lawfull, the Pharisees were at hand to accuse him to the people. Though they differed between themselves, yet both agree together against Christ. See the like, chap. 16. 1. Luke 23. 12.

*the way of God*] The way to heaven, shewed by God.

*in truth*] Truly and sincerely.

*neither carest thou for any man*] Thou art not afraid of any man, so as to conceal Gods truth.

*the person*] Gr. *face*: that is, outward appearance, whether they be great men or mean.

V. 17. *tribute*] The word signifies, a valuing or rating of mens substance, according to the proportion whereof they paid tribute in the subdued provinces: and it is here taken for the tribute it self.

V. 18. *Jesus perceived their wickednesse*] Their malice against him, or mischievous minde, 1 Cor. 5. 8.

V. 19. *Shew me the tribute-money*] He calls for it, that he might take occasion, from the sight of it, to confute them the more effectually, v. 21.

*a penny*] In value seven pence half penny, chap. 20. 2.

V. 20. *superstition*] Or, inscription.

V. 21. *Render*] As a debt, Rom. 13. 7. *As a debt*, Luke 20. 25.

*unto Cesar*] Ye think your payments to maintain Gods service, free you from paying tribute to Cesar; but ye are deceived: ye must maintain both religion and civill power.

*which are Cesars*] His stamp upon them, shews ye are his subjects; and therefore ought to pay tribute to him: for coin was always a signe of sovereign power.

V. 22. *they marvelled*] That he should perceive their close intentions, and so subtilly disappoint them.

*when magistrates say unto you* V. 23. *Pay tribute* *unto Cesar* *for his image* *and superscription* *because* *he is the image of the Son of man* *and he shall sit on the throne of David* *and he shall have power over all things* *and he shall be King of the Jews* *and he shall be King of the Gentiles* *and he shall be King of all things* *and he shall be King of all men* *and he shall be King of all the world* *and he shall be King of all the universe* *and he shall be King of all the creation* *and he shall be King of all the world to come* *and he shall be King of all the ages* *and he shall be King of all the eternities* *and he shall be King of all the worlds* *and he shall be King of all the heavens* *and he shall be King of all the earth* *and he shall be King of all the sea* *and he shall be King of all the air* *and he shall be King of all the fire* *and he shall be King of all the water* *and he shall be King of all the wind* *and he shall be King of all the lightning* 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*They give* V. 23. The same day] Mark 12. 18. Luke 20. 27. They give  
*Christ no rest.*

*the Sadduces]* See on v. 16.  
*which say that there is no resurrection]* Acts 23. 8. As believing  
 no spirituall substance severed from a body, save God onely ;  
 and therefore that soul and body must die together.

V. 24. *Moses said]* Deut. 25. 5.

*If a man die having no children]* That is, if he have never a  
 son : for daughters raise no name to their fathers, but go into  
 another family. And in Deut. 25. a son onely is mentioned,  
 both of him that is dead, and of him that marries his wife to  
 raise up seed to him.

V. 25. *left his wife unto his brother]* According to the law.  
 V. 26. *Likewise the second]* This is added, to make the  
 thing seem the more absurd, the more husbands the woman  
 had. They conceived he would say, She must have them all,  
 or could not tell which she should have, after the resurrecti-  
 on, v. 28.

V. 27. *the woman died also]* Before her death, there was no  
 question whose wife she was : therefore her death is menti-  
 oned.

V. 28. *for they all had her]* See on v. 26.

V. 29. *not knowing the scriptures]* Not acknowledging the  
 books of the prophets, out of which the resurrection might  
 more clearly be proved ; nor yet understanding the law of  
 Moses, which ye acknowledge to be Gods word.

*nor the power of God]* Ye consider not how well God is  
 able to raise up the dead, as he hath promised, Phil. 3. 21.

V. 30. *in the resurrection]* In the estate of glory, which fol-  
 lows the resurrection.

*given in marriage]* Neither do men take wives, nor parents  
 give their daughters in marriage, 1 Cor. 7. 38.

*as the angels]* Not without bodies, but without marriage.

V. 31. *have ye not read]* See on chap. 12. 5.

*unto you]* Ye acknowledge it to be Scripture, and to binde  
 you.

V. 32. *I am]* Exod. 3. 6.

*the God of Abraham]* This was spoken when they were all  
 three dead. He doth not say, The Lord of Abraham ; for he is  
 Lord of liveleffe things also, chap. 11. 25. Psal. 24. 1. but, The  
 God of Abraham, in covenant with him. Now seeing this  
 Covenant of God was with the bodies of these three patri-  
 archs, as well as with their souls, as appears by their circumci-  
 sion ; it follows, that as their souls were then alive, so their  
 bodies must needs be raised from the dead, and be made eter-  
 nally happy.

V. 33. *the multitude]* The people gave more respect to  
 Christs doctrine then the Sadduces did.

V. 34. *But when]* Mark 12. 28.

*that he had put the Sadduces to silence]* They thought it would  
 be a great honour to them, to silence him that had silenced the  
 Sadduces.

*they were gathered together]* They advised about the businesse :  
 or, they came together about Christ, as v. 41.

V. 35. *a lawyer]* He is called a scribe, Mark 12. 28. See  
 chap. 2. 4.

*tempting him]* Not out of malice, as v. 18. and elsewhere ;  
 but out of desire of knowledge, as the queen of Sheba proved  
 Solomon, 1 Kings 10. 1.

V. 36. *the great commandment]* The greatest ; because some  
 counted those of the sacrifices chiefeft, as is intimated, Mark  
 12. 33. some, that of circumcision, as Eleazar Galileus :  
 some, that of the sabbath.

V. 37. *Thou shalt love the Lord]* Deut. 6. 5. Luke 10. 27.

*with all thy heart, &c.]* With all the faculties of thy soul.

*with all thy minde]* This is here added to Deut. 6. 5. and

*with all thy strength, or, might,* left out here, is added, Mark 12.

30. Luke 10. 27. *Calvin Harmon p. 279.*

V. 38. *the first]* In order : for God must be loved before,  
 and more then man.

*great commandment]* It was none of the ten commandments  
 in particular ; but contains under it all the four command-  
 ments of the first table, and therefore is counted the greatest.

V. 39. *is like unto it]* Not equall to it ; for duty to God is  
 above duty to man : but like it in greatnesse, because it con-  
 tains all the duties of the second table, as the other did of  
 the first.

*Thou shalt love]* Levit. 19. 18.

*thy neighbour]* Another man, Luke 10. 27, 29, 30. 1 Joh. 3. 23.  
 Rom. 13. 8.

*as thy self]* As truly as thy self. Sincerely, yet with de-  
 grees, and not without some inequality, as Joh. 17. 21. Acts  
 3. 22.

V. 40. *hang all the law and the prophets]* Are contained under  
 them.

V. 41. *While the Pharisees]* Mark 12. 35. Luke 20. 41.

V. 42. *of Christ ?]* Christ proveth manifestly, that he is  
 Davids son, according to the flesh ; but, in another respect,  
 Davids Lord, and very God ; which the Pharisees not

knowing, were not able to answer his question.

*whose Son is he ?]* Of whose stock or family ? for the He-  
 brews call a mans posteritie, his sons.

*of David]* See on chap. 1. 1.

V. 43. *in spirit]* By inspiration of Gods Spirit.

V. 44. *The Lord said unto my Lord]* David professeth that  
 God the Father said so unto Christ, Davids Lord, Psal. 110. 1.

V. 45. *call him Lord, &c.]* See on v. 42.

V. 46. *neither durst any man, &c.]* None of his foes durst  
 ask him any thing, after this, in way of tempting him ; for  
 they saw plainly that he had now foiled them ; but they could  
 never foil him.

## CHAP. XXIII.

Verf. 1. *To the multitude]* Gr. *multitudes.*

*and to his disciples]* When he saw there was no  
 more hope to do good to the Pharisees, he directs his disciples  
 and the people how to get good by them, and to take no hurt  
 from them, Luke 20. 45.

V. 2. *sit in Moses chair]* As masters and teachers, v. 7, 8, 10.  
 and expounders of Moses law.

V. 3. *All therefore]* Because God appointed teachers of the  
 law, therefore Christ would have them to be heard, though  
 they were wicked.

*that observe and do]* If they teach according to Moses law,  
 as they profess to do, and go not out of the chair by their  
 traditions : for in such a case our Saviour forbids men to obey  
 them, Matth. 16. 6, 12.

*but do not ye after their works]* Because bad teachers, in re-  
 gard of the corruption of our nature, use to do more harm by  
 their bad example, then good by their true doctrine ; we are  
 here warned not to imitate them.

*for they say and do not]* They speak well, but live ill.

V. 4. *For they binde heavie burdens]* Luke 11. 46. They presse  
 others to the strict observance of Gods law.

*on mens shoulders]* On other mens.

*with one of their fingers]* They will not touch them, much  
 lesse go about to lay them on their shoulders. Thus hypo-  
 crites, for the most part, are most severe exactours of those  
 things which they themselves chiefly neglect.

V. 5. *to be seen of men]* They do works indeed sometimes  
 that are morally good ; but they do them out of vain-glory,  
 chap. 6. 5.

*they make broad]* Broader then other mens. So ambitious  
 are hypocrites in all things, Num. 15. 38. Deut. 22. 12.

*their phylacteries]* Threeds or ribbands of blue silk, or some  
 other materiall, on the fringe in the borders of their gar-  
 ments ; the beholding whereof, made them to remember the  
 laws and ordinances of God, and therefore were they called  
 phylacteries, or, means to keep, to wit, in memory. This was  
 done out of pride and hypocrisie, not out of obedience to Gods  
 law, Num. 15. 38. Deut. 6. 8. Others conceive the phylacte-  
 ries were pieces of parchment, with the commandments writ-  
 ten on them, or the sum of the two tables, and worn on their  
 foreheads and arms, and were distinct things from the fringes  
 on the borders of their garments.

V. 6. *And love]* Mark 12. 38, 39. Luke 11. 43.

*the uppermost rooms]* Gr. *lying down :* For they lay on pallets  
 to eat ; and their tables were beds. They might have taken the  
 uppermost rooms when due, and offered to them ; but they  
 loved them, and ambitiously contended for them.

V. 7. *and greetings in the markets]* To be first saluted, as be-  
 ing greater personages then others ; and that openly in the  
 market-place, in the sight of others.

*Rabbi, Rabbi]* It signifies, one preferred before other teach-  
 ers, because of his abundant knowledge, which makes him to  
 be in stead of many. Their fault was, that they ambitiously  
 affected that title above others, and took it to themselves, with-  
 out giving glory to God their teacher. They loved to hear  
 the title doubled.

V. 8. *But be not ye called]* James 3. 1. They could not hin-  
 der men from calling them so ; but they should not take pride  
 and pleasure in it. He turns to his disciples, because they,  
 being to be the chief teachers of the world, might be in dan-  
 ger of this temptation.

*one is your master]* Your principall teacher. He alludes to  
 Isa. 54. 13. Jer. 31. 34. Take not the glory of the chief teacher  
 from God. Acquaint the people, when they call you masters,  
 whence ye have all your learning, even from Christ.

*all ye are brethren]* All ye apostles.

V. 9. *call no man your father]* He striketh at the pride of the  
 Pharisees, who were called, *our fathers* ; a greater title then  
 master, and therefore our Saviour attributes it to his Father, in  
 this verse ; and the other to himself, in the next. See more on  
 verse 7, 8.

*for one is]* Mal. 1. 6.

*your Father which is in heaven]* See chap. 6. 9.

V. 10. *Neither be ye called masters]* Governours ; for teaching  
 masters



Mat. 22. 23. — no Resurrection] — si probe  
expenditur Scriptura doctrina, animae  
vita, sine spe Resurrectionis, merum erit  
somnia. Neque enim Deus pronuntiat  
animas a morte esse superstites, quasi jam  
praesenti perfecta gloria, et sua beatitudi-  
ne fruantur: sed earum spem in ulti-  
mum usque diem suspendit. Fateor quidem  
Philosophos, quibus ignota erat Resurre-  
ctio Carnis, de immortali animae essentia  
multa differere. Sed tam futiliter garru-  
unt de futurae vitae statu, ut nihil habeant  
ponderis eorum Comenta. Quum vero tra-  
dit Scriptura, ex spe Resurrectionis pen-  
dere Spiritualem vitam; et animas a cor-  
poribus solutas illuc respicere: quisquis Re-  
surrectionem convellit, animas quoque  
immortalitate spoliatur. Calvin. Harmon.  
p. 276. Col. 1.

V. 30. — marriage] Si in Resurrexi-  
one non nubant, neque nubantur; Re-  
surgent ergo corpora quae possunt  
nubere et nubi. Nemo quippe dicit  
de lapide et arbore, et his rebus quae  
non habent membra genitalia, quia  
non nubant neque nubantur: sed de  
iis quae cum possint nubere, tamen  
aliqua ratione non nubant.

Beda in Mat. 12. Col. 180.

Si autem in Resurrectione, neque  
nubunt, neque ducunt uxores, resur-  
gent ergo corpora quae possunt nu-  
bere et ducere uxores; hoc est for-  
minarum et Virorum certis diffe-  
rentia membra speciebus; sed nulla  
concupiscentiae voluptate vel ne-  
cessitate manipata.

Beda in Luc. 20. Col. 413.

Venerable Bede!

Foeminae in suo sexu resuscitandae  
sunt. Augustin. de Civitate Dei,  
Lib. 22. Cap. 17. Col. 1364, 1365.

Cap. 23. 9. Give no Man  
power over your Judgment  
or Conscience, such as the  
Father hath over ye person  
of his Child. A child is apt  
to receive every Impression  
or to think this or that so, bec.  
his Father saith it. The reason  
and Authority of a Father  
will sway and carry a child  
wher way he pleaseth.

Eph. 4. 14. Caryl. Cap. 18  
p. 10.

In

In y<sup>e</sup> sence call no Man Father,  
honour no Man so much: be not  
slaves to y<sup>e</sup> Opinions of others. As  
among the Papists, Fryers are to  
their Superiours, or Fathers; to que-  
stion whose Comands is high pre-  
sumption; &c.

22. 30. As the Angels] Non dicit exue  
Angeli — Non enim humana natu-  
ra et corporum substantia, animaeque  
et corporis conjunctio, corporum forma  
tollentur: sed quod infirmitatis est,  
quod mortalitatis, quod corruptionis,  
quod grave, quod molestum, quod tardum,  
quod inferum, quod inglorium, abole-  
bitur per Resurrectionem.

Museus, p. 548.



33.31. Children] Gr. Song. Vetus  
filij; Erasmus, Beza. The Scribes &  
Pharisees are spoken to.

v. 14. In longis precibus signum  
aliquid erat rare pietatis: Nam  
quo quisque sanctior est, precan-  
di studio magis est deditus. Pha-  
riseos autem et Scribes adeo im-  
puros esse dicit Christus, ut ne  
precipuum quidem divini cultus  
partem sine peccato usurpent;  
quia illis precandi assiduitas turpis  
Lucri fit aucupium. Neque enim  
aliter preces vendebant, quam mer-  
cenarii diurnas operas locant.

ubi ex conductis pre-  
cibus captabatur questus; quo magis  
crevit fervida devotionis species,  
eo magis profanatur Dei Nomen.  
Calvin. Harmon. p. 286. c. 2.

v. 17. Unde sequitur, quascunque  
ad iurandum formulas homines ad-  
hibeant, Unum DEO servandum  
esse suum honorem.  
Calvin. p. 287. col. 2.

23.24. Strain at I Strain out  
Tindal, Geneva. Percolatis,  
Beza. Excolantes] vulgar, Calvin,  
Illyricus. Nihil ergo magis ridi-  
culum, quam vinum vel aquam  
colare, ne culicem glutendo fau-  
ces laedas; secure vero forbere  
Camelum. Calvin. Col. 1. p. 289.  
Gnat] Mosquito. Spanish Bible.  
vidu Maldonatum. Leigh's annot.

23.35. The opinion of many is, that  
the L. J. Christ hath respect to this pa-  
sage, mat. 23.35. and that Jojada is  
called there Barachia. Dutch Annot.  
on 2 Chron. 24. 21.

23.35. ~Barachias [who is also called  
Jochannan, 1 Chron. 6. 9. and Jojada,  
2 Chron. 24. 22. and here Barachias.  
And this zacharias was one of the last  
Prophets, whose murder is related by  
name in the old Testament. And whose  
Blood as Abel's, cried to G. for ven-  
geance. Dutch Annot.



masters were mentioned, v. 8. guides of the way, v. 16. Chap. 15. 14. Rom. 2. 19, 20. The scribes, although they were blinde guides, yet did they greedily hunt after such titles: but the apostles must not.

V. 11. *he that is greatest*] Here it appears; that different places and titles are not forbidden; but ambitious seeking of them, and proud glorying in them.

*shall be your servant*] That is, let him be, as chap. 20. 27.

V. 12. *And whosoever shall exalt himself*] Luke 14. 11. and 18. 14. It is clean contrary in the world; for men esteem most of such as put out themselves, and despise others.

V. 13. *But woe unto you*] Luke 11. 52.

*scribes and Pharisees*] This was the last time he should teach them; and therefore, having warned the disciples and the people to take heed of them, he now lays open their principall sins, and threatens woes to them for the same.

*hypocrites*] Christ using this title in sharpest reproofs, shews unto us, that nothing is more detestable then hypocrisy.

*ye shut up the kingdom of heaven*] Ye are so far from opening the door, that, when it is opened by John Baptist and me, ye will not enter into it; nay, ye keep out others that shew some willingness to come in, by your credit and reputation, Joh. 7. 48, 49. and by threatnings, Joh. 9. 22. Or, ye challenge the key of interpreting Scriptures to your selves, and suffer not any to interpret aright those Scriptures that treat of the Messias, and of his Kingdom, and employ all your skill and endeavour in pressing and enlarging rites and traditions.

*against men*] Gr. *in the sight of them*; as if ye did shut the door for the nonce, to keep them out.

*that are entering*] Which are even at the door.

V. 14. *for ye devour*] Mark 12. 40. Luke 20. 47.

*widows houses*] Ye oppress widows, which have none to help them; and leave them not so much as an house to dwell in.

*for a pretence make long prayer*] Ye make long prayers, that widows, thinking you to be very conscientious men, may trust you with their means, which you defraud them of: or, by tricks ye beguile them of their means, and yet labour to be thought godly men, because ye make long prayers: so ye wrong both God and them.

V. 15. *land*] Gr. *dry*. That part which men dwell on, Gen. 1. 9. Ye take great pains and travell to turn Gentiles to your religion, as if ye were very zealous for Gods glory.

*twofold more the child of hell*] Ye make him far worse then you, by your evil example of life. or, ye make him more zealous for your traditions, and more bitter against the preachers and preaching of the Gospel then ye your selves are.

V. 16. *it is nothing*] He is not bound to perform his vow, that swears by the temple.

*he is a debter*] He that swears by the gold of the temple, ought to perform his vow.

V. 17. *that sanctifieth the gold?*] That causeth the gold to be counted holy, because joynd to the temple, which is holy, if it had no gold; whereas other gold is not holy.

V. 18. *is guilty*] Or, *a debter*, as v. 16. or, *bound*: To perform.

V. 19. *the gift, or the altar*] The gift was not holy before it was brought to the altar to be offered to God; but the altar was holy before, and makes the gift to be so now.

V. 20. *and by all things there in*] He is as much bound to perform his vow, as if he did swear by all those things, because they all appertain to it. Yet Christ doth not here allow of swearing by creatures, though he condemn perjury when men swear by them. See on chap. 5. 33, 34.

V. 21. *and by him*] Is in Gods account tied to perform, as if he had sworn by God himself.

*that dwelleth therein*] Ceremonially, in the signes of his gracious presence.

V. 22. *by the throne of God*] If heaven be Gods throne, then no doubt he is above all the world.

V. 23. *for ye pay*] Luke 11. 42.

*have omitted the weightier matters*] Hypocrites are carefull in trifles, and neglect the greatest things.

*judgement, mercy and faith*] Just dealing, giving to the poor, and keeping promises.

*these ought ye to have done*] He shews, that he doth not blame those that do small things commanded; but such as think, when they have done those, they have done all that is required, and so neglect greater duties.

V. 24. *which strain at a gnat*] Which are like a man that strains at a small thing, as if he feared it would choke him; and yet can swallow a greater when he list. Ye are afraid that a small sin should hurt you, yet ye fear not a greater, Joh. 13. 28.

V. 25. *for ye make clean*] Luke 11. 39.

*the outside of the cup*] Hypocrites are too carefull of outward things; but the inward they utterly contemn.

*full of extortion*] Of goods violently gotten, verse 14. Ezek. 28. 16.

*and excess*] In the intemperate use of the creatures.

V. 26. *cleanse first that which is within*] Get your goods just,

ly, and use them soberly; so shall ye have comfort in them, Tit. 1. 15.

V. 27. *whited sepulchres*] Acts 23. 3. Painted and made fine on the outside, and filthy within; so do ye appear just outwardly, v. 5, 14, 15, 23. but are very corrupt within, as appears by some expressions of your pride and cruelty, v. 6, 7, 14, 15, 23.

V. 29. *of the righteous*] Private men, as v. 35. Or, *of those righteous ones*; To wit, the prophets spoken of before: and such onely are spoken of, but not any private men, v. 34.

V. 30. *And say*] Ye seem to esteem highly of the prophets whom your fathers slew; for ye garnish their tombs, and say, Ye would not have slain them, if ye had lived in their times.

V. 31. *Wherefore*] This verse may be in a parenthesis, for the 32 verse depends on the 30.

*ye be witnesses*] Ye speak truer then ye intend.

*unto your selves*] Or, *against your selves*, as Mark 6. 11.

Luk. 9. 5.

*that ye are the children of them which killed the prophets*] For ye called them your fathers, v. 30. and ye may possibly tread in their steps, and are in the mean space no better then they were, as ye will shortly shew and discover, though now ye conceal it; for even now ye are inwardly plotting what they practised. Ye honour the dead, because they cannot trouble you; but the surviving, who teach the same doctrine they did, ye hate as extremely as ever your fathers did them.

V. 32. *Fill ye up*] Since ye will needs do so, supply ye, by your wickednesse, what is wanting in your fathers; as 1 King. 22. 22. Joh. 13. 27. Put me to death, and some of my witnesses: See the like, Joh. 13. 27.

*the measure*] Gen. 15. 16. Gods patience overlong provoked, inflicts so heave a punishment, that the penalty may well seem to serve for all that went before also, 1 Sam. 3. 12. Isa. 63. 6, 7.

*of your fathers*] Go on till your wickednesse be as great as theirs, and then ye shall perish also, 1 Kings 22. 17. Isa. 65. 7.

V. 33. *Ye serpents*] Hurtfull creatures.

*ye generation of vipers*] See on chap. 3. 7.

*how can ye escape*] Though ye may escape mans judgement, ye cannot escape Gods: or, whoever escape hell, ye cannot.

*of hell*] See on chap. 5. 22.

V. 34. *Wherefore*] Seeing ye are so cruel, ye shall have matter to exercise your cruelty, that it may be known, though ye now hide it, and ye may exemplarily perish.

*I send unto you*] After my resurrection.

*prophets, and wise men and scribes*] He calls the apostles and pastors of the new Testament, by names taken out of the old, as best known to the Jews, and mentioned, v. 30. that they that honoured the dead prophets, and set so great a price on their own wise men and scribes, might see what account they ought to have made of the apostles, that went far beyond them. See on chap. 11. 11.

*ye shall kill, &c.*] Ye shall exercise all manner of cruelty on them, as death, blowes, banishment.

*in your synagogues*] Chap. 10. 17.

*from city to city*] Chap. 10. 23.

V. 35. *all the righteous blood*] So terrible should be the judgement inflicted on the Jews, that they might seem to answer for all the murders of the godly slain from the beginning to that day: yet it was not equall to their sins, which were better known to God then to the world. So Rev. 18. 24.

*from the blood of righteous Abel*] Gen. 4. 8.

*of Zacharias*] It may be Zachariah the prophet; for both names agree, Zech. 1. 1. and he was one of the last prophets; but his death is not set down in the old testament: therefore others take him to be another of that name, mentioned, 2 Chron. 24. 22. Luke 11. 50. These are named, because the blood of the one cried for vengeance, Gen. 4. 10. and the mouth of the other, at his death, 2 Chron. 24. 22. Or, because the one was the first righteous man, and the other the last prophet, whose murder is recorded in the old testament.

*whom ye slew*] Because the nation is still accounted the same. So Mark 10. 3. Joh. 6. 32. and 7. 19, 22. Acts 7. 38.

V. 36. *all these things*] All these punishments.

*upon this generation*] For Jerusalem was soon after destroyed.

V. 37. *O Jerusalem, Jerusalem*] Luke 13. 34. The name is doubled, to expresse great affection in the speaker, as 2 Sam. 18. 33.

*that killest the prophets*] Neh. 9. 26. Acts 7. 32.

*and stonest them which are sent*] 2 Chron. 24. 21.

*how often would I have gathered*] 2 Esdr. 1. 30. He speaketh of his humane and ministeriall will; for his divine will could not be resisted by them.

*thy children*] The Jews, whose mother-city Jerusalem was, whom they repaired to for worship, judicature, and succour in war and streits, Luke 19. 14.

*together*] A long time striving with them, to bring them to faith and repentance, and so free them from future evils. So Psal. 117. 8. and 91. 4.



ye would not] So Prov. 1. 24. Isa. 65. 12. and 30. 26. Jer. 7.

13. Ezek. 24. 13.

V. 38. *your house is left unto you desolate*] Your citie and temple shall be destroyed.

V. 39. *ye shall not see me*] In this bodily manner.

*henceforth*] For this was in his last journey to Jerusalem; and it may be it was spoken in the last day before he was betrayed: however, it was the last time of his publike teaching.

*till ye shall see me*] Ye would be glad to see me when Jerusalem is destroyed, and say that to me, which ye thought much to hear the children say before, chap. 21. 16. Or, after that I am crucified, ye shall see me no more, till good men among you welcome me at my coming to Judgement, as some of you did before, chap. 21. 9.

## CHAP. XXIII.

Verf. 1. **A**nd Jesus went out] Mark 13. 1. Luke 21. 5. departed from the temple] Purposing to come there no more, having now divers days taught there.

*to show him the buildings of the temple*] Because, chap. 23. 38. he had foretold the destruction of the temple, they shew him the buildings as he went toward mount Olivet, from whence was the temples fairest prospect; partly out of pitie that such a stately fabrick should be destroyed, partly out of incredulity, as thinking it an hard matter to be done.

V. 2. *There shall not be left here*] Luke 19. 44.

*one stone upon another*] As one is said to be put upon another at the building of it, Hag. 2. 15. It shall be utterly destroyed.

V. 3. *upon the mount of Olives*] Mark adds, *over against the temple*: which words shew the occasion of this discourse, Mark 13. 3.

*the disciples came unto him*] Some of them, namely, Peter, James, John and Andrew, Mark 13. 3.

*privately*] Because it was a dangerous question to be asked in publike, concerning the destruction of the temple, as appears, chap. 26. 61. Acts 6. 14.

*Tell us, &c.*] Here are three distinct questions propounded: the first, concerning the destruction of Jerusalem and the temple: the second, about Christs coming, not to judgement, but in his Kingdom here, which they expected to be externall: the third, concerning the end of the world. The answer to the first, as some conceive, reacheth to verf. 23. to the second, from thence to verf. 36. to the third, from that verse to the end of the chapter. Others conceive, they thought the temple would not be destroyed till the worlds end, and then Christ would set up his Kingdom. Yet he seems to answer distinctly to two, at least, of them.

V. 4. *that no man deceive you*] As soon as Christ should be gone from the earth, the devil would seek to draw men from faith in Christ, and the doctrine by him delivered.

V. 5. *in my Name*] Not as by authority from him, as Joh. 5. 43. but as endued with the same authority that he had, and promising them temporall deliverance, which they expected from the Messias, Luke 24. 21. Such were Theudas, and Judas of Galilee, Acts 5. 36, 37. and an Egyptian false prophet, Acts 21. 38.

V. 6. *of wars*] Slaughters committed upon the Jews under Caius, at home and abroad.

*and rumours of wars*] Reports, and expectation of further evils from that emperour and others.

*see that ye be not troubled*] Or, see and be not troubled. Consider these things, but be not affrighted with them.

*the end is not yet*] The calamity of the Jews that is to befall them, is not yet come to his height, nor yours at an end. Or, Jerusalem shall not be destroyed so soon as wars begin: other things must come to passe first, which are foretold before, verse 15.

V. 7. *nation shall rise against nation*] Not unlike that, 2 Chron. 15. 6. The Jews and other nations living together, or neer one another, should rise one against another, fall foul one upon another. This fell out under Claudius and Nero.

*kingdom against kingdom*] The tetrarchs and provinces shall break forth into open war one with another.

*there shall be famines*] Acts 11. 28. Rom. 15. 26. 2 Cor. 8 and 9 chapters.

*pestilences*] Which usually follow war and famine, Revel. 6. 5, 6, 8.

V. 8. *of sorrows*] They shall go before the destruction of Jerusalem, as the pangs of a woman in travel before child-bearing, Psal. 48. 6. Isa. 13. 8. Jer. 30. 6, 7.

V. 9. *Then shall they deliver*] Chap. 10. 17. Luke 21. 12. Joh. 16. 2. About those times; some of you before, some after, as appears in the Acts: for Christ now passeth from common calamities, to the peculiar crosses of his. The Jews shall apprehend them, and bring them into their consistory, as Peter and John, Acts 4 and 5 chapters.

*all nations*] Not the Jews onely.

*for my Names sake*] For the bare profession of Christ. See chap. 5. 11.

V. 10. *many be offended*] Taking offence in regard of the present calamities betiding Gods people, shall fall from the Christian profession, Matth. 13. 21. Dan. 11. 13. So did Phygellus, Hermogenes, Demas, 2 Tim. 1. 15.

*shall betray one another*] They that fall away, will betray such as continue faithfull.

V. 11. *false prophets*] Acts 20. 30. 2 Cor. 11. 13. 2 Tim. 2. 18.

V. 12. *iniquity shall abound*] Because of cruelty toward Christians, love to God and man shall grow cold, and be as fire quenched with water, not shewing it self, as formerly, in offices of piety and charity, 2 Tim. 4. 16. Heb. 10. 25. Psal. 119. 133, 134.

V. 13. *But he that shall endure*] Luke 21. 19.

*shall be saved*] Either freed from death then, or conveyed to heaven, v. 22.

*Gospel of the kingdom*] Joyfull tidings of the kingdom of heaven.

*in all the world*] Thorow all that part of the world that is known to the Jews to be inhabited. This was done before Jerusalems destruction. See Mark 13. 9, 10, 11. Rom. 1. 8. and 10. 18. Col. 1. 23.

*for a witnesse unto all nations*] Of the obstinacy of the Jews.

*then shall the end come*] Then the utter ruine of them, and the destruction of Jerusalem shall come, v. 8. Ezek. 7. 2.

V. 15. *When ye therefore shall see*] Mark 13. 14.

*the abomination of desolation*] From signes more remote he comes now to a neerer one. When Jerusalem shall be beset with a just army, on every side beleaguered, Luke 21. 20. look for destruction, without hope of delivery, as before, when by the Caldeans. He means the Romans besieging Jerusalem, and striving to lay it waste in an abominable manner. Some understand this of a siege a little before, by Sestius Florus, because, when Titus besieged it, it was too late to flee, verse 16.

*by Daniel*] Dan. 9. 27.

*in the holy place*] In the holy land, before the holy citie, Isa. 63. 18.

*let him understand*] Let him take notice that the temple and the city shall be destroyed, and the people scattered, according to Daniels prophecie, Dan 9. 25. 2 Tim. 2. 7.

V. 16. *Then let them*] Being warned by these signes, let them flee to save their lives.

*into the mountains*] For there would be no safety in any of the cities. So Gen. 19. 17.

V. 17. *not come down*] If he can escape by ladder or stairs any other or neerer way, let him make all the haste he can to be gone, and not stay to save ought of his goods.

V. 18. *his cloister*] His coat or cloke, his better apparel, such as men use not to work in in the fields.

V. 19. *that are with child*] Such could not well flee, because of their burden; nor nourish from the children, Luke 23. 29.

V. 20. *not in the winter*] Because of storms, which may hinder them.

*neither on the sabbath-day*] They might come into danger, because they knew not their own liberty, thinking they might not in any case flee far on the sabbath, Acts 1. 12. Neither could they well get things needfull then, because of the strict observation of the sabbath. They might also make doubt of the lawfulness of carrying such things then, Joh. 5. 9, 12. or that they might be the more suddenly surpris'd at the time of Gods worship, which would be both more prejudiciall, and more uncomfortable to them, Luke 13. 1.

V. 21. *such as was not, &c.*] To that nation, Luke 21. 23. Exod. 9. 24.

V. 22. *those days*] The days of affliction before mentioned.

*no flesh be saved*] The whole nation of the Jews should be utterly destroyed. Flesh is by a figure taken for man; and here, for those of that nation, as Jer. 12. 12. and 45. 5.

*for the elects sake*] That some of them may escape, and some others for their sake, Gen. 18. 32.

V. 23. *Then*] Mark 13. 21. Luke 17. 23. He proceedeth to the answer of the second question propounded, v. 3. concerning his coming, and so to things following the destruction of Jerusalem, shewing, that his kingdom must not be looked for to come with such externall and worldly preparations, Luke 17. 20. as false christs should come with.

V. 24. *false christs*] Such as John seems to call Antichrists, 1 Joh. 2. 18. See on verse 5. Some think the pope is here intended.

*false prophets*] Abettours of those false christs, expounding of, and applying to them Scriptures, Rev. 16. 13. and 19. 20. and 20. 10. Some bring in Mahomet, who is called, The great prophet, by his followers.

(shew)



24. 12. Multiplicata iniquitate ~~in-~~  
~~quitate~~, frigeſcet charitas. — intelli-  
gamus, frigus charitatis non aliunde  
proſiciſci, quam ex magnitudine ini-  
quitate. Erasmus.

Mat. 24. 15. — Deſolation. — Falluntur  
— interpretes, qui ex nono capite Danie-  
lis testimonium hoc petunt eſſe tradunt.  
Capite autem duodecimo Angelus  
finaleſ legaliſ cultus abrogationem  
qua futura erat Chriſti adventu prædicit.  
Angelus, poſtquam ſemel templum ab  
Antiochi pollutionibus & idolis purgatum  
fuerat, pronuntiat venturum eſſe tem-  
pus quo novæ profanationis expoſitum,  
ſine ſpe reſtitutionis ſanctitatem ſuam  
omnemq; reverentiam perpetuo amit-  
tat.

22. decurtati. — Atq; hæc incredibilis fuit  
miraculi materia, quod quum ex Iudæa  
Oritura eſſet ſalus, ex paucis guttis fon-  
tis arefacti Fluvios Deus creavit, qui  
totum mundum irrigarent. — Parum  
abſuit quin uno die ubiq; locorum ſigno  
dato trucidarentur. Nec dubium eſt  
quum multi talem eorum interuentionem  
bergerent, Divinitus retentum fuiſſe  
titum, ne et milites et alios illius  
exequenda plus ſatis avidos, ſuo —  
niti armaret. Calvin. p. 300, 301, 2



Mat. 24. 26. — in Penetrabilibus] In such a private Conventicle, you shall be sure of him. Samuelott Andrews, Sermon 15. p. 145.

Mat. 24. 26. There is nothing intended hereby, but ye ancient Superstitious Monks, who under a pretence of Religion retired themselves into Deserts and Solitary places. For there they pretended great Intercourse with Christ, great Visions & Appearances of him, being variously deluded & imposed on by Satan & their own Imaginations. &c.

Secret Chambers] There is, or I am much deceived, a deep & mysterious Instruction in these words. *Tapeia* signifies those secret places in an House where Bread & Wine, & Cates of all sorts are laid up. &c. It is nothing but ye Popish Figment of Transubstantiation that is intended. Christ must be in ye Secret Places where their Wafer & Wine was deposited. All Craft & Fraud & Bloody Violences will be used to Compell you to believe a Christ in ye Pix & Repository; believe them not. Owen H. S. P. 151, 142

V. 29. Immediately after &c.

This great Tribulation is not to be confined to ye Calamity at ye Destruction of Jerusalem; but extends to ye whole time of ye Captivity & Dispersion from that time unto this present, not yet ended. Mede. P. 920.

Mat. 24. 30. All Tribes &c.] This Scripture may give us Light in ye Explication of those Universal Terms about Redemption: For as it is said Christ died for all; so here He saith All the Tribes of the Earth shall mourn. Not that every particular person of every Tribe shall mourn: But many of every Tribe shall mourn. Caryl, Job, 19. 27. p. 381.

'Tis a Promise to some, that they shall see him whom they have pierced, and mourn (Zach. 12. 10.) p. 382.

Mat. 24. 30, 31. For the Conversion of the Jews, Strong, 31. Select Sermons, p. 278, 279, 280.

24. 34. Generatio hic, nationem aut gentem Judaicam significat, quam dicit usque ad finem mundi duraturam, et futurum predictionum veritatem expecturam esse, quantumvis nunc non credat; sicut in fine precedentis dixit, Omnia haec venient super generationem istam. Rectissime igitur vertitur, Natio. Alij intelligunt de aetate aut Seculo, nempe de spacio centum annorum, is quoque necesse habent, varie sese torquere in explicando hoc textu. Illyricus.

Aug. 24. 1722. Ser. Vide Pavum Illyrico consentientem.

24. 40, 41. Two — Pergit in declaratione, docens ex omnibus generibus hominum, alios tum subito ad Christum rapiandos; alios vero in exitio esse relinquentes; etiam si alioqui videantur plane similes. Illyricus.

Christus praedicat, adveniente extrema die, duos fore in uno lacto, quorum unus assumatur ad gloriam, alter ad exitium relinquatur: id est, inter conjugationes, ac in uno opere versantes, aut plane simili conditionis homines, mirabili Dei judicio ac electione, ingens discrimen fiet, uno salvato, altero perente. Haec igitur locutione, in uno lacto jacere, summam conjunctionem, aut etiam similitudinem indicat: sicut et per illam alteram locutionem, Duo erunt molentes in una mola.

Clavis Illyrici, col. 531. Lectus.

5. (cut him in sunder) Some think here, an allusion to ye Cutting of beasts in two when ye made a Court. Gen. 15. 10-18.



*show*] Gr. give. They shall openly lay forth great signes for men to behold.

*signes*] So 2 Thess. 2.9, 10. Rev. 13. 13.

*elect*] Not among Jews onely, but among Gentiles also.

V. 25. *Behold, I have told you before*] And ye need not therefore be troubled, when ye see it so fall out, Joh. 16. 14.

V. 26. *he is in the desert*] For those false christs, and their instruments, used to draw men out into the desert, where they might most safely, and without resistance, make head, and gather followers together.

*in secret chambers*] In inner rooms, and private chambers, where, wanting strength, yet these deceivers closely got followers together at first.

V. 27. *as the lightning*] They need not seek Christ, or his Kingdom, or his coming to Judgement, in that or that peculiar place; it should suddenly run over the whole world.

V. 28. *For wheresoever*] Luke 17. 37. A proverb used of things every where alike. The meaning here, as Acts 10. 34. it will be found, wheresoever any be that look after it.

V. 29. *Immediately after*] The like evils shall befall the Roman empire, that had befallen the Jewish state before, Rev. 6. 11, 12. These things may be all spoken allegorically, as Isa. 13. 40 and 24. 23. and 60. 20. Ezek. 32. 7. Joel 2. 10, 31. and 3. 15. Job 30. 28. Jer. 15. 9. Amos 8. 9. Some understand it literally to be fulfilled a little before, or at the last day; but that useth not so to be described, but by fire, 2 Pet. 3. 12. Others take these things literally, for strange sights in the heaven, either before the destruction of Jerusalem, or before the day of Judgement: of which time they who understand it, conceive he saith, *Immediately*, that men may always provide for his coming, as Phil. 4. 5. Heb. 10. 37. 2 Pet. 3. 8. Or, immediately after the troubles of the Church under antichrist, which they conceive to be intended in the former verses, as 2 Thess. 2. 8. Or, after the great troubles of the Church, Rev. 10. 7, 8, 9. whereof these Jewish or Gentile troubles might be a signe. Some think the certainty of the thing onely, and not nearness of time here intended. See on v. 33.

*shall the sun be darkened*] Mark 13. 24. Luke 21. 25.

*the powers of the heavens*] The heavens themselves, though they be lesse subject to change then earthly bodies: unlesse it be meant allegorically, as before.

V. 30. *the signe of the Son of man*] Rev. 12. 13. and 15. 1. The pure and public preaching of the Gospel of Christ, with great power and efficacy in the Church, Rev. 19. 11. Or, the exceeding glory and majesty in heaven, which shall bear witness, that Christ, the Lord of heaven and earth, draweth neer to judge the world.

*all the tribes of the earth*] All families and kinreds. An allusion to the Jews, who were divided into tribes.

*mourn*] They shall be in such sorrow, that they shall smite on their breasts, as Luk. 18. 13. or, on their thighs, as Jer. 31. 19. out of horror of heart, and confusion of face, by reason of those grievous judgements that shall come upon the world, for contempt and abuse of this Gospel. Or, for those great alterations at Christs coming to judgement.

*they shall see the Son of man*] Rev. 1. 7. At his last coming, sitting on the clouds, as on a throne of glory, chap. 25. 31. Acts 1. 9, 11. 1 Thess. 1. 17.

*with power*] With all the heavenly angels attending him, 1 Thess. 4. 17. Chap. 16. 27. and 25. 31.

*glory*] Visible brightness and fulgour.

V. 31. *And he shall send his angels*] 1 Cor. 15. 52. 1 Thess. 4. 16.

*with a great sound of a trumpet*] Or, with a trumpet, and a great voice: as Exod. 20. 18. Psal. 47. 6. 1 Cor. 15. 1 Thess. 4.

*they shall gather together*] As the manner was to call the people together with a trumpet, Num. 10. Ezek. 37. 21.

*from the four winds*] Isa. 43. 5, 6. Chap. 8. 11. Rev. 7. 1. Zech. 2. 6. From the four quarters of the world.

*from one end of heaven*] In regard of our sight; for heaven is round, and hath no end. See Psal. 19. 7. Deut. 4. 32. and 28. 64. From the east to the west, and from the north to the south.

V. 32. *yet tender*] Gr. already tender. He doth not speak of a tenderness that lasted all the winter; but of one new come, in the spring, when the sap riseth, and cometh into the branches. See on Mark 13. 28.

*putteth forth leaves*] Cant. 2. 13.

V. 33. *when ye shall see all these things*] When ye shall see these things that befall the Jews, look shortly after those things that are to befall the rest of the world also; for the one is a forerunner and forewarner of the other, as the putting out of leaves of the fig-tree is of the summer. Or, when ye shall see those strange things mentioned, v. 29. look for Christs coming to Judgement speedily.

*it is neer*] The coming of the Son of man: or, he, that is, Christ, v. 30. or, trouble is coming on the Gentiles, when Jerusalem is destroyed. Some think, these words intimate onely the certainty of the thing, not the propinquity of the time: as sure to come, as if it were at the door already, Gen. 4. 7. James 5. 9. Phil. 4. 5. Rev. 1. 3.

V. 34. *This generation shall not passe*] Some alive shall see all fulfilled that I have spoken of the destruction of Jerusalem, and the troubles accompanying it; as chap. 23. 36.

*all these things*] That are shortly to come; opposed to that day, v. 36.

V. 35. *Heaven and earth*] Mark 13. 31.

*shall passe away*] May sooner passe away, then any of my words prove false; as chap. 5. 18. Luke 16. 17. Isa. 54. 9.

V. 36. *of that day*] Of the day of Judgement, and of the end of the world, 2 Pet. 3. 10. of which, v. 30, 31. It was a famous day, and expected of Gods people, 2 Tim. 1. 18.

*hour*] Time, or season, 1 Thess. 5. 1. hour taken at large; as 1 Joh. 2. 18. Rev. 3. 10. and 14. 7, 15.

*knoweth no man*] God hath hidden that one hour of the day of Judgement from us, that we might be ready for it at all hours. Others understand it of the time of the destruction of Jerusalem, in which also the coming of Christ was begun.

*not the angels of heaven*] Much lesse sinfull men on earth, who are far below them in knowledge.

V. 38. *For as in the days*] Gen. 7. Luke 17. 26.

*they were eating and drinking*] The word is proper to brute-beasts, and it shews, that in those days men should be given to sensuality, like brute-beasts, and live securely, taking care for nothing else. It may also import luxury and riotousnes, as v. 49. and giving in marriage] See on chap. 22. 30.

V. 39. *And knew not*] Took no more notice of it, then if they had heard nothing at all of it, not believing what Noah had foretold.

*took them all away*] Except Noah and his family.

*so shall also*] So unprepared shall men be, at the day of Judgement, or at the destruction of Jerusalem, as if they had never heard of any such thing to come.

V. 40. *Then shall two*] Luke 17. 36.

*in the field*] At their harvest-work, or like employments.

*the one*] They shall not be saved by families, as in Noah's time; but one friend shall be taken by Christ into heaven; and another left for the devil to carry to hell. Or, at the destruction of Jerusalem, one may be surprised, and another escape.

*shall be taken*] As led by the hand, out of the common danger and destruction. An allusion to Gen. 19. 16. Luke 21. 36. Or, surprised by the enemy, as Jer. 39. 5.

V. 41. *Two women*] Bond-women, or of the meanest condition, such as used to grinde at the mill, Exod. 11. 5. Isa. 47. 2. Gal. 3. 28.

V. 42. *Watch therefore*] Mark 13. 35. Watching is enjoyned all Christians here, and ministers after, v. 45. Luke 12. 41. We must by faith expect our Saviour perpetually, and be ready to receive him, v. 44.

V. 43. *But know this*] Luke 12. 39. 1 Thess. 5. 2. Rev. 16. 15.

*in what watch*] Matth. 14. 25.

*broken up*] Gr. digged thorrow, as thieves use to do, Exod. 22. 2. Jer. 2. 34. Chap. 29. 20.

V. 44. *in such an hour as ye think not*] Unlesse ye watch; for the master of the house dreams not of the coming of a thief when he is asleep, nor ye of Christs coming (which will be more terrible to you) when ye are secure.

V. 45. *Who then is*] Luke 12. 42.

*ruler*] Pastour or minister. See on v. 42.

*household*] Gr. service: that is, over his servants.

*to give them meat*] As Gods steward, 1 Cor. 4. 1.

V. 46. *Blessed*] In an happie condition.

V. 47. *ruler over all his goods*] Of a steward he shall make him overseer of his whole estate, Gen. 39. 4, 6. He shall raise him to a place of greater honour and dignity, Rev. 2. 26.

V. 48. *that evil servant*] If the steward shall turn to evil courses.

*say in his heart*] Think within himself, Psal. 14. 1.

*My lord delayeth his coming*] It will be long ere he comes: or it may be he is lost, and will not come at all, Exod. 32. 1. Prov. 7. 19.

V. 49. *to smite*] To exercise cruelty by vertue of his authority.

*his fellow-servants*] For whose good and welfare he was put into that office, which therefore he ought to have had regard unto, 1 Pet. 4. 10.

*with the drunken*] To waste his masters goods by riotousnes, in bad company, Luke 16. 1.

V. 51. *cut him in sunder*] Gr. cut him in two pieces. Either by renting his soul from his body, or hewing him in sunder: Or, cut him off: that is, dividing his house, he will sever him from the rest, chap. 25. 32. Deut. 29. 21.

*his portion with the hypocrites*] Job 20. 29. Psal. 11. 6. He shall have a greater punishment then ordinary sinners.

*weeping, &c.*] Chap. 8. 12. and 13. 42, 50. and 22. 13.

CHAP. XXV.

Vers. 1. *Then*] In the day of Christs coming, mentioned, chap. 24. 51.



the kingdom of heaven] The condition of men in the Church  
*Adulterers of God.*  
 virgins] The custome then was to make marriage-feasts in  
 the night: the bride-groom used to come then with a train of  
 young men: certain virgins, of the kindred or acquaintance of  
 the bride, used to go meet the bridegroom, to attend on him,  
 and attend him to the wedding-house.  
*word of god*  
 which took their lamps] And carried them burning, to light  
 the bridegroom and his train. *21. 119. 105*  
 went forth] Afterwards, at v. 6, 7.  
 V. 2. were wise] They shewed themselves to be wise, in pro-  
 viding things needfull for their present employment.  
 were foolish] Shewed their folly, in neglecting things neces-  
 sary, v. 3.  
 V. 3. no oil with them] Besides that which was burning, and  
 spent ere the bridegroom came, v. 8.  
 V. 4. in their vessels] To spend, when that in their lamps  
 should be done.  
 V. 5. while the bridegroom tarried] Christs coming must be  
 expected, though he come not so soon as we would have him.  
*Adulterers of God.*  
 they all slumbered] Good men may sometimes be somewhat  
 more negligent then at other times; but they always keep a  
 good conscience, and an heart prepared, in some good measure,  
 to receive Christ, Cant. 5. 2. Their security is but of infirmi-  
 ty, and their estate was made sure before. Whereas, bad men  
 have but the lamp of profession, and want the oil of piety,  
 2 Tim. 3. 5. that is, the power of it.  
 V. 16. at midnight] Christ will come when he is least look-  
 ed for; as the bridegroom came at midnight, later then the  
 usuall manner was.  
 the bridegroom cometh] Christ comes to call us hence, at our  
 death, or at the day of Judgement.  
 V. 7. trimmed their lamps] An allusion to Exod. 30. 8.  
 2 Kings 9. 30.  
 V. 8. gone out] Or, going out: Which in the temple should  
 not be, Exod. 27. 20.  
 V. 9. not enough for us and you] The best have no goodnesse  
 to spare for others.  
 go ye rather] Not that the just shall send the wicked at  
 the day of Judgement to get grace; but it shews, that they who  
 neglect to get it here, have no way left to get any then. So  
 Elijah mocks the priests of Baal, 1 Kings 8. 27.  
 buy] Isa. 55. 1.  
 for your selves] Every one must be saved by his own faith,  
 Rom. 1. 17.  
 V. 10. the door was shut] They who neglect Gods call, or are not  
 ready for him, shall be shut out of the gate of mercy, ps. 95. 11.  
 V. 11. Lord, Lord] Chap. 7. 22. and 25. 37.  
 open to us] To wit, the door. Afford us access and entrance,  
 Rev. 3. 20.  
 V. 12. I know you not] Chap. 7. 23.  
 V. 13. Watch therefore] Chap. 24. 42. Mark 13. 33.  
 V. 14. For the kingdom of heaven] Luke 19. 12. Or, For  
 he shall come as a man; to wit, Christ shall, v. 13. A. 3. 25.  
 a man travelling into a far country] Hereby is intended Christs  
 ascending into heaven, and abiding there till the day of Judg-  
 ment, chap. 21. 33.  
 delivered unto them his goods] Put them into severall offices  
 and places, for the good of his church, Eph. 4. 11, 12.  
 V. 15. five talents] Of a talent, see 1 Chron. 22. 14.  
 according to his severall ability] According to the wisdom  
 and skill in dealing, which was given them, 1 Cor. 12. 7.  
 V. 16. traded with the same] Was laborious in his calling, ac-  
 cording to his gifts.  
 made them other five talents] Encreased his own graces by using  
 them to the benefit of others, and did twice so much good as  
 before this employment.  
 V. 18. digged in the earth] That he might lay it up safe.  
 V. 19. After a long time] At the end of the world Christ  
 will come to call all men to account.  
 V. 20. other five talents] See on v. 16.  
 V. 21. over a few things] In a small charge, Luke 16. 18.  
 over many things] I will prefer thee, as men do servants whom  
 they have found faithfull. See on chap. 24. 47.  
 into the joy of thy lord] Into the chamber of joy, or feasting  
 with thy master.  
 V. 24. which had received the one talent] He is also called to  
 account, as well as they that had received more talents; that  
 no man may think to be excused from giving account, by the  
 means of his place or parts.  
 that thou art an hard man] He takes the fault off himself, and  
 lays it on his master: one of Adams sons, Gen. 3. 12.  
 V. 25. lo there thou hast that is thine] Chap. 20. 14.  
 V. 26. His lord answered] By this answer, he signifies, that  
 they have no excuse for their sloth, who suppress Gods gifts,  
 and spend their time unprofitably.  
 Thou wicked and slothfull servant] By these sharp, and yet well-  
 deserved terms, he shews, that the neglect of the servant came  
 not from the masters austeritie, as he pretended; but from his

own lazie disposition, and therefore he deserved to be severely  
 punished.

thou knowest] Be it that it were as thou sayest, thou shouldest  
 have been the more carefull to please me, and art now the more  
 inexcusable, by thy own confession, chap. 12. 37. Luke 19. 22.

V. 27. 10 the exchangers] Such as kept banks to take mens  
 moneys, and make profit of it for them.

V. 29. For unto every one] Chap. 13. 12. Mark 4. 25. Luk. 8. 18.

V. 30. the unprofitable servant] He must be condemned,  
 though he did not waste his masters goods, because he did not  
 encrease them by his industry.

into outer darknesse] See on chap. 8. 12.

weeping, &c.] See on chap. 24. 51.

V. 31. When the Son of man] A lively setting forth of the ge-  
 nerall Judgment, taken from the patern of worldly judicatures.  
 in his glory] Not in form of a servant, as before, but of a judge.

and all the holy angels] An allusion to Zech. 14. 5. Now he  
 hath a few poor men to attend him; then all the angels.

sit upon the throne] As man, on some visible throne: or, he  
 shall judge all, as they do that sit on thrones.

V. 32. shall be gathered] Chap. 24. 31. Before him, to be  
 judged by him.

he shall separate them] This separation of good men from  
 bad, is set out by a similitude of fanning, chap. 3. 12. of the  
 tares, chap. 13. 30. of the draw-net; chap. 13. 48.

one from another] Not one nation from another, but one  
 man from another, chap. 24. 31, 40, 41.

sheep from the goats] An allusion to Ezek. 34. 17.

V. 33. sheep on his right hand] Right hand and left, implies  
 good and bad, as Eccl. 10. 2. Joh. 4. 11. or, blessing and cursing,  
 as Garizim stood on the south, which is on a mans right hand  
 when he looks to the sun-rising; and Gebal north, which is on  
 the left hand.

V. 34. the king] Christ, Rev. 19. 16.

Come] Draw neer to me: be not afraid of my Majestic.

ye blessed of my Father] Whom my Father loves, and means  
 to make happy for ever.

inherit] Heaven, then, comes not by nature or merit, but by  
 adoption, as an inheritance given by God to his children,  
 1 Pet. 3. 9.

the Kingdom] No mean inheritance, but the greatest.

prepared] By God the Father, ch. 20. 23. 1 Cor. 2. 9. Heb. 11. 16.

for you] In particular, who are his elect, Luke 12. 32.

from the foundation of the world] Chap. 13. 15. Luke 11. 50.  
 Heb. 14. 3. & 9. 26. Rev. 13. 8. & 17. 8. Not after it, as some-  
 times it signifies, but before, as Eph. 1. 4. 1 Pet. 1. 20. 2 Tim. 1. 9.

V. 35. For I was an hungred] Isa. 58. 7. Ezek. 18. 7. This is  
 a reward of good done to the poor, not for their own sakes,  
 but as members of Christ, chap. 10. 40, &c.

ye gave me meat] Mercy is here mentioned, as an eminent  
 vertue: and the act of it rather then the affection, to fit it to  
 temporall judicatures.

V. 37. the righteous] Those whom he called blessed, v. 34.  
 now he calls righteous; for God will make all them righteous  
 here, whom he intends to bless hereafter, Luk. 14. 13. Rev. 20. 6.

when saw we thee] In thine own person?

V. 40. unto one of the least of these my brethren] Gr. unto one of  
 these my brethren, which are the least: That is, which are least  
 set by in the eyes of the world. It is a greater token of love to  
 Christ, to do good to his for his sake, when he is absent, then  
 to do it to him, if he were present: and that which is done to  
 a mean Christian, for his sake, shall be rewarded, as well as that  
 which is done to an apostle, chap. 10. 41, 42. for Christ here  
 counteth the meanest Christians his brethren.

V. 41. Depart] Psal. 6. 8. Chap. 7. 23.

from me] Ye shall have no part of happinesse with me, but of  
 eternall misery, with the devils, 2 Thess. 1. 9.

for the devil and his angels] See on chap. 12. 24.

V. 42. ye gave me no meat] If they must go to hell who give  
 not to the poor, What will become of them who take away  
 from them!

V. 44. when saw we thee an hungred] See on v. 37.

V. 45. to one of the least] See on v. 40.

V. 46. these shall go away] Dan. 12. 2. Joh. 5. 29. Rev. 14. 11.  
 and 20. 10.

## CHAP. XXVI.

Verf. 2. YE know] Mark 14. 1. Luke 22. 1. Joh. 13. 1. For  
 Christ had often foretold his death to them. See

on chap. 17. 22.

paschever] It was fit that Christ, whom the paschal lamb re-  
 presented, should be crucified at that feast.

V. 3. Then assembled] Joh. 11. 47.

V. 4. by subtilty] They durst not take him by force, for fear  
 of the people, v. 5.

and kill him] By the Romane president, which seemed safe,  
 chap. 21. 38. Acts 3. 15.

V. 5. Not on the feast-day] Let us stay till after the first day  
 of the paschever; for that must be spent in holy duties: and  
 the peoples affection to him may be cooled by our stay, and the

His indignation in y<sup>e</sup> foundation y<sup>e</sup> Galileans  
 makes annulity of y<sup>e</sup> ch. Statu in mari  
 causale to maintain Civil Peace y<sup>e</sup> health & p<sup>er</sup>



Cap. 25. 2. Among the Ten Virgins  
is the Reformed Profession of Re-  
ligion, that have cast off and separa-  
ted themselves from the Worship  
and Defilements of Antichrist;  
Five of them were foolish.  
Flavel, Fountain Life, p. 124.

Mat. 25. 34. Venite benedicti Quamvis  
in piorum vita nihil aliud sit quam  
serum ac triste Exilium, ut vix terra eos  
inuat: quamvis sub dura inopia, sub  
bris et alijs arduis laboribus: Ut forti  
lacrati animo superent haec obstacula, testa-  
Dominus paratum alibi illis esse Regnum  
non vulgaris Exhortatio ad patientiam  
certo persuasi sunt homines non frustra  
tendere. Ergo ne impiorum Superbia  
qua nunc exultant, animos nostros deij-  
t; ne etiam spem nostram debilitent  
ipria miseria, nobis semper in mentem  
iat hereditas quae non in Coelo manet;  
non ex dubio aliquo eventu pendet, sed  
equam nati essemus, nobis divinitus  
ata est. Calvin. p. 313. Scripsi  
A. 16. 1708

For it taken demonstratively, not cau-  
-sally.

Mat. 25. 41. Angeli ejus intelligo  
nnes Diabolorum familias ministran-  
25 suo Capiti Diabolo, sicut Angeli  
ministrant Christo. Possunt etiam  
intelligi impij homines, diaboli man-  
piae. Pareus.

Mat. 25. 35. Indeed in the World to  
come, God makes even with all the  
World, how offering forever his Dis-  
pensation of Rewards or punishment  
have been here; and what is behind  
hand to any one, he then pays with  
respect to what they have received.  
Dr. Goodwin Ch. of Light - p. 130.

Mat 25. 35. (6) Their Reward shall  
not be abated because of yr miscarriages:  
their gracious Actions shall not be less  
rewarded because of yr miscarriages. Saints  
shall have a less, than they should have  
had, if they had done more: but the  
faithfull Services that they have done,  
shall be fully rewarded; 1 Cor. 3. 8. Every  
Upright Duty shall have its Reward, Mat.  
10. 42. Nothing that they have done for  
God, shall be forgotten, or overlooked,  
tho' they have many miscarriages. God  
will not set their sins agt their Duties,  
and abate ye Reward of any of yr good  
Works upon y<sup>e</sup> account. When God makes  
up Accounts with them, He will not bring  
in an account of Debt & Credit, and set  
one against the other, and make one to  
balance y<sup>e</sup> other, so far as it will goe.  
Their sins shall all be pardoned, and  
their good Actions shall all be rewarded:  
God will not discount any of yr Duties by  
yr Sins.

(7) The less Reward y<sup>e</sup> had in y<sup>e</sup> world  
for yr holy Actions, the more they shall  
have in the other: what they have had  
less here, shall be made up in proporti-  
on hereafter, and that upon a double  
account. The less encouragement they  
had here of Reward from men, the more  
Grace & Obedience there was in y<sup>e</sup> Servi-  
ces. Such as doe much work upon less en-  
couragement, doe honour God more than  
others. Besides, such shall have more in  
another world on this Account; because  
they must all be rewarded in an exact  
proportion, 1 Cor. 3. 8. Whatever is want-  
ing, shall be made up at y<sup>e</sup> last day.  
They shall not be losers at last by having  
but little in y<sup>e</sup> world: God will consider  
them, and make up y<sup>e</sup> wants abundantly  
at last. They shall have no reason  
to complain of Partiality. Rom. 2. 11.

Mr. Solomon Stoddard  
Scripsi Junij 29. 1698. H. merid.

Mat. 25. 43. Naked, and ye (loathed  
me not] We see what wretched men they  
be, yare so far from cloathing Christ's  
Naked ones; that if y<sup>e</sup> will have any  
cloaths from y<sup>e</sup>, they shall pay twice,  
if not thrice the worth of them:  
What will be the end of these men?  
Mr. Sam Whiting, p. 132.



mat. 26. 26. — Arbitrantes Deum  
non posse auxilio sibi esse, nisi arca  
in aciem deducta. Hoc siquidem erat  
Sacramentis plus tribuere, quam  
oportuit. Quae pestis tam in Eccle-  
sia Iudeorum, quam Christianorum  
sine modo est grassata.

et eo res processit, ut otiosi  
theologi de Cauda asini disputarent  
quo Christus vectus est, quo genere  
adorationis esset colenda.

Papa nullum iter suscepit, quin  
ante se gestari iubeat Eucharistiam  
in equo candidissimo cum tintinabu-  
lis et luminibus. Id popellus hono-  
ris Eucharistiae causa putat fieri,  
cum potius e superbia sit natum.  
Nam quocumque veniat, suos non vult  
ab aliena parochia Eucharistiam  
sumere; sed tantum suam ipsius  
cum opus sit, accipere.

Petrus Martyr in 1 Sam. 4. 3. f. 31, 32.  
vide 1 Sam. 4. 7. de Translat. P. Mart.



Galileans his countrey-men will be gone. But, as some think, they changed this resolution, after they had agreed with Judas to betray him, v. 15, 16.

V. 6. *Now when Jesus* ] Mark 14. 3. Joh. 11. 1. This story was before the assembly of the priests; for it was six days before the passover, Joh. 12. 1. and that assembly was but two days before, v. 13. But it is set after, because it was the occasion of Judas repairing to the priests. He could not get the money for the ointment following, and therefore he would sell Christ, Joh. 12. 4, 5, 6.

*the leper* ] Who had been a leper, chap. 1. 6. and 11. 5. and 21. 31. For if he had been so still, Christ would not have eaten with him, contrary to his Fathers law. It may be he had been healed by Christ, and now made him a feast, Joh. 12. 2. as Matthew did, after his calling to be an apostle, Mark 2. 14, 15. Luke 5. 29.

V. 7. *a woman* ] Mary the sister of Lazarus, Joh. 12. 3. *an alabaster-box* ] These boxes were made hollow, to put ointments in: for, some write, that alabaster keepeth ointment without corruption, Pliny, B. 13. chap. 1.

*poured it on his head* ] As they used to do, to welcome their friends and chief guests, Luke 7. 46. Psal. 23. 5.

V. 8. *his disciples* ] One of them, to wit, Judas, who bare the bag, Joh. 12. 4, 6. See the like phrase, chap. 27. 41. with Luke 23. 39. Or, it may be others might second Judas in it.

*this waste* ] Unprofitable spending of precious ointment.

V. 9. *and given to the poor* ] Under a pretence of charity, and tender affection to the poor, he clothes his own covetous and theivish affection, which would have been fingering and filching some part of it for his own private, had such a sum come for their use into his hands. See Joh. 12. 6. though the other disciples, if they seconded him therein, might speak simply, not suspecting his sinister end, nor the true ground of his speech.

V. 10. *Why trouble ye the woman?* ] We ought not rashly to condemn that which we think not orderly done, chap. 7. 1.

V. 11. *For ye have the poor* ] Deut. 15. 11. Ye shall always have occasion to do good to the poor; but this is the last kindness she can shew to me, who shall shortly be taken from you.

V. 12. *for my buriall* ] For a preparation to my buriall. If it were bestowed on my dead corpse, according to the custome, Mark 16. 1. Joh. 19. 40. you should not think much of it: and I am now near upon that.

V. 13. *for a memoriall of her* ] The memory of ought done for Christ, or any of his, God will not suffer to perish, Psal. 112. 6.

V. 14. *Then one of the twelve* ] Mark 14. 10. Luke 22. 3. *Judas Iscariot* ] See on chap. 10. 4.

*went to the chief priests* ] Undertook the betraying of his Master, not solicited by them, but of his own accord, offering himself to them to be therein employed.

V. 15. *thirty pieces of silver* ] See chap. 27. 9. So much as a slave is valued at, Exod. 21. 32. See how mean account Judas makes of his Master!

V. 16. *he sought opportunity* ] That he might have his money promised, v. 15.

V. 17. *the first day of the feast of unleavened bread* ] That is, of the paschal solemnity, during which no leavened bread might be had, Exod. 12. 15, 19, 20. to wit, on the fourteenth day of Nisan, on which preparation was made for the eating of the paschal lamb the night ensuing, Exod. 12. 6, 18.

V. 18. *to such a man* ] They are taught how to finde him, Mark 14. 13, 14. Luke 22. 10, 11.

*My time is at hand* ] The time of my death. V. 20. *Now when the even was come* ] Mark 14. 18. Luke 22. 4. Joh. 13. 21.

V. 22. *they were exceeding sorrowfull* ] That he must die now, and by treason also, and by one of them; yet they knew not who it was.

*and began every one of them to say* ] Or, said each one of them, v. 7. 4. *Is it I?* ] As suspecting each one himself, rather than him who indeed it was. Or, being grieved to apprehend that their

Master should have any such suspicion of them, and desirous to have themselves cleared, as free from so great a guilt.

V. 23. *He that dipped* ] Or, bath dipped, Psal. 41. 9. It may be Judas sat near him, or over against him, and had newly dipped in the dish with him, to take part of the sower herbs.

V. 24. *The Son of man goeth* ] Out of this life, Luke 9. 31. *as it is written of him* ] His death by treason was foretold.

*but who unto that man* ] He cannot hurt me; but he will make himself eternally miserable.

*it had been good for that man* ] God may glorifie his Justice in punishing him; but it had been better for himself that he had never had any being.

V. 25. *which betrayed him* ] A while after, and was plotting it now, v. 16.

*Thou hast said* ] Thou hast said the truth. Compare v. 64. with Mark 14. 62.

V. 26. *as they were eating* ] Before they removed from the

table: for it is not likely that Christ would mix the Lords supper with the passover: and it is said, Luke 22. 20. 1 Cor. 11. 55. of the cup, that it was after the paschall supper.

*Jesus took bread* ] 1 Cor. 11. 23, 24.

*blessed it* ] Many Greek copies have, gave thanks. Christ blessing forthwith to fulfill the promises of the old Testament, and to institute a new Covenant, with new signes; and consecrate them, not with murmuring of words, but with prayer to God, consisting partly of praise and thanksgiving to God his Father, v. 27. and partly of petition for a blessing upon the elements, as Luke 9. 16. And yet the bread and wine are changed, not in nature, but in use; for they become undoubted tokens of Christs Body and Blood, by his own Institution, that faith may finde what to lay hold on, both in the word, and in the elements.

*this is my Body* ] Either by a trope called a Metonymy, one name is put for another; the bread is called Christs body, because it is a signe of his body: or, by a figurative enunciation, the bread is said to be Christs Body, because it representeth his Body truly and properly so termed; as the rock is said to have been Christ, because it represented Christ, 1 Cor. 10. 4. both in effect, come to one, the phrase being sacramentall, and of common use in speech of signes and resemblances, either sacred or other, as Gen. 17. 11, 13. and 40. 22, 18. and 41. 26, 27. Exod. 12. 11. Chap. 13. 37, 38, 39. Rev. 17. 9, 12, 15, 16, 18.

V. 27. *the cup* ] To wit, with wine in it, v. 29.

*gave thanks* ] As before of the bread, v. 26. The prayer which then he used, consisted, as before, of two parts; is called sometime by the name of the one part, a thanksgiving, as here; sometime by the name of the other part, a blessing, as 1 Cor. 10. 16.

*Drink ye all of it* ] They then which take away the cup from the people, go against Christs Institution, which they themselves strictly observed, Mark 10. 23.

V. 28. *this* ] The wine in this cup is a seal of the covenant ratified in my Blood, which shall be shed shortly, to procure new legacies for many, Exod. 24. 8. See v. 26.

*of the new Testament* ] Whereby the inheritance of eternall life is given as a legacie to all believers. Or, of the new Covenant, which is shed ] That shall shortly be poured out. See the like phrase, chap. 3. 10. and 5. 23.

*for many* ] Not for you alone, but for many others, Joh. 17. 20. *for the remission of sins* ] To satisfy Gods Justice for their sins, that in mercy he may forgive them who could make no satisfaction themselves, Rom. 3. 25, 26. Eph. 1. 7.

V. 29. *I will not drink henceforth* ] This is the last solemn meal or feast that I shall make with you on earth; but I shall converse cheerfully with you, in a new and spirituall way, in heaven.

*will I drink it new* ] A new kinde of it, or it in a new kinde, v. 28. Mark 1. 27. and 16. 17. with Acts 2. 4. Another kinde of wine. Spirituall and heavenly joy is pointed at hereby.

V. 30. *an hymn* ] Or, psalm. When they had made an end of their solemn singing, which, some think, was six psalms, namely, Psal. 112, 113, 114, 115, 116, 117. Or, some other.

*to the mount* ] Towards it; for Gethsemane lay between the brook Kidron and mount Olivet.

V. 31. *Then* ] About that time; for the words immediately following seem by Luke and John to be spoken in the house.

*Allye* ] Mark 14. 27. Joh. 16. 32.

*shall be offended* ] Fail in the duty of disciples and friends, and be moved not to think so of me as ye should, by occasion of those things that shall befall me, chap. 11. 6.

*for it is written* ] For that shall fall out that is written, and may proverbially be used, When the shepherd is smitten, the sheep are scattered.

*I will smite the shepherd* ] Zech. 13. 7.

V. 32. *I will go before you* ] I will go again before you, like a shepherd, Mark 14. 28. and 16. 7. Joh. 10. 34.

V. 33. *yet will I never be offended* ] Peter trusted overmuch to his own strength.

V. 34. *Verily I say unto thee* ] Joh. 13. 38.

*before the cock crowe* ] His morning-crowe to break of day, Mark 13. 35. Or, crowe thrice, as Mark 14. 36. for Peter denied him once before the first cock crowing, and twice before the second, Mark 14. 68, 72.

*thou shalt deny me* ] Thou, that art more forward then the rest, shalt not onely be offended with me, but utterly deny me, that ever thou knewest me, as chap. 7. 23.

V. 36. *Then cometh Jesus* ] Mark 12. 32. Luke 22. 39.

*Gethsemane* ] The valley of fatnesse, neer mount Olivet, like that by Lebanon, Isa. 28. 14. Or, an oil-presse, as some interpret the name. Or, the pasture of butter, as others. The first is most probable. Howsoever, the name seems to import a rich and fat soil, Gen. 27. 28, 39. Christ is not taken in the city, lest the people should rescue him; nor in day-light, v. 5. but here, in the night.

*Sit ye here* ] See the like, Gen. 22. 9.

V. 37. *Peter and the two sons of Zebedee* ] Who had been in pri-



anger of God with him before, at the raising of Jairus daughter, chap. 9. and at his transfiguration, chap. 17.

very heavey] Deadly sick. This shews the truth of his humane nature, in that he feared death, and felt so much sorrow for our sins, v. 38, 39. Psal. 116. 3.

V. 39. let this cup passe from me] It is at hand, prepared for me, and offered to me; but let it passe by me. A kinde of expression which the Hebrews use, to expresse Gods wrath, and afflictions flowing from it, under the similitude of a cup, See chap. 20. 22.

V. 40. he findeth them asleep] An example of mans infirmity in duties enjoyned by God, especially when he is oppressed with grief, Luke 22. 45.

he saith unto Peter] Who had promised, professed and protested so much before.

one hour?] Much lesse could ye watch with me many hours.

V. 41. that ye enter not into temptation] That ye be not tempted; for ye are very weak. See chap. 6. 13.

the spirit indeed is willing] Ye have, through Gods grace, a good will to stick to me; but your naturall corruption will much hinder you, Rom. 7. 18, 23.

V. 42. if this cup] Since this cup may not be avoided.

See on v. 39.

thy will be done] The voice of one resting on Gods will,

chap. 6. 10. Acts 21. 14.

V. 44. prayed the third time] As 2 Cor. 12. 8.

saying the same words] Which yet nothing detracted either from the instancie or efficacie of his prayer.

V. 45. Sleep on now] Ye may sleep, for me, now, as long as ye will; I require no longer your watching with me.

Or, ye will have little list to sleep, ere long, whether I awake you or no.

of sinners] Gentiles, Romanes, souldiers, Acts 2. 23. Gal. 2. 15. 1 Cor. 9. 21.

V. 46. Kisse, let us be going] Let us go meet them. Christ offereth himself willingly to be taken, that, in suffering willingly, he might make satisfaction for the wilfull fall of man, Joh. 14. 31.

V. 47. while he yet spake] Mark 14. 43. Luke 22. 47. Joh. 18. 3.

Judas one of the twelve came] He was awake to betray Christ, when the rest were asleep.

with him a great multitude] For he was their leader and captain, Luke 22. 47.

with swords and staves] To take him by force, as they used to apprehend malefactours, v. 55. and to keep him safe, that no man might rescue him.

V. 48. gave them a signe] Because many of them knew him not, and others might be mistaken, in the night.

Whomsoever I shall kisse] Gr. He whom I shall kisse. He doth not name him, but gives a signe of friendship, that he might not be thought a traitour, and the disciples might not spie out his deceitfull intention.

V. 49. Hail master, and kissed him] It was the usuall manner of those parts, in those times, for friends and acquaintance, meeting again, after some time of absence, as well men as women, to salute one another with a kisse, Gen. 45. 15. which yet on Judas his part here was not needfull, for he had not been so long absent. But this kisse was more like that which Joab gave Amasa, 2 Sam. 20. 9.

V. 50. Friend, wherefore art thou come?] Thou comest under colour of friendship, but I know thy intent is to betray me, and thou darst not deny it, Psal. 55. 13. and 41. 9.

laid hands on Jesus] Christ is taken, that we might be delivered.

took him] Gr. held him fast, as v. 48.

V. 51. one of them] Namely, Peter. And the servants name was Malchus. The ear cut off was the right ear, Joh. 18. 10.

one of them drew his sword] Misunderstanding Christs words, Luke 22. 36, 38.

V. 52. Put up again thy sword] Thou art no magistrate to right me, and I must die now; fight not therefore for me.

for all they] Gen. 9. 6. Rev. 13. 10.

that take the sword] They that use the sword, being not called by God, shall perish by the sword of the magistrate.

V. 53. Thinkest thou] Gr. Or thinkest thou. As it is not safe for thee to strike, v. 52. so it is not needfull for me, who am willing to die; else could I have angels to rescue me.

twelve legions of angels] The Romane armie consisted ordinarily of twelve legions. Such an army of angels could Christ have had.

V. 54. But how then] The reason why I pray not to God for angels to defend me, is, because the Scripture hath foretold my death; and not out of any doubt of speeding. See chap. 4. 6, 11.

that thus it must be?] Isa. 53. 10.

V. 55. as against a thief] See on v. 47.

V. 56. that the scriptures] Lam. 4. 20. Christ himself must not be spared, rather then the Scriptures should not be fulfilled.

Then all the disciples forsook him] As he had foretold, v. 31.

in fleeing

have been present with Christ

and mannes promises, yet they may forsake him

V. 57. And they that] Mark 14. 53. Luke 22. 54. Joh. 18. 13. to Caiaphas] After he had been brought to Annas, Joh.

18. 13.

V. 58. But Peter followed him] This is set down, to make way to the story of Peters deniall, v. 69, &c.

as far off] As one not belonging to him.

V. 60. yet found they none] That could accuse him of any capital matter: or, whose witnesse agreed, Mark 14. 56. and therefore they could not legally condemn him, Deut. 17. 6.

Thus God did every way shew forth his Sons innocency, that it might appear, that he died not for himself, but for us.

two false witnesses] For one would not serve, Deut. 19. 15. They are called false witnesses, for depraving Christs words and meaning.

V. 61. This fellow said] See on chap. 12. 24.

I am able to destroy] Joh. 2. 16.

V. 62. Answerest thou nothing?] Seeing their depositions insufficient, he seeks to draw somewhat from himself. So defirous was he of Christs death.

V. 63. Jesus held his peace] He saw it was to no end to speak, and that out of his defence they would but seek matter against him.

I adjure thee] So 1 Kings 22. 16.

V. 64. Thou hast said] See on chap. 27. 11.

nevertheless] Or, furthermore.

I say unto you] I tell you, though ye will not believe what I say now; but hereafter shall, when ye see it fulfilled.

Hereafter] Chap. 16. 27. Rom. 14. 10. 1 Theff. 4. 16.

shall ye see] At my second coming.

sitting at the right hand of power] In the highest honour with God. Luke 22. 69, of the power of God: that is, of the divine Majestie, as Heb. 1. 3. and 8. 1. Or, of God himself, Mark 16. 19. Acts 7. 55. Rom. 8. 34. Eph. 1. 20. Col. 3. 1.

in the clouds of heaven] See Notes on chap. 24. 30.

V. 65. the high priest rent his clothes] As if his heart were ready to break, to hear such a blasphemous speech. So the Jews used to do in such cases, 2 Kings 18. 37. and 19. 1.

what further need have we of witnesses?] To prove that this man ought to die?

V. 66. What think ye?] What punishment do ye think him worthy of?

V. 67. Then did they spit in his face] A token of contempt and disgrace, Num. 12. 14. Isa. 50. 5.

and buffeted him] Isa. 50. 6.

the palms of their hands] Or, rods. See Matth. 5. 39. So Mark 14. 65. Joh. 18. 22. and 19. 3.

V. 68. Prophecie unto us] They require this, after they had covered his face, Mark 14. 65. else might he easily see who smote him, and needed not tell it by prophecie, which, being blindfolded, he might; for it was the part of a prophet to tell hidden things present, as well as to foretell future, 1 Kings 14. 4, 5, 6.

V. 69. Now Peter] Mark 14. 66. Luke 22. 55. Joh. 18. 25.

saie without in the palace] Without the croud, remote from the place where the high priests sat; but in the same room, for he went out after, v. 71.

Jesus of Galilee] For distinction sake, because there were others of that name, Acts 13. 6. Col. 4. 10. or, in way of contempt, Joh. 7. 52.

V. 70. I know not what thou sayest] I neither know him, nor understand well what you mean.

V. 71. This fellow] See on chap. 12. 24.

of Nazareth] Because bred there, chap. 2. 23. or, to disgrace him, as Joh. 1. 46.

V. 72. I do not know the man] Now he speaks more plainly then he did, v. 69.

V. 73. thy speech betrayeth thee] Coming neerer to the Syriack and Samaritan dialect, then that of Jerusalem, Judg 12. 6.

V. 74. Then began he to curse] That is, he cursed, as vers. 22. Sin grows quickly in good men, if once admitted. First, he denies his master, v. 70. Secondly, forswears himself, v. 72. Thirdly, curses, in this verse.

V. 75. And Peter remembered] Being put in minde of them by the crowing of the cock, v. 74. which waked him out of his dead sleep; and by Christs looking back upon him, Luk. 22. 61.

Before the cock crow] See on v. 34.

he went out] Left he should be tempted again, and to weep privately, Gen. 43. 29.

and wept bitterly] The falls of Gods servants, make them humble, and pierce their hearts, Ezek. 6. 9.

gracious look of Jesus on his fallen servant

being so much afflicted

CHAP. XXVII.

Verf. 1. When the morning was come] As soon as it was day, Luke 22. 66. They were so greedy of Christs death, that they could not sleep, Prov. 4. 16. So, chap. 26. 47.

all the chief priests] Mark 15. 1. Luke 22. 66. Joh. 18. 28.

See, chap. 2. 4.

it is a generation who are swift to shed blood

have been confident of their own wisdom

and have despised the word of God

and will not be brought to repentance

ye it brings forth death, if not ye will be cut off

wounded, for a great Confession is at your shoulders

and now think ye it is time to add



26. 38. Et mortis Dominus pertinet  
mori. Sen-Hen. furi. L. 564.  
Exceeding Sorrowfull & Sorrowfull  
round about — as the Soul was the  
first Agent in Transgression; so it is  
here the first patient in Affliction.  
Leigh Annot.  
undiquaq3 tristis. Beza. It brings  
to my mind Major missabib Jer. 20. 3.

26. 52 — perish with the sword — A pro  
phetic of the punishment which the sword  
the Roman would exact from the  
body Jewt. Grotius de jure Belli.  
Do not, O Peter, — prevent God's Re-  
venge. Grot. in loc. Leigh, Annot.



27.3. Repentant I At in hoc deficit, quod  
non ad Christum ipsum se prosternit,  
et ut ignoscatur precatum, ut plena est et  
peccati confessio, et iusta reconciliatio  
impeditur et acquirenda vanis dis-  
fidentia. Musculus, p. 644.



*took counsel*] Assembled themselves to advise.

*to put him to death*] For they had condemned him for blasphemy before, chap. 26. 65, 66. but they thought Pilate would not put him to death for that; and they themselves could not, as they confessed, Joh. 18. 31. in this council therefore they resolve to accuse him of treason and sedition, as appears in the charge, Joh. 19. 12.

*V. 2. when they had bound him*] Gr. *having bound him*. To wit, before, at his apprehension, Joh. 18. 12. They led him bound to Pilate, as a malefactor, to be tried for his life.

*delivered him to Pilate*] That they might put him to death by a judiciary course; for, to do it privily, would have been infamous; and, in a tumultuary way, it would have been jeoparding it, that he might suffer that death, being most usual among the Romanes, that himself had foretold, Joh. 12. 32, 33. and 18. 31, 32.

*V. 3. when he saw that he was condemned*] By the consistory of the priests, whose sentence he now thought would take effect; which, it may be, fell out besides his expectation, supposing that his Master would have, by miracle, delivered himself out of their hands, and so escaped, as at other times he had done, Luke 4. 29, 30. Joh. 10. 39. and 8. 59.

*repented himself*] Was sorry that he had done it, and wished it undone.

*the thirty pieces of silver*] Thirty shekels: of which, see on Neh. 5. 15.

*V. 4. innocent blood*] Thus he that betrayed him acknowledged his innocency, which serves much to clear him, especially seeing he conversed daily with him.

*What is that to us?*] See their hardnesse of heart! they do not say, He is guilty; and yet they would be guiltlesse, who gave money to betray him; and lay all on Judas, who did the act.

*V. 5. he cast down the pieces*] To shew his utter dislike of his fact, and to perswade them, if it might be, to relent, and not bring him to Pilate to be condemned.

*in the temple*] In the place where the elders used to sit.

*and departed*] Acts 1. 18.

*and hanged himself*] He, that betrayed his Master, now consents himself to hell, not enduring to live to see his master crucified, Acts 1. 24.

*V. 6. It is not lawful to put them into the treasury*] Of the temple. The hire of a whore might not be brought in, Deut. 22. 19. now idolatry, whoredom and murder were all of like esteem with them.

*the price of blood*] They were not afraid to give it to shed blood, but afraid to put it in the treasury afterwards. Thus they strain at a gnat, and swallow a camel, chap. 23. 24.

*V. 7. the potters field*] The heart or best whereof was taken off for potters use: else it was a small plot that could be bought for so small a price.

*to bury strangers in*] Men of another religion, whom the Jews could not abide to be joyned to, no not after they were dead. Or, of their own nation or religion, which dwelt in other places, and, coming to Jerusalem to the feasts, Acts 2. 10. or upon other occasions, died there.

*V. 8. The field of blood*] Acts 1. 19.

*unto this day*] As it had that name from this occasion, so it kept it, till this Gospel was written. Hereby God would have the death of his Son to be remembered.

*V. 9. Then was fulfilled*] What was done then, was a type of what is done now.

*by Jeremy the prophet*] Seeing this prophecie is read rather in Zechary, it may be that it was delivered at first by Jeremy, and after written by Zechary, who in many things imitates him. Hence the Hebrews say, The spirit of Jeremy was in Zechary. Or, it might be taken partly out of Jeremy, and partly out of Zechary, for Jeremy bought a field also, Jer. 32.

Or, Zechary might have two names: or, Zecharies name might be added by the transcribers; for it is not in the Syriack, neither doth Muthew use to name the prophets he cites. Or, it might creep out of the margine into the text; for their names being abbreviated, are much alike in the Hebrew letters.

*vid. Mede, p. 963.*

*And they took*] Zech. 11. 13. The evangelist doth not follow the prophets words altogether, but keeps his meanings, and shews how this prophecie was fulfilled.

*whom they of the children of Israel did value*] Or, *whom they bought of the children of Israel*.

*V. 10. as the Lord appointed me*] These words run, as if they were spoken by the prophet, to shew that in Zechary was a type of this in Matthew.

*V. 11. Art thou the king of the Jews*] Because the Jewish rulers had, with that accusation, given him up unto Pilate, as one that sought or challenged the crown of Israel.

*Thou sayest*] As the thing is, chap. 26. 64. 1 Tim. 6. 10. Or, *Doest thou say it?* Joh. 18. 34.

*V. 12. he answered nothing*] In this their second accusation; for he answered to the former, v. 11. Now he did not answer, either out of a deliberate purpose to endure death; or because the crime charged was such, as would of itself vanish; or, if Pilate were resolved to gratifie the Jews, it was to no purpose to speak, Isa. 53. 7. Chap. 26. 63.

*V. 13. how many things*] Many things indeed were objected; but either of no probability, as of affecting the kingdom; or no proof for them, as forbidding payment of tribute; or far from matter of treason, as filling Jewry with his teaching: all which needed no refutation at all.

*T. 14. to never a word*] Or, *not so much as to one thing*, as chap. 18. 16. Or, *not so much as one word*, Isa. 53. 7.

*V. 15. Now*] Luke 23. 17.

*at that feast*] Of the passeeover, Joh. 18. 39. which, by way of eminency, is styled, The feast, chap. 26. 23. Joh. 4. 45.

*to release a prisoner*] Gr. *one prisoner*. It may be they desired it, as a memoriall of their deliverance out of Egypt.

*V. 16. a notable prisoner*] A robber, Joh. 18. 40. a raisher of sedition, and a murderer, Mark 15. 7. Acts 3. 14.

*V. 17. when they were gathered together*] To wit, when the multitude had first desired a prisoner to be delivered to them, Mark 15. 8.

*Barabbas, or Jesus*] It appears that Pilate was very willing to save Jesus, in that he set so vile a man against him. Very likely it is, he could have named some other prisoner, who had done some lighter offence: but he names Barabbas, in hope the people would not have chosen him, but Christ.

*called Christ*] By many so accounted.

*V. 28. he knew that for envie*] As well by what he had heard of him, as by their frivolous and groundlesse charges; and his modest carriage. See the like in Josephs brethren, Gen. 37. they had delivered him] Jesus, not Barabbas.

*V. 19. with that just man*] Innocent, guiltlesse, as v. 4, 24. Luke 23. 47. Acts 3. 14. and 22. 14. and 7. 52.

*for I have suffered many things this day in a dream*] I have been much troubled about him in my sleep this night; the night being esteemed one part of the naturall day: which might come to passe by a speciall providence, the better to clear Christs innocency, and to make Pilate the more inexcusable.

*V. 20. But the chief priests*] Joh. 18. 40. Acts 3. 14.

*and destroy Jesus*] By not asking his life. Or, that they should not onely ask pardon for Barabbas, but also clamour to have Christ put to death, as they do, v. 22. which shews the extremity of the priests against Christ.

*V. 22. Let him be crucified*] As they shewed too much pity in sparing Barabbas: so abundance of cruelty in desiring Christs death.

*V. 24. a tumult was made*] He doubted lest they would take him by force, and raise some sedition.

*washed his hands*] Thereby intending to signifie himself free from the guilt of Christs death, Deut. 21. 6. Psal. 26. 6. He thought by this vain ceremony to free himself, without whom Christ could not have been condemned.

*of the blood*] Of the murder.

*of this just man*] Christ being pronounced innocent now thrice, vers. 4, 19 and here, died for our sins doublelesse, 1 Pet. 3. 18.

*see ye to it*] Take heed lest ye be plagued for forcing me to condemn him.

*V. 25. His blood be on us, and on our children*] If there be any offence committed in slaying him, let us and our posterity smart for it, and bear the burden of it; so they do to this day.

*2 Sam. 3. 28, 29.*

*V. 26. when he had scourged Jesus*] He satisfied their desire in releasing Barabbas, and sought to pacifie them by scourging Christ, Luke 23. 16. Joh. 19. 1, 4.

*he delivered him to be crucified*] When he saw nothing but Christs death would pacifie them, he condemned him, to please the Jews.

*V. 27. Then the souldiers*] Joh. 19. 1.

*common hall*] Or, *governours house*, Acts 23. 35. Phil. 1. 13.

*V. 28. a scarlet robe*] John and Mark make mention of a purple robe, which in effect is the same, the usual habit of kings. They cast a cloke on him without sleeves, and wrapped it about him. Because he had confessed himself to be a king, v. 11. the souldiers, out of their zeal to Cesar, put him on stately apparel, to mock him.

*V. 29. a crown of thorns*] Not a golden one, to adorn him; but one of thorns, to disgrace and to vex him.

*a reed in his right hand*] Some cane, such as they usually carried either for stay and support, or to smite with, if occasion required, in way of offence or defence. See chap. 10. 10. vers. 30. This was instead of a scepter.

*they bowed the knee*] As the manner was, before great ones, Gen. 41. 43. Chap. 17. 14. Mark 1. 40. and 10. 17.

*V. 30. they sit upon him*] In signe of reproach. See on chap. 26. 67.

*yea they do Aggravate it*]

*yea they do Aggravate it*]

*yea they do Aggravate it*]



V. 31. they took the robe off] They did, as it were, degrade and unking him again.  
 V. 32. And as they came out] Mark 15.21. Luke 23.26. As they were going out of the city, Num 15.35. 1 Kings 21.13. Christ had carried his cross so far, all along the city, Joh. 19.17. as the custome was for condemned persons to do, Mat. 16.24. Job. 19.17. But because Christ had been so rudely handled by them, that he could carry it no further, they compelled Simon to carry it out of the city. Some conceive, he did only help Christ to carry it, by bearing up the hinder part of it; and cite to that end, Luke 23.26. Joh. 19.17. Others think rather, that the upper part, or transome of it onely was carried, the nether part, or the main stake standing constantly fixed in the place of execution, for that the whole may seem more then a single mans load.  
 V. 33. And when they were come] Joh. 19.17. This shews that Matthew writ not in Hebrew, because he interprets Golgotha. See on chap. 1.23. a place of a skull. Because many skulls of dead men executed lay there scattered.  
 V. 34. They gave him vinegar to drink] See v. 48. Which yet afterwards he refused not to drink. When he had suffered all but death, and was athirst. See Joh. 19.30.  
 V. 35. they crucified him] They nailed him to the cross, Psal. 22.17. Joh. 20.25. Jo. 9.28. Jo. 3.14. and parted his garments. The garments were the executioners fees. They divided the rest, but cast lots for his upper coat, Joh. 19.23,24.  
 V. 36. they watched him there] Left any should take him down before he was dead.  
 V. 37. the king of the Jews] So he was indeed, though this were done in mockery. Joh. 19.20. Joh. 19.21. Joh. 19.22. Joh. 19.23. Joh. 19.24. Joh. 19.25. Joh. 19.26. Joh. 19.27. Joh. 19.28. Joh. 19.29. Joh. 19.30. Joh. 19.31. Joh. 19.32. Joh. 19.33. Joh. 19.34. Joh. 19.35. Joh. 19.36. Joh. 19.37. Joh. 19.38. Joh. 19.39. Joh. 19.40. Joh. 19.41. Joh. 19.42. Joh. 19.43. Joh. 19.44. Joh. 19.45. Joh. 19.46. Joh. 19.47. Joh. 19.48. Joh. 19.49. Joh. 19.50. Joh. 19.51. Joh. 19.52. Joh. 19.53. Joh. 19.54. Joh. 19.55. Joh. 19.56. Joh. 19.57. Joh. 19.58. Joh. 19.59. Joh. 19.60. Joh. 19.61. Joh. 19.62. Joh. 19.63. Joh. 19.64. Joh. 19.65. Joh. 19.66. Joh. 19.67. Joh. 19.68. Joh. 19.69. Joh. 19.70. Joh. 19.71. Joh. 19.72. Joh. 19.73. Joh. 19.74. Joh. 19.75. Joh. 19.76. Joh. 19.77. Joh. 19.78. Joh. 19.79. Joh. 19.80. Joh. 19.81. Joh. 19.82. Joh. 19.83. Joh. 19.84. Joh. 19.85. Joh. 19.86. Joh. 19.87. Joh. 19.88. Joh. 19.89. Joh. 19.90. Joh. 19.91. Joh. 19.92. Joh. 19.93. Joh. 19.94. Joh. 19.95. 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by them, Joh. 19.19. Howbeit it may seem, that they mixed it with some other ingredients, and that bitter stuff, called therefore gall, v. 34. See more hereof, Mark 15.23.  
 V. 49. The rest said] Others, besides those that so mocked him, as before.  
 V. 50. when he had cried] And uttered those words recorded, Joh. 19.30. Luke 23.46.  
 V. 51. the veil of the temple was rent] Which divided the holiest of all from the holy place, Exod. 26.21,23. 2 Chron. 3.14. whereby was signified, that the ceremonial law was abolished, and the way to heaven more plainly laid open, and the meaning of the legall ceremonies, Heb. 9.8. and 10.19,20,22. And the wall of separation broken down, Eph. 2.14. And the priests themselves, who onely might come into the temple to see it, might hereby be converted or convinced.  
 V. 52. the graves were opened] These were signes of Gods anger against the Jews, and of Christs divine Majesty, Psal. 114.4,6,7. The grave-stones were either removed or broken, and the graves gaped, although the bodies came not out till after Christs resurrection, as appears in the next verse. Hereby was then shewed, that our Saviour had overcome death for himself and others.  
 V. 53. went into the holy citie] It is likely to be good men lately dead, else why did they appear, v. 53. unto many in the city? which slept] Which had lien dead for a time, but now to be raised up again, Joh. 11.11.  
 V. 54. watching Jesus] Either to appear as witnesses of Christs resurrection, and then die again: or, which is more likely, to attend Christ into heaven, who was the first-fruits of the resurrection, 1 Cor. 15.20.  
 V. 55. afar off] For the places of buriall were out of the citie, in the suburbs. Why it is called, The holy citie, see on Math. 4.5.  
 V. 56. Mary Magdalene] Of the faithfull, not unto all the people, as Christ himself did, Acts 10.41.  
 V. 57. When the even was come] See on v. 36. They watched, that no man might take him down without leave. See v. 58. they feared greatly] They were much afraid of Gods wrath, because they had been instruments of the cruelty shewed on Christ.  
 V. 58. this was the Son of God] A man beloved of God, deep in favour with him; or, not a guiltlesse one onely, but more then a man: for they were heathen men, and did esteem some of their great men sons of the gods, Luke 23.47. It is not likely they knew the Godhead of Christ. The like may be said of Dan. 3.25.  
 V. 59. a rich man] Either womanly modesty kept them from thrusting in among men; or else they could not come neer, because of the souldiers and presse; or they were afraid to be questioned as his followers, as Peter was, chap. 26.58. which followed Jesus] They had followed him out of Galilee, and would not leave him till he was dead, so great was their love unto him: yet were they not all Galileans, Luke 8.3. and 23.27,28.  
 V. 60. Mary Magdalene] So called of the place of her abode. See chap. 15.39.  
 V. 61. the mother of James and Joses] See Mark 6.3. the mother of Zebedees children] See chap. 20.20. whose name may seem to have been Salome, Mark 15.40.  
 V. 62. When the even was come] Mark 15.42. Luke 23.50. Joh. 19.38. After the ninth hour; at three of the clock in the afternoon.  
 V. 63. a rich man] The more likely to obtain the body of Pilate, and the more in danger to be made a prey to the priests, for his care of Christ.  
 V. 64. of Arimathea] Or, Rama, or Ramathaim. See 1 Sam. 1.1. named Joseph] Christ is buried not privily, or by stealth; but by the Governours consent, by a famous man, in a place not far distant, in a new sepulchre; so that there can be no doubt of his death. See Isai. 53.9.  
 V. 65. begged the body of Jesus] For the bodies of condemned persons were in the power of the magistrates, lest such as thought themselves injured by them, should use them barbarously when they were dead.  
 V. 66. Pilate commanded the body to be delivered] See on v. 54. in a clean linen cloth] To bury it decently, as became them that believed a resurrection.  
 V. 67. in his own new tomb] Prepared for himself, but none yet laid in it, Luke 23.53. that no suspicion might be of the rising of any other in his room.  
 V. 68. rolled a great stone] As the Jews used to do on the sepulchres of their friends, Joh. 11.38,39. Also it was a means to keep his body from being abused by his foes, and to take away suspicion of his disciples removing him, which is objected, chap. 28.13.  
 V. 69. the



37. — sed altius assu-  
mendum est ad Dei consilium, qui  
testimonio hoc publico, Christum  
legem Ecclesiae proclamari Pilati  
scriptura voluit, ut et innocentem  
eum, et pro eadem veritate cruci-  
um esse constaret.

eccl. 15. 1725.

Parvus.

27. 52, 53. — arose — ut se alacrius  
pia mentes in spem erigerent, resur-  
rectionem, quae futura est omnium com-  
munis, in paucis quibusdam delibari —  
utile fuit. Verisimilius —  
tamen est, vitam, qua donati sunt,  
non fuisse deinde illis ademptam: nam  
si mortalis fuisset, solida resurrectio-  
nis documentum esse non poterat.

David Dickson. Calvin.

v. 58, 59, 60. Begged He. Nicodemus is  
joind with Joseph, in this Noble Per-  
formance, John, 19<sup>th</sup> 39, 40.

Mark, 15. 43. Joseph of Arimathea  
an honourable Counsellour, which also  
waited for the kingdom of God, came, and  
went in boldly unto Pilate  
Luke, 23. 50, 51. And behold, there was  
a man, named Joseph, a counsellour; and  
he was a good man and a just. The same  
had not consented to the counsel and deed  
of them



Sept 3 Stulta infamia: si vigilabas,  
quare permisisti? si dormiebas,  
unde scisti? Augustin. Psal. col. 293

et fata vici,  
28. 6 -  $\frac{1}{2}$  morte contempta radij.  
Sen. Herc. Fur. L. 611.

cap. 28. v. 19, 20. Preaching for &  
Planting the Ch, has Baptism to  
follow preaching: But Preaching  
for the Watering of ye Ch, doth  
suppose Baptism going before; &  
an engagement to learn the Faith  
and continue that first received.  
In st. Nick. Baptism. radium  
p. 25, 26.  
Act. 10. 48. ΕΥΟΧΗΚΑΤΙ. Leigh.



to show y<sup>e</sup> he had discharged fully y<sup>e</sup> wrath of god  
us. Hence come to us <sup>rejoicing</sup> in justification, consolation,  
g<sup>o</sup>d's favour, Heb. 6. 2. & of o<sup>r</sup> s<sup>in</sup> out of many  
tyes, y<sup>e</sup> casting of y<sup>e</sup> stones wh<sup>o</sup> are a day's work  
rather of o<sup>r</sup> bodies y<sup>e</sup> head is sensible

18



# ANNOTATIONS

## On the GOSPEL according to

### S. MARK.

## CHAP. I.

Simon may be a name  
Christian and starting  
as John Mark was and  
mentioned with gifts  
in ch. 16. Common name.

Ver. 1. **I** Simon may be a name  
Christian and starting  
as John Mark was and  
mentioned with gifts  
in ch. 16. Common name.

Ver. 2. **And** he began  
to preach in the  
desert of Judea.

Ver. 3. **And** he began  
to preach in the  
desert of Judea.

Ver. 4. **And** he began  
to preach in the  
desert of Judea.

Ver. 5. **And** he began  
to preach in the  
desert of Judea.

Ver. 6. **And** he began  
to preach in the  
desert of Judea.

Ver. 7. **And** he began  
to preach in the  
desert of Judea.



He beginning of the Gospel ] That is, the beginning of the euangelicall storie of the first promulgation of the Gospel, which was by the ministry of John, at whose preaching Mark begins his relations. See the Argument on Matthew, and on chap. 1. 1. there.

Matthew calls him, The son of David, to shew his humane nature, and that he was the promised Messias; Mark files him, The Son of God, to set out his divine power, and ability to save us.

John goeth before Christ, as it was foretold by the prophets. In the books of the prophets Malachi and Isaiah.

Behold ] Mal. 3. 1. I send my messenger ] The prophet useth the present tense, when he speaketh of a thing to come, being as sure of it, as if he saw it. So Hos. 10. 7. before my face ] A metaphor taken from the usage of kings, which send harbingers before them.

By removing all filth from the way ] By removing all filth and lets out of the way. So did John, by preaching repentance, prepare the way to Christ.

The voice ] Isa. 40. 3. Luke 3. 4. John 1. 23. of one crying ] As John was before compared to an harbinger that prepared the way for Christs coming: so here to a cryer or herald, that proclaims or gives warning of it.

See on Matth. 3. 1. Prepare ye the way of the Lord ] See on v. 2. and Matth. 3. 3. John did baptize ] Matth. 3. 1. John did teach those whom he baptized, that the outward washing with water did assure them of remission of sins, if they did truly repent.

Or, unto. And there went out ] Matth. 3. 5. With craving pardon, and promising amendment.

clothed with camels hair ] Matth. 3. 4. one mightier then I ] John doth, as all faithfull ministers should do, cast his eyes upon Christ the Lord. I am not worthy to stoop down and unloose ] The meaning of John was, to expresse the condition of the basest servant, who stoops to pull off his masters shoes.

preaching of the Gospel, take possession of his Kingdom. Repentance and faith is the sum of the Gospel.

V. 16. Now as he walked ] Matth. 4. 18. he saw Simon ] The calling of Simon and Andrew. V. 19. he saw James ] The calling of James and John. V. 20. with the hired servants ] Their service was gainfull to their father, else would he not have hired servants.

V. 21. And they went into Capernaum ] Matth. 4. 13. V. 22. And they were astonished ] Matth. 7. 28. V. 23. And ] Luke 4. 33. there was in their synagogue ] Our Saviour preaching that doctrine by which alone Satan is driven out of the world, confirms it by a miracle surable.

a man with an unclean spirit ] By nature he was a spirit, unclean in disposition. V. 24. Let us alone ] Me and my fellows that go up and down in Judea.

thou Jesus of Nazareth ? ] Because he was bred there, though he were born at Bethlehem. See Matth. 2. 23. art thou come to destroy ] To send us into hell-torments, Mat. 23. Or, restrain us from doing mischief, which is a torment to us.

The devils are already by God adjudged to eternal condemnation; but yet they shall not be fully tormented before the end of this world, 2 Pet. 2. 4. Jude v. 6. the holy One of God ] The holy Saviour of the world, signified by the high priests title, Exod. 28. 36. and foretold, Dan. 9. 24.

when the unclean spirit had torn him ] Cast him into a convulsion-fit, which may be without renting, Luke 4. 35. cried with a loud voice ] But said nothing; for he was forbidden to speak, v. 25. So Gen. 27. 38.

among themselves ] Or, within themselves, as Matth. 23. 16. 7. what new doctrine is this ? ] They do not call it new by way of exprobaton, as Acts 17. 19. but strange, and acknowledge somewhat extraordinary in the matter of his teaching, and the confirmation of it by miracles, not used of long time before.

Not by prayer to God, as a servant; but by command, as Lord over them. V. 28. the region round about Galilee ] Not onely into Galilee, but also into all the countreys bordering on it.

And forthwith ] Matth. 8. 14. with James and John ] It seems these four did dwell in one house; for these came with him. V. 30. Simons wives mother lay sick ] We see, by this example, that good people may be scourged by God, for the promoting of his glory, and their own salvation.

that were sick of divers diseases ] By healing of divers diseases, he sheweth, that he hath brought true life into the world. suffered not the devils ] For it belongeth not to the devils to preach the Gospel, Acts 16. 18. nor would Christ receive a testimony from them.

because they knew him ] Or, to say that they knew him. V. 38. came I forth ] Of that town, v. 35. Or, from God, Joh. 16. 28. V. 40. And there came ] Matth. 8. 2. a leper ] By healing of the leper, he sheweth, that he came for this cause, To purge away the infections of the soul.

I will, be thou clean ] Christ will heal us also, if we pray to him in faith. V. 44. See thou say nothing ] Till thou have first been with the priest to offer a sacrifice for thy cleansing. Christ was more careful of his fathers glory, then of his own. Or, if he simply forbade him to speak of it, it was to prevent the inconvenience which followed, v. 43. shew thy self to the priest ] Any of Aarons posterity might judge of a leper, whether he were cured or no, Levit. 13. 2. V. 45. But he went out ] Luke 5. 15.







cap. 2-28. [ORD] Si, inquit David—  
quanto magis filius hominis, qui  
verus Rex est, et verus Sacerdos, et  
ideo Dominus Sabbati, evulsorum Sab-  
bato Spicarum noxa non tenetur?  
Béd. col. 113.

cap. 2-28. [ORD] Sabbatum in sua  
habet potestate, ut possit pro suo im-  
perio illi dominari. Junius.

3.35. my brother, and my sister,  
and mother. Addit hic etiam  
Sorores, ut utrumque sexum in  
Christo conjungat. Aretius in  
Mat. 12.50.







V. 26. So is the kingdom of God] God sowes and reaps in the Church, though men observe it not.

V. 27. And should sleep] That is, when he hath done sowing, should passe away the time both day and night, not looking after the seed sown, which notwithstanding groweth without his care.

he knoweth not how] It is the part of the ministers to sowe with all diligence, and leave the successe to God: for that mighty working whereby the seed cometh to blade and ear is secret, and is onely known by the fruit.

V. 28. of her self] By a certain power which moveth of it self, put into the creature by God: that is, by a naturall course, without mans help.

V. 29. brought forth] Gr. ripe.

V. 30. Whereunto shall we liken] Matth. 13. 31.

V. 31. is lesse then all the seeds] God brings great matters out of small beginnings in the Church, to shew the greatnesse of his power above mans.

V. 33. And with many such parables] Matth. 13. 34.

as they were able to hear it] According to the capacity of the hearers.

V. 34. he expounded all things] Word for word, loosed, or resolved. As ye would say, Read them the hard riddles, or, unknit the knots of them.

V. 35. And the same day] Matth. 8. 23.

V. 36. they took him] Without more ado they carried him away: for he had preached in the ship all this while, v. 1. as he was in the ship wherein he taught] Verfe 1. He had had no food nor rest, but taught all the day, and departed at even.

V. 38. carest thou not that we perish? They complain that they are neglected of him, and blame him for it.

V. 39. and rebuked the winds] They that sail with Christ, although he seem to sleep never so soundly, when they are in danger; yet they are preserved by him in time convenient, when they have awaked him by prayer.

there was a great calm] The sea is calmed with a word, which useth to rage long after a tempest. See the like, Jon. 1. 15.

V. 40. how is it that you have no faith? How cometh it to passe?

V. 41. exceedingly] Gr. a great fear.

V. 42. will not be stopped by] Gr. will not be hindered by.

V. 43. will not be hindered by] Gr. will not be hindered by.

V. 44. will not be hindered by] Gr. will not be hindered by.

V. 45. will not be hindered by] Gr. will not be hindered by.

V. 46. will not be hindered by] Gr. will not be hindered by.

V. 47. will not be hindered by] Gr. will not be hindered by.

V. 48. will not be hindered by] Gr. will not be hindered by.

V. 49. will not be hindered by] Gr. will not be hindered by.

V. 50. will not be hindered by] Gr. will not be hindered by.

V. 51. will not be hindered by] Gr. will not be hindered by.

V. 52. will not be hindered by] Gr. will not be hindered by.

V. 53. will not be hindered by] Gr. will not be hindered by.

V. 54. will not be hindered by] Gr. will not be hindered by.

V. 55. will not be hindered by] Gr. will not be hindered by.

V. 56. will not be hindered by] Gr. will not be hindered by.

V. 57. will not be hindered by] Gr. will not be hindered by.

V. 58. will not be hindered by] Gr. will not be hindered by.

V. 59. will not be hindered by] Gr. will not be hindered by.

V. 60. will not be hindered by] Gr. will not be hindered by.

V. 61. will not be hindered by] Gr. will not be hindered by.

V. 62. will not be hindered by] Gr. will not be hindered by.

V. 63. will not be hindered by] Gr. will not be hindered by.

V. 64. will not be hindered by] Gr. will not be hindered by.

V. 65. will not be hindered by] Gr. will not be hindered by.

V. 66. will not be hindered by] Gr. will not be hindered by.

that virtue had gone out of him] As heat goes out of the sun, to preserve the creatures, though the power of warming abide in the sun: so power of healing abode in Christ, though the effect of it were felt in the woman healed.

Who touched my clothes? If Christ had not asked this question, the miracle might have been concealed, and God might have lost his glory.

V. 34. be whole] Or, continue whole, as Dan. 1. 21. and 9. 25. Let it not return on thee. For she was healed before, v. 29.

V. 35. Why troublest thou the Master] To go to thine house for there is no hope of her.

V. 36. Be not afraid] As if I could not raise thy daughter again; believe I can and will do it, and thou shalt see it done.

V. 40. they laughed him to scorn] Because they were sure she was dead, Luke 8. 53.

but when he had put them all out] Such as mock and scorn Christ, are unworthy to be witnesses of his great goodnesse.

and them that were with him] The three disciples, mentioned, v. 37. which were enough to witness the truth: the rest he left without, to avoid ostentation.

V. 43. that something should be given her to eat] To shew, that she was not revived onely, but also fully recovered.

## CHAP. VI.

Verf. 1. HE went out from thence] Matth. 13. 54.

into his own country] Nazareth, where he was bred, as appears, v. 3. not Bethlehem, where he was born.

V. 2. what wisdom is this? The faithlesse world doth no whit at all diminish the vertue of Christ, but wittingly and willingly depriveth it self of the efficacie of it, being offered unto them.

that even such mighty works] The word signifieth, powers and vertues, whereby are meant those wonderfull works that Christ did, which shewed and set forth the vertue and power of his Godhead to all the world, Mat. 7. 22.

V. 3. Is not this the carpenter? It appears, that Christ did exercise that trade in his younger yeers.

are not his sisters] After the manner of the Hebrews, whereby brethren and sisters understand all their kinsfolks.

V. 4. A prophet is not without honour] Joh. 4. 44.

without honour] Not onely hath that honour which of right is due to him taken from him, but is also evil spoken of, and misreported.

but in his own country] He may be dishonoured elsewhere; but for the most part he is dishonoured there, though he be will honoured in other places.

V. 5. he could there do no mighty work] Because of their unbelief, v. 6. Matth. 13. 58. Our unbelief doth as it were binde Gods hands from doing us good, as v. 2.

V. 6. And he went round about] Matth. 9. 35. Luke 13. 22.

V. 7. And he calleth] Matth. 10. 1.

began to send them forth] The twelve are prepared to that general apostleship by a peculiar sending forth.

over unclean spirits] Gr. of the spirits that are unclean: that is, over all devils.

V. 8. that they should take nothing] Faithfull pastours ought not to have their mindes set, nor on things that are necessary for this life, if they may be an hinderance unto them, be it never so little.

no money] The word signifieth a piece of brasse money, in value somewhat lesse then a farthing, Mat. 10. 9. But here it is taken in general for money, which, in most common use, was of brasse, as in Spain and some other countreys it is still at this day: unless the meaning be, They should not take so much as a farthing.

in their purse] Gr. in, or into, or upon their girdle.

V. 9. But be shod with sandals] Having nothing but soles, and buckled over the foot.

not put on two coats] That is, they should take no change of garments with them, that they might be lighter for this journey, and make more speed.

V. 10. there abide] Change not your lodgings in this short journey.

V. 11. And whosoever shall not receive you] Matth. 10. 14.

shake off the dust] Acts 13. 51.

it shall be more tolerable for Sodom] The Lord is a most severe revenger of the neglect of the Gospel.

V. 13. anointed with oil] James 5. 14. That oil was a token and signe of his marvellous vertue: And seeing that the gift of healing is ceased a good while since; the ceremonie, which is yet retained of some, is to no purpose.

V. 14. And king Herod] Matth. 14. 1.

king Herod heard of him] The Gospel confirmeth the godly, and vexeth the wicked.

therefore mighty works] The word signifieth, powers, whereby is meant, the power of working miracles.

V. 15. as one of the prophets] Next door to a prophet.

V. 16. But when Herod heard] Luke 3. 19.

whom I beheaded] Caused to be beheaded,

An hypocrite may show affection unto a minister, yet not love him, as the Pharisee did unto Christ, who loved him as a man, but not as a man of God.

if men are to deal with great men, it is not at all upon the darling of the heart, but at the will of God.

fall upon the darling of the heart, but at the will of God.

fall upon the darling of the heart, but at the will of God.

fall upon the darling of the heart, but at the will of God.



4.39. Rebukes the Wind] nec solum  
mare et venti, sine sanctu. Dei impe-  
rio obediunt; sed ipsi quoque impij  
cum sua contumacia

Atque ita impletur illud Psalmi qua-  
dragesimi sexti Componit bellum  
usque ad extremum terrae, confringit  
arcum &c. Calvin. fol. 120. col. 2.  
Martij 6<sup>o</sup> 1727. 8. ser.



Chap. 6. 29. — took up his corp and laid it in a tomb. <sup>Myrrour.</sup>  
 Mat. 14. 12. — took up the body and buried it, and went and told Jesus.

Oct. 13. 1727. Mr. Cooper, I see the Septuagint call Rachel's Grave by the name used Marc 6. 29. Γινδαλ τραπεζης Marc 6. 29. by Grave. French Sépulcher Latin Monumento: so that I apprehend, any Grave with us having an Inscription, Here lies the body of such a one, it properly brooke this character.

Vult tamen ceremoniam hanc Dominus a nobis coli, ut symbolum sit nobis ultimæ resurrectionis. Quare grata fuit Deo hæc sedulitas, quod discipuli Joannis venerunt ut corpus magistri sepulchro mandarent. Ad hoc quod hoc ad testandam pietatem valuit; nam hoc modo professi sunt mortui hominis doctrinam superstitam in cordibus suis vigere. Laus habilis ergo fuit ista confessio, præsertim quum a periculo non abesset: quia honore præstant, qui hominem a carnifice occisum non poterant, quin Tyranni rabiem in se provocarent.  
 Calvin. Harmo. 198. Col. 2.

6. 46. Sent y away <sup>7</sup> ἀποτάξα-  
 μενος. It imports the good Advice, Direction, & Exhortation. Ch. gave at his Dismission of them.

Marc 7. 7. In vain as many Observations of the Pharisees were then, and the like traditions of Hereticks be now. For howsoever they brag of Scriptures, and their manner of administration & ministratio is their own tradition & invention, without all Scripture and warrant of God's Word. But the traditions of the Apostles and Ancients, and all the precepts of holy Church we are commanded to keep, as things not prescribed by man, but by the Holy Ghost Act. 15. 28, 41. — 2 Thes. 2. 15. Rhemists p. 186. & on Mat. 15. p. 43.

Marc 8. 36. — Gain — Let such note this, that for fear or flattery of the world condemn to obey the unjust laws of men touching religion, against their own consciences: and be content for the rest of a few daies of this life, and saving their temporal goods, to lose their soul & the joys of heaven — Rhemists, p. 189. — scripsi, March, 8. 1727/8.

8. 6. and gave <sup>re</sup>. — Deditq; discipulis suis ut apparerent: et apposerunt turba. — inquit apostoli et hos — sustulerunt quia superfuerant fragmentorum septem sportas. Erasmus.

8-8.



2

We are informed by David that  
our sister is under a new & grievous trial by a  
repeated broken bone, which very sensibly affects us,  
and we share in her sorrow, wishing her all necessary  
relief, and a happy issue. It would be very acceptable  
if you would please to acquaint us whether the bone  
be set, and how it is with her, my Wife is very  
much concerned, & to know of circumstances of her  
sister would be very grateful to her, we please to  
favour us with by Scipio. We present our duty  
to you & our mother, & tender affections to our  
afflicted sister.

Boston July 2<sup>d</sup> 1755

Yours Son

Yr dutiful son  
G<sup>d</sup> Hitt

and Sewall Esq<sup>r</sup>.  
B<sup>th</sup> Hitt



2

Handwritten text, likely a list or account, written in a cursive script. The text is faint and difficult to decipher due to the age and condition of the paper. It appears to be organized into several lines, possibly representing entries or items.



V. 18. *It is not lawfull for thee* Levit. 18. 16.

V. 19. *a quarrel against him* Or, an inward grudge; and therefore fought all means to do him hurt.

V. 20. *observed him* Gr. kept him, or saved him.

and heard him gladly] The tyrant was well content to hear Gods word; but the seed fell upon stony ground.

V. 22. *the daughter of the said Herodias*] Which Herodias had not by this Herodes Antipas, but by Philip: and Josephus calls her Salome.

V. 24. *And she went forth*] For women used not to sit at table with men.

V. 27. *an executioner*] Or, one of his guard. The word signifieth, one that beareth a dart: and the kings guard was so called, because they did bear darts. Others say, that they were called so, because they cut off mens heads with a sword.

V. 30. *And the apostles*] Luke 9. 10. It may be they were afraid at the tidings of Johns death, and durst not preach abroad any longer; but came back to Christ, as to tell him what they had done, so to know what they should do.

V. 31. *Come ye yourselves*] Come ye alone; having dismissed the people. *Pro. 12. 10. Jo. 4. 31.*

*apart into a desert place*] To retire and refresh your selves.

*no leisure*] Or, fit opportunity, as v. 21.

V. 32. *And they departed*] Muth. 14. 13.

V. 33. *ran afoot*] Gr. ran afoot together.

V. 34. *And Jesus*] Muth. 9. 36.

V. 35. *And when the day*] Muth. 14. 15.

V. 37. *Shall we go and buy*] This is a kinde of demand, as distrustfully speaking of a thing that could not be compassed.

So Num. 11. 21, 22.

*two hundred penny-worth of bread*] Which is about twenty crowns, which is five pound.

*penny-worth*] The Romane penny is seven pence half-penny; as Muth. 18. 28.

V. 39. *by companies*] Word for word, by banquets banquets, after the manner of the Hebrews, who have no distributives,

as chap. 6. 7. Now he calleth the rowes of the sitters banquets.

V. 40. *they sat down*] Gr. they fell down.

*in ranks*] The word signifieth, the beds in a garden; and it is word for word, by beds and beds; meaning thereby, that they sat down in rowes one by another, as beds in a garden.

V. 43. *of the fragments*] Of broken bread, and remainders of the fill.

V. 45. *to the other side*] Over against Bethsaida, but it was on the same side; for the lake was crooked. See Muth. 14. 22.

*over Bethsaida*] Or, over against Bethsaida.

V. 46. *when he had sent them away*] The people, v. 45. for his disciples were gone before, and he stayed some time after, to dismiss the people.

V. 47. *And when even was come*] Muth. 14. 23.

V. 48. *toying in rowing*] The faithfull servants of God, beside their labours, are subject to great tempests, which Christ doth so moderate, being present in power when he is absent in body, that he bringeth them to an happy haven, at such time and by such means as they looked not for. A lively image of the Church tossed to and fro in this world.

and would have passed by them] Made them believe so, to make them the more afraid, that the deliverance might be the more welcome.

V. 49. *a spirit*] Gr. an apparition; as Muth. 14. 26.

V. 51. *beyond measure*] More then they were when they saw him walk on the water, because they saw the winde and sea now obey him, and be still.

V. 52. *they considered not the miracle*] These miracles seemed new and strange unto them, because they had not well considered the former.

V. 53. *And when they had passed over*] Muth. 14. 34.

V. 54. *straightway they knew him*] Christ being rejected in his own country, and arrived upon a sudden amongst them of whom he was not looked for, is received to their great profit.

V. 56. *him*] Or, it.

Verf. 1. **CHAP. VII.**

V. 1. *Then came*] Muth. 15. 1. the Pharisees] None do more resist the wisdom of God, then they that should be wisest; and that upon a zeal of their own traditions: for men do not please themselves more in any thing, then in superstition, that is to say, in a worship of God fondly devised by themselves.

V. 2. *eat bread*] Bread is put for any kinde of meat, by an Hebrew phrase.

*with defiled*] Or, common: For the Pharisees would not eat their meat with unwashen hands, because they thought that their hands were defiled with handling of common things, Muth. 15. 11, 12.

V. 3. *all the Jews*] That followed unwritten traditions; which were the greater part.

*Or, diligently*: in the originall, with the fist: Theophylact, up to the elbow.

*holding the tradition of the elders*] Observing diligently.

*which men intend to seek out exceptions & wrangles*

*will give you something to do*. Indifferent things

*handled in different way, not made as necessary*

*and with a outward show of piety*

V. 4. *from the market*] That is to say, From civil affairs and worldly, they go not to meat unless they wash themselves first; lest they should be defiled by dealing with strangers, Joh. 18. 28.

*the washing of cups*] By these words are understood all kindes of vessels which are appointed for ordinary use.

*pot*] Sextarius is about a pinte and an half.

*tables*] Or, beds.

V. 5. *Why walk not thy disciples*] Why live they not? A kinde of speech taken from the Hebrews: for, among them a way is taken for a trade of life.

V. 6. *Well hath Esaius prophesied*] That speech of Esaius, spoken against the hypocrites of his time, fits you as well, as if he had prophesied of you by name.

*of you, hypocrites*] Hypocrisie is always joyned with superstition.

*This people*] Isa. 29. 13. Muth. 15. 8.

V. 7. *in vain do they worship me*] They look for a great reward; but they shall have none at all.

V. 8. *laying aside the commandment of God*] The devices of superstitious men do not onely not fulfill the law of God, (as they blasphemously perswaded themselves) but also do utterly take it away.

V. 9. *Full well*] An ironical speech, meaning, Ye do very ill in doing so.

*reject*] Or, frustrate.

V. 10. *let him die the death*] He shall be put to death, without any hope of pardon.

V. 11. *Corban*] Muth. 15. 5.

V. 12. *ye suffer him no more*] They did not forbid him to do any more for his parents; but they pronounced him innocent, if he did not. Or, they tell him he hath given all to God already, and therefore may give nothing to his parents. Or, so much that he cannot; but his parents must be content with Gods blessing on them for their sons offerings.

V. 14. *And when he had called*] Muth. 15. 10.

V. 19. *purging all meats*] Which carrieth away the excrements of all meats, and so cleanseth the body.

V. 20. *And he said*] Or, But (said he) as Muth. 11. 19. and 15. 18. *Pro. 4. 23.*

V. 21. *For from within*] Gen. 6. 5. and 8. 21. Muth. 15. 19.

V. 22. *covetousnesse*] All kinde of craftinesse, whereby men profit themselves by other mens losses.

*wickednesse*] Or, malice, as Rom. 1. 29.

*an evil eye*] An envious eye. Muth. 20. 15.

*blasphemy*] Or, detraction.

V. 23. *come from within*] Discover themselves by evil actions, proceeding from the heart.

V. 24. *And from thence*] Muth. 15. 21.

*into the borders*] Into the uppermost coasts of Palestine, which were next to Tyre and Sidon.

*of Tyre and Sidon*] That which the proud do reject when it is offered unto them, the same do the modest and humble sinners as it were violently wring out.

V. 25. *For a certain woman*] They that knew they want Christ, will lay out for him.

V. 16. *a Greek*] Or, Gentile. By profession profane.

*a Syrophenician by nation*] Neighbour or near to Damascus.

V. 27. *to cast it to the dogs*] Till the children have enough; as before. Then the fragments and remainders may be cast to the dogs. Somight Christ do good to the Gentiles, so it were no prejudice to the Jews. So she replies, v. 28. It may be she took her hint from the beginning of this verse; for the Jews had had many miracles wrought among them before.

V. 28. *Yes, Lord*] As if she had said, It is as thou sayest, for it is enough for the whelps, if they can but gather up the crumbs that are under the table: and I crave no more but the crumbs, and not the childrens bread.

*yet the dogs*] See on v. 27.

V. 30. *her daughter laid upon the bed*] Quietly, not tossing to and fro, nor running about, as before.

V. 31. *And again departing*] Rather, going back from: For it appears not in the story, that he had been there before. Or else again betokens the working of another miracle.

*of Decapolis*] It was a little countrey, and so called, of ten cities, which the four governments did run between and compass, *Plinie, book 3. chap. 8.*

V. 33. *and he said*] Chap. 8. 23. Joh. 9. 6.

V. 34. *looking up to heaven*] To shew, that he referred all to Gods glory, chap. 6. 41. Muth. 14. 19. Joh. 11. 41. and 17. 4.

*he sighed*] Out of commiseration of mans grievances, chap. 1. 41.

V. 36. *them*] That brought him, v. 32.

**CHAP. VIII.**

Verf. 1. **THE MULTITUDE**] Muth. 15. 32.

V. 3. *they will faint by the way*] Word for word, They will fall in funder, or be dissolved; for when men fall

*in the way*, they are dissolved.

*in the way*, they are dissolved.

*in the way*, they are dissolved.

*in the way*, they are dissolved.

*in the way*, they are dissolved.

*in the way*, they are dissolved.







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36. - Profita manz See the fore-  
ing leaf.







V. 37. one of such children] One like these little ones, v. 41. receive me, but him that sent me] He doth not only receive me, but also him that sent me.  
V. 38. And John answered him] Luke 9. 49.  
V. 39. for there is no man] 1 Cor. 12. 3.  
V. 40. he that is not against, is on our part] Is to be esteemed among such as favour me in this furious age.  
V. 41. For whosoever] Matth. 10. 42.  
V. 42. And whosoever] Matth. 18. 6.  
V. 43. And if thy hand] Matth. 5. 29. and 18. 8.  
V. 44. Where] Isa. 66. 24.  
V. 45. offend thee] Or, cause thee to offend, as v. 43.  
V. 46. For every one shall be salted with fire] As every meat seasoned with the graces of Gods Spirit, which work like fire, Matth. 3. 11. that we may please God.  
V. 47. Salt is good] Matth. 5. 13.  
V. 48. but if the salt have lost his saltnesse] If ministers, who should season others, be naught, Who shall mend them?  
V. 49. Have salt in your selves] Keep grace; yet lose not peace, Heb. 12. 14.  
V. 50. And whosoever shall put away his wife] Matth. 19. 3. for, that on some he might, they made no doubt.  
V. 51. he wrote you this precept] The word signifies, a permission, as well as a command: for Moses commanded not, but permitted illegal divorces, v. 4. Gen. 2. 24.  
V. 52. from the beginning of the creation] Of the world created, chap. 13. 19.  
V. 53. one flesh] Gr. into one flesh.  
V. 54. Whosoever shall put away his wife] Matth. 5. 32. and 19. 9.  
V. 55. Except he have put her away for adultery] Matth. 19. 9.  
V. 56. Whom he hath put away: for he keeps wedlock-company with another.  
V. 57. And they brought] Matth. 19. 13.  
V. 58. as a little child] We must be like children, in humility, simplicity and innocency; if we desire to enter into the kingdom of heaven.  
V. 59. he took them up in his arms] See Notes on chap. 9. 36.  
V. 60. and blessed them] God of his goodness comprehendeth them in the covenant, as well as their fathers; and therefore Christ blesseth them.  
V. 61. And when] Matth. 19. 16.  
V. 62. that I may inherit eternall life] Two things are to be eschewed by them which seek eternall life; The opinion of their own merits, and, The love of riches: these two undo many souls.  
V. 63. Then Jesus beholding him, loved him] Or, kissed him. Pityed him, that, having outwardly kept the commandments, which many did not, he should lose heaven nevertheless.  
V. 64. sell what ever thou hast] This is no evangelicall counsel, but a precept: for every one ought to be willing to leave all at Gods command.  
V. 65. and went away grieved] Looking heavily.  
V. 66. that trust in riches] Psal. 62. 11. 1 Tim. 6. 27.  
V. 67. Then Peter] Matth. 19. 27.  
V. 68. Lo, we have left all] To neglect all things, in comparison of Christ, is a sure way unto eternall life; so that we fall not away by the way.  
V. 69. or wife] This is not repeated in the next verse, lest men should think they might have many wives: but the want of a wife is not a hindrance to the kingdom of heaven.

of this shall be supplied in other comforts.  
V. 30. he shall receive an hundred fold] Either indeed, when the troubles are over, as Job received more then he lost; or in a true content in the midst of troubles.  
V. 31. But many] Matth. 19. 30.  
V. 32. And they were in the way] Matth. 10. 27.  
V. 33. Jesus went before them] Like a valiant leader.  
V. 34. they were amazed] At his courage in going on so stoutly to offer himself to death, Joh. 11. 8.  
V. 35. they were afraid] Full of thought for themselves, misdoubting their own safetie.  
V. 36. began to tell them] That is, did say, as Luke 7. 38. Acts 1. 1. for he had told them the same before.  
V. 37. what things should happen unto him] The disciples, that they may not be overcome, are again prepared to patience, by Christs foretelling them of his death, which was at hand, and therewithall of life, which should most certainly follow.  
V. 38. Behold, we go up to Jerusalem] As if he should say, This is our last journey to Jerusalem.  
V. 39. And James] Matth. 20. 20.  
V. 40. saying] By their mother, Matth. 20. 20. See the like, Matth. 8. 5. compared with Luke 7. 3.  
V. 41. we would that thou shouldst do for us] We pray thee, chap. 6. 25.  
V. 42. but it shall be given to them] Or, save to them.  
V. 43. Te know] Luke 22. 25.  
V. 44. are accounted] Or, think good.  
V. 45. to rule over the Gentiles] The magistrates, according to Gods appointment, rule over their subjects in this world: but I have no such temporall kingdom here, neither must ye expect it: but be humble like me, whom ye ought to imitate, Mat. 20. 25.  
V. 46. shall be your minister] Or, let him be your minister.  
V. 47. of you will be the chiefest] Or, will be the chiefest of you.  
V. 48. And they came to Jericho] Matth. 20. 29.  
V. 49. blinde Bartimeus] Christ alone, being called upon in faith, healeth our blindness.  
V. 50. Lord, that I might receive my sight] In the original, Rabboni; for so were their excellent doctors called. See Joh. 20. 16.  
V. 51. that I might receive my sight] Or, that I might see again, or, look up.  
V. 52. made thee whole] Or, saved thee.  
V. 53. he received his sight] See on v. 51.  
V. 54. and followed Jesus in the way] Not led by any, as before.

CHAP. XI.

V. 1. When they came nigh] Matth. 21. 1.  
V. 2. of his disciples] Gr. his own disciples: wit, of his apostles: for many others followed him to learn.  
V. 3. whereon never man sate] For holy uses they made choice of beasts that had not before been employed otherwise.  
V. 4. blessed is he that cometh in the Name of the Lord] Well be it to him that cometh to us from God, or, that is sent of God.  
V. 5. Blessed be the kingdom of our father David] Happy and prosperous.  
V. 6. And seeing a fig-tree] Matth. 21. 19.  
V. 7. if haply] Or, to see if haply, as Gen. 3. 22.  
V. 8. he found nothing but leaves] An example of that vengeance which hangeth over the heads of hypocrites.  
V. 9. for the time of figs was not yet] And yet it made shew of bearing fruit sooner then ordinary, Isa. 28. 4. which made our Saviours viour to come to it with expectation of fruit.  
V. 10. And they came] Matth. 21. 12.  
V. 11. and began] That is, did cast out: for he had done it once before, Joh. 2. 15. See the like phrase, chap. 10. 32.  
V. 12. I cast out them that sold] Christ sheweth indeed, that he is the true king and high priest, and therefore the revenger of the abuse of the temple.  
V. 13. that any man should carry any vessel] That is, any common ones, of which those fellows had a great number, that made the court of the temple a market-place.  
V. 14. My house shall be called] Shall openly be so accounted and taken.  
V. 15. of all nations the house of prayer] Or, the house of prayer for all nations, Isa. 56. 7.  
V. 16. he went out of the citie] That he might not so much as seem to give any occasion of tumult to the citie, prone therunto.  
V. 17. And in the morning] Matth. 21. 19.  
V. 18. they saw the fig-tree dried up from the roots] See the exceeding force of Christs word.  
V. 19. Have faith in God] Or, Have the faith of God.  
V. 20. What things soever ye desire] Matth. 7. 7.  
V. 21. believe that ye receive them] That is, shall receive: but he speaketh in the present tense, to shew the certainty of it, Joh. 5. 15.  
V. 22. And when ye stand] So they used to do, when they prayed in the temple, Luke 18. 11, 13.  
V. 23. if ye have caught a snail] Any just cause of offence.  
V. 24. The curse upon a fig tree is able to wither it] If a man have faith in the mighty power of God, it is of great efficacy in the present tense, to shew the certainty of it, Joh. 5. 15.  
V. 25. And when ye stand] So they used to do, when they prayed in the temple, Luke 18. 11, 13.  
V. 26. if ye have caught a snail] Any just cause of offence.  
V. 27. The curse upon a fig tree is able to wither it] If a man have faith in the mighty power of God, it is of great efficacy in the present tense, to shew the certainty of it, Joh. 5. 15.

CHAP. X. Annotations on the Gospel according to St. Mark  
V. 1. When they came nigh] Matth. 21. 1.  
V. 2. of his disciples] Gr. his own disciples: wit, of his apostles: for many others followed him to learn.  
V. 3. whereon never man sate] For holy uses they made choice of beasts that had not before been employed otherwise.  
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V. 23. if ye have caught a snail] Any just cause of offence.  
V. 24. The curse upon a fig tree is able to wither it] If a man have faith in the mighty power of God, it is of great efficacy in the present tense, to shew the certainty of it, Joh. 5. 15.



your trespasses] Scummings at a block laid in the way. So do we sin by occasions offered.

and as he was walking] Matth. 21. 23.

there come to him the chief priests] The Gospel hath been assaulted long since, by those that pretend ordinary succession.

V. 28. By what authoritie dost thou these things? Which thou didst yesterday in the temple, v. 15.

V. 29. question] Or, thing.

V. 31. with themselves] Or, among themselves] For it is likely they advised one with another, Matth. 16. 7.

V. 32. Of men] Or, Of men, we are undone. A defective speech, like that, Luke 13. 9.

they feared the people] The reward of an evil conscience, to be afraid of those, of whom they should and might have been feared.

CHAP. XII.

Verf. 1. **H**E began to speak] Matth. 21. 33. by parables] He spake one parable onely at this time. So proverbs in the original, is translated, a proverb, Ezek. 14. 8.

V. 2. at the season] When the fruits of the ground used to be gathered. Rom. 6. 22. Hos. 10. 1.

V. 5. and many others, beating some, and killing some] Or, and many others he sent, whereof some they did beat, and some they did kill.

V. 9. he will come] This answer is attributed to the chief priests and elders, Mat. 21. 41. See the Note there.

V. 10. The stone] Psal. 118. 22.

V. 12. they sought to lay hold on him] They were greedy and desirous to do it.

V. 13. And they send] Matth. 22. 15.

V. 14. thou regardest not the person of men] Gr. thou lookest not upon the face. Therefore the Areopagites did judge in the dark, that they might not be moved with any mans outward shew. They mean here, that Christ did not so judge by outward appearance, that the truth should be thereby darkened any whit at all.

V. 15. a penny] Valuing, of our money, seven pence half-penny, as Mat. 18. 28. See Anot. Luke, 20. 25.

V. 17. the things] Or, of the things, chap. 14. 71. and 15. 3.

V. 18. Then come] Matth. 22. 23.

V. 19. raise up] Gr. raise up out of her.

V. 20. And one of the scribes] Mat. 22. 35.

V. 21. thou hast said the truth] Gr. thou hast spoken in truth.

V. 22. He came to try Christs wisdom; and hearing it, he approveth it, and gives testimony thereunto.

V. 23. is more then all whole-burnt-offerings] More excellent, and more acceptable to God, 1 Sam. 15. 22. So that sacrifices and outward worship never pleased God, unless such necessary duties as we owe to God and our neighbour went afore, Hos. 6. 6.

V. 24. And Jesus] Mat. 22. 41.

V. 25. that Christ is the sonne of David?] Christ did not intend to deny this, but to prove his Godhead out of David himself, of whom he came, according to the flesh.

V. 26. by the holy Ghost] Word for word, in the holy Ghost:

V. 27. And there is a great force in this kinde of speech, whereby is meant, that it was not so much David as the holy Ghost that spake, who did in a manner possesse David.

V. 28. The Lord said] Psal. 110. 1.

V. 29. the common people heard him gladly] Many of the common people, or the greater part of them, while he taught them.

V. 30. Beware] Mat. 23. 5. Gr. Look to, as chap. 8. 15.

V. 31. of the scribes] The manners of ministers are not rashly to be followed as an example.

V. 32. to go in long clothing] The word is, a stole, which is a kinde of womans garment, long, even down to the heels, and is taken generally for any garment made for comeliness: but in this place it seemeth to signifie that fringed garment mentioned, Deut. 22. 12.

V. 33. Which devour] Mat. 23. 14.

V. 34. They spoil those whom Gods law gave a speciall charge of preserving.

V. 35. A piece of brasse-money. See Mat. 10. 29. Money of any kinde of metal, which the Romanes used, who in the beginning did stamp or coin brasse, and after used it for currant money.

V. 36. into the treasury] Or, chest, whereinto they put their beneficence, 2 Kings 12. 10, 11. 2 Chron. 24. 8.

V. 37. was by of treasury

V. 38. all sorts of people did contribute to of treasury

V. 39. god more attmes to of treasury

V. 40. should so attmes to of treasury

V. 41. was by of treasury

V. 42. all sorts of people did contribute to of treasury

V. 43. god more attmes to of treasury

V. 44. should so attmes to of treasury

V. 45. was by of treasury

V. 42. two mites] It is the seventh part of one piece of that brasse-money.

V. 43. he called unto him his disciples] He called them apart, that neither the widow nor others might hear what he said for their instruction.

V. 44. but she of her want] Out of her exceeding small store, 2 Cor. 8. 2.

V. 45. even all her living] All her money she had to live on, so that she must presently work for more; whereas, others gave out of that which lay by them, and had more left to spend.

CHAP. XIII.

Verf. 1. **A**S he went out of the temple] Matth. 24. 1.

V. 2. and large, v. 2 of this chapter. Josephus writes, that they were white and hard stones, some five, some eight cubits long, about eight deep, and about twelve broad.

V. 3. Seest thou these great buildings?] Thou thinkest they will last ever, because of their greatnesse; but thou art deceived, they shall be thrown down.

V. 4. there shall not be left one stone upon another] The destruction of the temple, citie and whole nation is foretold, and the troubles of the church: but yet there are annexed many comforts: and last of all, the end of the world is described.

V. 5. thrown down] Gr. loosed down: That is, loosed from the other, and thrown down, chap. 15. 29, 32.

V. 6. Tell us] Mat. 24. 3.

V. 7. saying, I am Christ] Or, I am he, whom ye look for, Mat. 11. 3.

V. 8. these are the beginnings] Ye shall have greater sorrows afterwards, as a woman with childe begins her travel with lesser pains, but feels greater after.

V. 9. The word in the original importeth, the pains of a woman in travel, 1 Thess. 5. 3.

V. 10. take heed to your selves] Gr. look to your selves, 2 Joh. v. 8.

V. 11. for a testimonie against them] The hearing of you preaching, shall be a most evident witness against them, so that they shall not be able to pretend ignorance.

V. 12. the gospel must first be published] Before ye be thus persecuted.

V. 13. among all nations] To the Gentiles, as well as to the Jews: for it was not preached, to many nations, long after these troubles.

V. 14. But when they shall lead you] Matth. 10. 19. To the magistrates.

V. 15. and deliver you up] To be afflicted. Am. 9. 9. 10.

V. 16. for it is not ye that speak, but the holy Ghost] Ye are not the principall speakers; for Gods Spirit will guide your tongues.

V. 17. A speciall promise to the apostles.

V. 18. the brother shall betray the brother to death] Perfidiously discover and bring them before rulers, that they may be slain.

V. 19. ye shall be hated of all men] Of most men with whom ye shall converse, Phil. 2. 21. Or, all sorts of men.

V. 20. for my Names sake] For professing me to be the Saviour of the world.

V. 21. he that shall endure unto the end] Persecutions and afflictions for professing the Gospel.

V. 22. But when] Mat. 24. 15. Dan. 9. 27.

V. 23. standing where it ought not] See Notes on Mat. 24. 15.

V. 24. For in those days shall be affliction] Gr. For those days shall see affliction. This is a kinde of speech which the Hebrews use, and it hath a great force in it; for it gives to understand, that, in all that time, one misery shall follow upon another, as if the time it self were very misery it self. So the prophet Am. 5. 23. saith, that the day of the Lord shall be darknesse.

V. 25. from the beginning of the creation] Of the world created, as chap. 10. 6.

V. 26. And then] Mat. 24. 23.

V. 27. shew signes] Gr. give signes.

V. 28. But in those days] Mat. 24. 29.

V. 29. his angels] Gr. his own angels.

V. 30. and shall gather together] By the ministry of his angels, Mat. 24. 31.

V. 31. his elect] Gr. his own elect.

V. 32. to the uttermost part of heaven] His elect both in heaven and earth: for all of them shall attend Christ at the day of Judgment, Jude v. 14.

V. 33. When her branch is yet tender] See notes on Mat. 24. 32.

V. 34. Or, now tender: or, already tender: For it is not so all the winter. See chap. 6. 35. and 8. 2. and 15. 42, 44.

V. 35. know that it is nigh] The kingdom of God, Luk. 21. 31.

V. 36. till all these things be done] Begin to be accomplished: for the destruction of Jerusalem came while some of this age were alive.

V. 37. But of that day] Mentioned, v. 26.

V. 38. hour] Or, season.

V. 39. no nor the angels] Much lesse men.







14.54. Five. Erasmus renders p<sup>er</sup> s<sup>an</sup>cti  
lumen. So Calvin.

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lumen. So Calvin.



neither the Son] As man, he knew not all things at once, but by degrees, Luke 2.52. And it is likely he had not this secret revealed to him, till after his ascension, when he had laid down the form of a servant.

but the Father] The later day is not curiously to be searched for, which the Father alone knoweth: but let us rather take heed, that it come not upon us unaware.

V.33. Take ye heed] Mat. 24.42.

the time] Gr. the season.

V.34. and gave authority to his servants] The charge of his domestical affairs.

V.37. what I say unto you] Tell the rest of my disciples, and all others, for their learning and comfort, what I have told you four, v.3.

CHAP. XIIII.

Verf. 2. **A**fter] After the prophetic of the destruction of the citie and temple was spoken of in the former chapter.

two days] Mat. 26.2. and of unleavened bread] Which passeeover was the beginning of the solema use of unleavened bread.

V.2. Not on] It must be before the passeeover.

the feast-day] By the will of God, against the counsel of men, it came to passe, that Christ should be put to death upon the solema day of the passeeover, that in all fit respects the truth might agree with the figure.

V.3. And being in Bethany] Mat. 26.6.

spikenard] Or, pure nard, or liquid nard.

she brake the box] Not to pieces, but so as it might run out largely and freely.

V.4. Why was this waste] Wicked men think all waste that is bestowed on Christ.

V.5. three hundred pence] Which is about six pounds English, See Mat. 18.28.

V.6. Why trouble ye her] Gr. make labours. It seems they were very trouble some to her, and sought by all means to hinder her.

V.7. ye have the poor with you always] Ye will not want occasion to do good to the poor, when I am gone.

V.8. to anoint my body to the burying] See notes on Mat. 16.12.

V.10. And Judas] Mat. 26.14.

went unto] Gr. went away unto, chap. 2.43.

V.11. and promised to give him money] Christ is betrayed by covetousnesse.

V.12. And] Mat. 26.17. Our Saviour being made subject to the law for us, doth celebrate the passeeover according to the law; and therewithall, by foretelling the place, sheweth, that although he in the flesh shall quickly suffer, yet he is God, that knows contingent things.

the first day of unleavened bread] Or, the day before: For they must prepare for it beforehand.

when they killed] They used to kill. Or, sacrificed.

the passeeover] That is spoken by the figure Metonymia, which is usuall in sacraments; and, by the passeeover, is meant the paschal lamb.

V.13. Go ye into the citie] Jerusalem.

bearing a pitcher of water] To wash and fit the house for guests against the feast; being one in likelihood of those who used to let out lodgings against the feast to strangers, as many in Jerusalem did. See v.15.

V.14. And wheresoever he shall go in] Into whatsoever house. Where is the guest-chamber] Or, lodging. The word is used for an inne, Luke 2.7.

V.15. a large upper room] The Greek word signifieth that part of the house that is highest from the ground, to what use soever it be put: but because they used to sup in that part of the house, they called it a supping-chamber.

V.18. And as they sat] Mat. 26.20.

V.20. that dippest with me in the dish] That useth to eat meat with me: which was anciently esteemed a strict bond of friendship, Psal. 41.9.

V.22. And] Mat. 26.26.

as they did eat] The figure of the law, which is by and by to be fulfilled, is abrogated; and, in place thereof, are put seals of the new covenant, answerable unto them, which shall continue to the worlds end.

V.25. I will drink no more] See on Mat. 26.29.

V.26. hymn] Or, psalm.

V.27. And Jesus] Mat. 26.31.

All ye shall be offended] Christ foretelleth how he shall be forsaken of his; but yet, that he will never forsake them.

V.29. But Peter] Mat. 26.33.

ye will not] Here is set forth, in an excellent person, a most sorrowfull example of mans rashnesse and weaknesse.

V.30. even in this night] Before it be day-light. A quick change.

V.31. But he spake the more vehemently] The earnestnes of his words setteth out more plainly Peters vehement affirmation.

Likewise also said they all] The rest of the apostles that were with Christ.

V.32. And they came] Mat. 26.36.

was dominion by the word of God, by the disciples in the preparation to the passeeover. Exod. 12. 19. 20. because it was to be put away, to eat with bread of sincerity & truth.

to his disciples] Gr. to his own disciples. For none but apostles were with him, who were called his disciples, by way of pre-eminence.

V.33. with him] Gr. with himself. None were there, but they and he.

V.34. My soul is exceeding sorrowfull unto death] Christ suffering for us in that flesh which he took upon him for our sakes, the most horrible terrors of the curse of God, receiveth the cup at his Fathers hands, which he, being just, doth drink for the unjust.

V.35. the hour might passe from him] The time of my passion determined by thee, and foretold in Scriptures, which I now feel, to my sorrow, to be at hand.

V.36. Abba, Father] So Rom. 8. 15. Gal. 4.6. The children speaking Syrian, used to say Abba to their fathers; therefore the Greek retains it: and expounds it, because the congregations were mixed; and so doubles it, to shew the strength of his affection.

V.37. and findeth them sleeping] An example of humane frailty, even in the apostles, whom Christ had chosen.

V.41. into the hands of sinners] Of the Romans, which were heathen, Gal. 2.15.

V.43. And immediately] Mat. 26.47.

V.44. he that betrayed him] As men did willingly spoil God their Creatour of his praise, in forsaking him, and betraying his honour: so Christ, willingly going about to make satisfaction for this breach, is forsaken of his own, that the punishment might be agreeable to the sin.

had given them a token] A common sign that they and he might understand. In war, they call it, A watch-word, or, The word. and lead him away safely] So diligently, that he escape not out of your hands.

V.47. one of them that stood by] Peter cut off Malchus ear, John 18.10.

V.49. but the scriptures must be fulfilled] Gr. but that: That is, But this was done, that the Scriptures might be fulfilled.

V.50. And they all forsook him] The eleven disciples that were with him.

V.51. a certain young man] Not one of our Saviours disciples, or of the house whence he came; but one that came out of some dwelling near the garden, who, hearing the tumult, had risen, and run out to see what the matter was.

having a linen cloth] Such as they used to lie in.

the young men laid hold on him] The souldiers that came with Judas, supposing him to be one of Christs disciples, took him.

V.53. And they led] Mat. 26.57.

with him were assembled all the chief priests] The highest council was assembled, because Christ was accused as a blasphemers, and a false prophet: for as for the other crime of treason, it was forged against him by the priests, to enforce Pilate by that means to condemn him.

V.54. at the fire] Gr. at the light. Gen. margine.

V.55. And the chief priests] Mat. 26.59.

V.56. but their witness agreed not together] Or, were not equall to an accusation of death. They did not accuse him of a capital crime, which thing the priests desired, v. 55, 59. So that Christ, who was so innocent, that he could not be oppressed, no not by false witnesses; is at length, for confessing God to be his Father, condemned of impietie before the high priest, that we, who denied God, and were indeed wicked, might be quickened before God.

V.59. But neither so did their witness agree together] It was not sufficient to put him to death, though they both did agree in one tale, v. 58. and therefore the high priest puts him to accuse himself, v. 61, 63.

V.61. the Son of the Blessed?] Of God, who is worthy of all praise, and is daily lauded of men and angels. Jews commonly called God, The blessed One.

V.62. And ye shall see] Mat. 24.30.

sitting on the right hand] That ye may not doubt of the truth of what I say, I will confirm it by this notable signe.

of power] Of the power of God, till he have destroyed all his foes, Psal. 110.1.

V.65. some began] That is, they did spit.

to spit on him] Christ, suffering all kinde of reproach for our sakes, getteth everlasting glory for them that trust on him, Isa. 50.6.

to cover his face] As if he had been condemned to die. See Esth. 7.8. Or, to mock him.

Prophecie] Thou takest upon thee to be a prophet; tell who smote thee.

V.66. And as Peter was beneath] Mat. 26.29. For the assembly of priests sate higher, in the same room.

V.67. thou also wast with Jesus of Nazareth] Wast conversant with him as a disciple.

V.68. But he denied] An heave example of the frailnesse of man, together with a most comfortable example of the mercy of God, who giveth the spirit of repentance and faith to his elect.

Every elect soul hath desire to be saved to be saved upon him. Ps. 53.

his death at this time was a comfort to ye, because it was a false prophet: for as for the other crime of treason, it was forged against him by the priests, to enforce Pilate by that means to condemn him.

not a high calling, but a low one, as he was a lowly person, as a servant.



...the whole world is converted to the Lord...

Chap. xv.

*Evil of our generation and of our fathers*

V. 71. he began to curse ] To curse himself, or wish evil on himself; if he knew Christ.  
V. 72. And the second time ] Mat. 26. 75.  
when he thought thereon, he wept ] Or, he wept abundantly, or, he began to weep, or, he went out, as Mat. 26. 75.  
CHAP. XV.  
V. 1. *St. Peter* ] Mat. 27. 1.  
and the whole council ] For there were Pharisees there, and ordinary priests, which are not here named.  
and bound Jesus ] Christ being bound before the judgement-seat of an earthly judge, in open assembly, is condemned, as guilty, unto the death of the cross; not for his own sins, as appeared by the judges own words; but for ours altogether, that we, most guilty creatures, being delivered from the guiltiness of our sinnes, might be quitted before the judgement-seat of God, even in open assembly of the angels.  
and delivered him to Pilate ] It was not lawfull for them to put any man to death; for all causes of life and death were taken away from them, first by Herod the great, and afterward by the Romans; and therefore they deliver Jesus to Pilate.  
V. 4. And Pilate asked him again ] Mat. 27. 13. For he had asked him once before, in the judgement-hall, where his enemies would not come to hear, Joh. 18. 33. Now, lest they should say Pilate had not dealt fairly, he asketh him again in their presence, Luke 23. 2.  
V. 6. he released unto them one prisoner ] Used to release.  
V. 11. that he should ] Or, to ask that he should. See the like, v. 8.  
V. 15. to content the people ] Gr. to do sufficient to satisfy the people.  
V. 16. called ] Gr. which is.  
V. 17. and platted a crown of thorns ] Christ, going about to take away the sins of men, who went about to usurp the throne of God himself, is condemned as one that hunted after the kingdom, and is mocked with a false shew of a kingdom; that we, on the other side, who shall indeed be eternal kings, might receive the crown of glory at Gods hand.  
about his head ] Gr. about him.  
V. 19. bowing ] Gr. putting.  
V. 21. And they compelled one Simon ] Mat. 27. 32. The rage of the wicked hath no measure: but, in the mean season, even the weakness of Christ, being in pain, under the heave burden of the cross, doth manifestly shew, that a lamb is led to be sacrificed.  
V. 22. the place of a skull ] Christ is led out of the walls of the earthly Jerusalem, into a foul place of dead mens carcases, as a man most unclean, not for his own, but for our sins, which were laid upon him; to the end that we, being made clean by his blood, might be brought into the heavenly Sanctuary.  
V. 24. they parted his garments ] Christ hangeth naked upon the cross, and, as if he had been the wickedest carter that ever lived, his righteousness, and blessed by his bearing curses, and sanctified by his onely oblation, may be taken up into heaven.  
V. 25. it was the third hour ] They fastned him to the cross about nine of the clock in the morning.  
V. 28. And he was numbred ] Isa. 53. 12.  
V. 29. Ab, thou that destroyest the temple ] A note, not so much of insultation, as of detestation.  
V. 33. there was darkness ] How angry God was against our sins, which he punished in our surety his Son, it appeareth by this horrible darkness. Or, with their sins that crucified him.  
over the whole land ] By this word, land, he meaneth Judea: so that the strangeness of the wonder is so much the more set forth in this, That at the feast of the paschever, and in the full moon, when the sun shined over all the rest of the world, and at midday, that corner of the world, wherein so wicked an act was committed, was covered over with most grosse darkness.  
Or, some understand it of the whole hemisphere.  
V. 34. at the ninth hour ] Christ striving mightily with Satan, with sin, and with death, all three armed with the horrible curse of God, and grievously tormented in body hanging upon the cross; yet he riddeth himself, crying with a mighty voice: and, by smiting both things above and things beneath, by renting of the vail of the temple, and by the testimonie wrung out of them which murdered him; he sheweth evidently, That he shall be known out of hand to be Conquerour, and Lord of all.  
V. 34. Eloi ] Mat. 27. 46.  
V. 37. cried with a loud voice, and ] Gr. sending forth a great voice.  
V. 40. There were also women ] Christ, to the great shame of men, which forsook the Lord, chose women for his witnesses, which beheld all this business.  
of James the lesse ] It may be he was lesse in stature, or of lesse note, or younger then James the son of Zebedee: However, this is added, to distinguish him from that other James.  
V. 41. followed him ] Luke 8. 3.  
V. 42. And now ] Mat. 27. 57.

V. 43. an honourable counsellor ] A man of great authority, of the council of the Sanhedrin, or else taken into Pilates council, and went in boldly unto Pilate ] If we consider what danger Joseph cast himself into, we shall perceive how bold he was.  
CHAP. XVI.  
Vers. 1. *Was past* ] Or, had come between, as Acts 25. 13. and 27. 9.  
had bought sweet spices ] Had by them, being formerly bought; for on the sabbath-day they could not buy it.  
V. 2. And very early in the morning ] Luke 24. 1. Joh. 20. 1. As soon as was fit to do it. On the sabbath they might not, and in the night they could not see to do it.  
V. 3. they said among themselves ] Little dreaming of the guard set about the sepulchre.  
V. 4. when they looked ] When they cast their eyes toward the sepulchre. Gr. when they looked up: for the stone was higher then the ground, on which it may be they looked before.  
for it was very great ] This is a reason of their care, v. 3. not of the removing of the stone. See the like, Mark 12. 12.  
V. 5. And entering into the sepulchre ] Joh. 20. 11.  
they saw a young man ] The angel appeared in the shape of a young man, to shew his strength to remove the stone, and the vigour of heavenly creatures.  
V. 7. and Peter ] Principally to Peter, because he was a prince apostle, Mat. 10. 2. and now full of heaviness, for denying his Master, as Psal. 18. title.  
as he said unto you ] Mat. 26. 32.  
V. 8. neither said they any thing to any man ] Either for fear of the Jews they durst tell no man by the way, or else for haste to tell the disciples, as they were bidden, Mat. 28. 8. Luk. 24. 9, 22, 23.  
V. 9. he appeared first to Mary Magdalene ] Joh. 20. 14.  
out of whom he had cast seven devils ] Gr. from whom he had cast out, Luke 8. 2. See the great mercy of Christ! he appeared first to her, who had been most miserable. Hereby also he shews the unbelief of his disciples, v. 11.  
V. 11. And they ] Or, Yet they, as Acts 7. 5.  
when they heard that he was alive ] Mary told them, that the angel assured her Christ was alive, v. 6. and that she had seen him, v. 9.  
believed not ] The greatness and strangeness of the matter exceeded their faith, Luke 24. 11. Exod. 5. 9.  
V. 12. in another form ] In another habit then he had conversed with them in; and therefore they took him for a stranger, Luk. 24. 18. as Mary did for the gardiner, Joh. 20. 15.  
unto two of them ] Luke 24. 13.  
and went into the country ] To Emmaus, a countrey-town or village.  
V. 13. neither believed they them ] All this is recorded, that we may the better believe those, who so slowly believed themselves.  
V. 14. Afterward ] Luke 24. 36. Joh. 20. 19.  
at meat ] Or, together.  
V. 15. And he said ] Mat. 28. 19.  
Go ye into all the world ] Not into Judea alone, as Mat. 10. 5, 6. so that now the apostles are sent to preach the word, administer the sacraments, and work miracles among the Gentiles also.  
to every creature ] The Hebrews call man, by way of excellency, The creature, as being Gods principall master-piece among the creatures. So Col. 1. 23.  
V. 16. and is baptized ] He that believeth, and by baptism maketh profession of his faith.  
but he that believeth not ] Joh. 12. 48.  
V. 17. And these signs ] Miracles to confirm their doctrine.  
shall follow them that believe ] For a time, till Christianity be openly professed: neither had every one all these following gifts; but some had one, some another, as occasion and use should be, 1 Cor. 12. 4, 8.  
In my Name ] Act. 19. 18. By my power, Acts 3. 6. and 4. 7.  
shall they cast out devils ] As Paul did, Acts 16. 18.  
they shall speak with new tongues ] Other then they were acquainted with before, Acts 2. 4. and 10. 46. See notes on chap. 1. 27.  
V. 18. They shall take up ] Acts 28. 5.  
serpents ] And not be hurt, as Acts 28. 3, 5.  
if they drink any deadly thing ] Poison. As they write of John and others, in the ecclesiastical histories.  
they shall lay hands on the sick ] So Acts 28. 8.  
V. 19. he was received up ] Luke 24. 51.  
into heaven ] Christ having accomplished his office upon earth, ascended into heaven; from whence he confirms the doctrine of his apostles by signes, and governs his Church unto the worlds end.  
V. 20. And they went forth ] From Jerusalem, whence the scepter of Christs Kingdom was to go forth, Psal. 110. 2. Isa. 2. 3.  
the Lord working with them ] Working together, as 1 Cor. 3. 9. and 15. 10.  
and confirming the word ] Heb. 2. 4.  
with signes following ] Following them, wheresoever they went to preach, v. 17.

the faith of gods shall be most by monious in times of lesse







Cap. 1. 3. Having obtained perfect knowledge of things from above; noting the rise & spring of us so understanding things, rather than ye beginning of ye things themselves. Owen Com. 274. vid. Poli Synopsin.

1. 15. From his Mother's Womb

great] — magnitudo, et excellentia Officii extollitur. Calvin.  
v. 15. — neither drink Wine] — solum omnes Temperantiam colant: qui noxa sentiunt ex vini potu, sponte abstineant qui carent, defectum ferant æquo animo. Calvin.

1. 34. How shall this be? Quod autem ex eius verbis suspicari sunt quidam perpetuae Virginitatis conceptum habuissent: nimis infirmum est, imo propositum absurdum. Perfidie. Enim passa fuit se marito collocari, sanctumq; conjugium dux non sine Dei ludibrio preceperat. Quamlibet Garbaya tyrannis amittat, in hac parte suo capatui nunquam tamen eorum progeneri ausi sunt, ut permitterent utroq; Continentiam velle suo arbitrio. Calvin. p. 12. col. 1.

Luke 1. 35. overshadow] I suppose there is in ye word an allusion unto ye expression of ye original actings of ye H. S. toward ye newly produced mass of ye 8th Creation: both ye word include in it an allusion unto a covering like yt of a Fowl over its eggs, communicating by its cognate warmth, a principle of life unto ye seminal verbe. Owen H. S. 134.



Called from y<sup>e</sup> first some of noble xanth to jmbear y<sup>e</sup> trust  
is able to teach noblemen something or into look for a higher  
y<sup>e</sup> flesh & blood.

un if called, beheld it freely of  
in for god is not want to delight in many.

of noble xanth  
it either to lose y<sup>e</sup> plans of hono<sup>r</sup> or  
chape y<sup>e</sup> they do not much affect y<sup>e</sup> styles  
of hono<sup>r</sup> gall 6. 14. 11. 131. 2.

Doth call y<sup>e</sup> noble men. He doth put y<sup>e</sup> special hono<sup>r</sup> upon y<sup>e</sup>  
from a book of his owne inditing to put into his library.  
(now it is not y<sup>e</sup> hono<sup>r</sup>)  
put y<sup>e</sup> hono<sup>r</sup> upon y<sup>e</sup> CHAP. I.

Verf. 1. **M**any have taken in hand] Many attempted it: he  
nameth them not: but affirming a full assurance  
of that he, with the other Evangelists, writeth, he seemeth mo<sup>r</sup>  
to deny, that others had the same.

V. 2. they delivered them unto us] Meaning the Apostles  
with whom he was conversant.

if it were eye-witnesses] Of those things which Christ did. Heb.  
agl. 2. 3. 1 Joh. 1. 1.

V. 3. It seemed good to me] By a divine inspiration: as Act.  
5. 25. 28. 1 Cor. 7. 40.

V. 4. most excellent Theophilus] This was some honourable and re-  
nowned person in the Church in those times, Act. 1. 1.

V. 5. Here was in the dayes of Herod the  
king] Herod the Great sonne of  
Antipater. Matth. 2. 1.

V. 6. the course of Abia] See 1 Chron.  
24. 5. 10. David appointed them to  
minister by turns.

V. 7. daughters of Aaron] That is, descended from Aaron.

V. 8. And they were both righteous before God] That is, of  
sincere lives; approved of God: not without all sinne, but  
without blame before men, Phil. 3. 6. 12.

V. 9. walking in all] That is, living in, and endeavouring to keep  
all, Psal. 119. 1. 6.

V. 10. According to the custome of the priests office] This office  
appertained to Aaron and his sonnes, Exod. 30. 7. 1 Chron.  
6. 49. Dan. 9. 21. Act. 10. 3.

V. 11. when he went into the temple of the Lord] Into that Court  
which was called Holy.

V. 12. And the whole multitude] Exod. 13. 7. Lev. 16. 17.  
without] In that part of the Temple which was called the  
peoples Court. See Levit. 16. 17. 1 King. 7. 12.

V. 13. the altar of incense] See Exod. 30. 1.

V. 14. and thou shalt call his name John] Which name sig-  
nifieth the grace of God: intimating that which should be in  
his person and office. So that his prayer was heard in that the  
Messiah should now come; and in that Elizabeth, for whom he  
had often prayed, also should conceive and beare a sonne.

V. 15. great in the sight of the Lord] God shall highly  
esteem him.

V. 16. and shall neither drink wine nor strong drink] Meaning that  
he should be consecrated to God, as a Nazarite, Numb. 6. 3.

V. 17. and he shall be filled with the holy Ghost] That is, he shall have  
an abundant measure of grace, for the execution of his charge.  
from his mothers wombe] As Jer. 1. 5. Gal. 1. 15.

V. 18. And many, &c.] Mal. 4. 6.

V. 19. he shall be the means of their  
conversion, by his preaching accompanied with the power of the  
holy Ghost to make it effectuell. See Act. 26. 18. 1 Cor. 3. 5. 6.

V. 20. before] Before Christ the Messiah, the King of Israel, to de-  
clare his coming.

V. 21. spirit and power of Elias] That is, with as great a measure  
of grace to make his ministry powerfull. See Matth. 11. 11. 14.

V. 22. turn the hearts of the fathers to the children] That is, of the un-  
naturall, degenerate and wicked; by his ministry they shall  
come obedient children of their fathers, and the Church of  
Christ. So as their fathers shall acknowledge them to be their  
children indeed. For the division which followeth the preaching  
of the Gospel, that is an accidentall effect, which the corrupti-  
on of man produceth.

V. 23. to the wise] Or, by. By the example of their holy fathers  
they shall be wise and believe: and so, of one heart and con-  
sent with their fathers.

V. 24. prepared for the Lord] Prepared for Christ, as John pro-  
mised, Luk. 3. 4.

V. 25. but ye have refused to receive him, when he came  
in y<sup>e</sup> flesh. True greatness hath in receiving ch<sup>r</sup>t. in y<sup>e</sup> flesh  
hath been truly converted with no be ashamed to becom  
of men by nature & disordered in y<sup>e</sup> flesh  
y<sup>e</sup> owne estate is a ground of infidelity.

not a child of y<sup>e</sup> world of god & y<sup>e</sup> flesh is not for becom of  
y<sup>e</sup> world of god & y<sup>e</sup> flesh is not for becom of  
y<sup>e</sup> world of god & y<sup>e</sup> flesh is not for becom of

## ANNOTATIONS

### ON THE GOSPEL ACCORDING TO # LUKE.

V. 19. Gabriel] This name signifieth the power of God: & the angel over  
or God my strength. He putteth him in mind that he was the strong y<sup>e</sup> messen-  
same Angel, who some hundred yeeres before was sent to Da- but look at alyp  
niel to declare the time of Christs coming, Dan. 8. 16. and 9. 21. strength in god  
that he might assure him of the fulfilling the same now in the  
fulness of time.

that stand in the presence of God] This Hebraisme borrowed  
from those who wait on Kings; importeth a readinesse to mini-  
ster, or serve, 1 King. 10. 8. Pro. 22. 29.

V. 20. thou shalt be dumbe] Because thou desirest a sign, this  
shall be, both a punishment of thy incredulitie, and a sign to  
confirm thy faith.

V. 21. raised for Zacharias] For he was to dismisse them  
with a blessing. See Num. 6. 23.

V. 22. were accomplished] At Jerusalem he was to officiate  
one whole weeke. See 2 King. 11. 5. 1 Chron. 9. 25.

V. 23. And hid her self five monthes] She kept her chamber, or  
otherwise concealed her miraculous conception.

V. 24. to take away my reproch among men] For barrennesse  
was counted a dishonour to the women. Gen. 30. 23.

V. 25. the sixth month] Reckoning from Elizabeths con-  
ception.

V. 26. espoused] See Matth. 1. 18.

V. 27. of the house of David] Of the stock and lineage of David.

V. 28. highly] Or, graciously accepted, or much graced: See  
verf. 30.

V. 29. favoured] Honoured with this singular grace, to be the mo-  
ther of the Messiah.

V. 30. thou hast found favour with God] God hath freely  
chosen thee to this honour, which thou thoughtest not of.

V. 31. And behold] See Isa. 7. 14.

V. 32. his name Jesus] A Saviour of his people, Matth. 1. 21.

V. 33. Sonne of the highest] The onely Sonne of God, by  
nature: God manifested in the flesh. 1 Tim. 3. 16.

V. 34. the throne of his father David] The spirituall and eternall  
kingdome over his Church, prefigured in Davids temporall  
kingdome over Israel.

V. 35. And he shall reign, &c.] See Dan. 7. 14. Mic. 4. 7.

V. 36. How shall this be] She desireth to be fully resolved  
of this great mylerie: and it seemeth they were not seen to  
gether after betrothing.

V. 37. overshadow thee] The extraordinary power of God  
shall effect this: it seemeth an allusion to that, 1 King. 8. 12.

V. 38. holy thing] Christ without all sinne: as God, the eternall  
Sonne of the Father: as man, conceived of a sanctified masse,  
or substance, without all sinne.

V. 39. who was called barren] Elizabeth who was known  
or noted to be barren, now is six monthes gone with child.

V. 40. hill-country] Which was Kirioth- Arba, or Hebron,  
assigned to the Priests. See Joh. 2. 11. and 14. 15.

V. 41. the babe leaped in her wombe] This extraordinary  
motion was by the inspiration of the holy Ghost, enabling Eli-  
zabeth to know and prophecie the incarnation of Christ, and  
shewing a secret correspondence between Christ and John re-  
joycing at his coming.

V. 42. that believed] Or, which believed that there.

V. 43. shall call me blessed] In respect of this favour bestow-  
ed on me.

V. 44. He hath shewed strength] See Isa. 51. 9.

V. 45. he hath scattered the proud] See Psal. 33. 10.

V. 46. He hath put down the mighty] See 1 Sam. 2. 6. Job  
5. 11.

V. 47. He hath filled the hungry] See Psal. 34. 10. 1 Sam.  
2. 5.

V. 48. in remembrance of his mercy] See Jer. 31. 3. 20.

V. 49. As he spake to our fathers] See Gen. 17. 9. Psalm.  
132. 11.

V. 50. to his seed for ever] To his posteritie and the faithfull, Galat.  
3. 15. 16.

V. 51. the eighth day] See Gen. 17. 12. on y<sup>e</sup> eighth day  
V. 52. he shall be called John] It is likely that Zacharie had  
by writing enformed Elizabeth concerning the whole vision,  
and imposition of this name by the Angel.

V. 53. Promise] for y<sup>e</sup> promise much meditate on y<sup>e</sup>  
aply y<sup>e</sup> Promise.

V. 54. true faith where it is becom of y<sup>e</sup> world of god & y<sup>e</sup> flesh is not for becom of  
y<sup>e</sup> world of god & y<sup>e</sup> flesh is not for becom of  
y<sup>e</sup> world of god & y<sup>e</sup> flesh is not for becom of



Annotations on the Gospel according to *St. Luke.*

that thou hast shewed me the fulfilling of thy promise concerning the Messias, whom thou hast appointed to work mans salvation, Isai.49.6. Heb.2.10. & 5. 9. I willingly and cheerfully leave this present life.

V. 30. For mine eyes have [seen thy salvation] Psa. 98. 2. <sup>will see</sup>  
 Isa. 52. 10. Hee did before see Christ with the eye of faith, as <sup>right</sup>  
 Abraham did, and rejoiced; but now he saw with his bodily <sup>speit</sup>  
 eyes, that fulfilled which before was expected. <sup>body</sup>  
 now

V. 31. *before the face of all people*] As that which thou wilt make manifest to all nations.

V. 32. *A light to lighten the Gentiles*] *Isai. 42. 6. Isai.*  
49. 6. *Isai. 60. 1. Rom. 13. 1. Marth.* *E. Rom.*

21.44.1 Pet. 2.7. For the fall of reprobates and unbelievers, *of Rom*  
*fall and rising again* ] Isa. 8.14. Rom 9.32. Mattha. *fall*  
 49. 6. *fall and rising again* ] Isa. 8.14. Rom 9.32. Mattha. *fall*

and for the raising up and salvation of the elect who believe, *for ye*  
be [spoken against] By unbelievers. *as a mark against him*  
*to shew that he is*  
*of God*

V. 35. a [word shall pierce] Bitter sorrows shall afflict thy <sup>Br d</sup> heart. <sup>Br d</sup> thoughts of many hearts, &c.] Which is done by preaching the <sup>Brin</sup> <sup>Br d</sup>

V. 37. departed not from the temple ] She daily frequented

V. 37. departed not from the temple } she daily rejoiced  
the Temple; night and day, or continually, in such acts of Reli-  
gion, import a constancy without ceasing, not without inter-  
mission. *These words*

3. 10. *See 1 Thess. 5:17. 1 Tim. 5:5. Luk. 24:53. 1 Thess. 5:17. 1 Tim. 5:5. Luk. 24:53. 1 Thess. 5:17.*

V. 38. *that looked for redemption*] Mark 15.43. Luk.2.25. *fast*  
*Jerusalem*] Or, *Israel*. *Israh*  
*they returned into Galilee*] That is, *Joseph and Mary* *non*

V. 39. they returned into Galilee ] That is, Ioseph and Mary <sup>nam</sup>  
with Christ. <sup>ago</sup>  
V. 40. filled with wisdom ] With an admirable wisdom, <sup>ago</sup>

V. 40. *filled with wisdom*] With an admirable wisdom, shewing it selfe in him as he grew up.

V. 41. the Passeeover ] As was commanded, Deut. 16. 16.  
seemeth Mary came up of her owne free devotion, as did also  
Hanna, 1 Sam. 1. 2. 3. 7.

V. 43. fulfilled the dayes ] The dayes of the Feast prescribed  
by the Law. Exod. 23. 15.

V. 46. *the midst of the Doctors* ] With the Doctors. It is an  
Hebraisme, as Luk. 22. 27. It may be he sate at their feet; not

V. 48. *thy father* ] Thy supposed father.

V. 49. *my Fathers businesse*] Meaning, that though duty to parents must be observed, yet duty to God must be preferred.

Matth. 10. 37.  
V. 50. *they understood not the saying* ] For his calling to the  
office of the Mediator and Saviour, was not yet well known to

office of the Mediator and Saviour, was not yet well known to them, though the Angel had foretold it, Matth. i. 21. and Zachary had prophesied it, Luk. i. 68, &c.

V. 51. *was subject unto them*] From that time till he was 30.  
years old. Luk. 3. 23. Mark 6. 3.

V. 5. 2. *increased in wisdom*] Because he assumed a reasonable body, as well as an humane body, the deity united thereto was so veiled, that he seemed himself by little and little

that the graces thereof shewed themselves by little and little  
according to the maturitie of the faculties of his humanity.

CHAP. III.

### CHAP. III.

that  
Vers. 1. **O**F Tiberius Caesar ] This was successeur of Augustus Caesar, in whose reigne Christ was borne.

Luk. 2. 1.  
Pontius Pilate being Governour ] Deputy of the Roman Emperour

perour for the government of that Province.  
tetrarch ] That is, governour of a fourth part.

V. 2. *Annas and Caiaphas*] By the Law there ought to have been but one High Priest at once, yet through their many disorders, quarrels and corruptions, the office was now divided.

See Joh. 11. 49. Act 4. 6.

the word of God] That is, a special revelation and a  
mand to execute his office. See Luk. 1. 80. *make a*  
V. 2. And became] Mat. 3. 1. Mark 1. 4. *bedy*

V. 3. And became ] Mat. 3. 1. Mark 1. 4.  
V. 4. The voyce of one, &c. ] Isa. 40. 3. Matth. 3. 3. John 1. 9.  
1. 22. is Corrupt and for sake of ye simis  
1. 23. All impediments shall be

V. 5. Every valley shall be filled ] All impediments shall be  
taken away, so that the way to God and eternall life by Christ,

V. 6. *all flesh shall see the salvation of God* ] See Chap. 2. 30.

That is, all sorts of men, to whom Christ the Saviour of the world shall be preached. See Psal. 98. 2. Isa. 52. 10. Act.

V. 7. O generation of vipers ] Mat. 3. 7.  
V. 8. worthy ] Or, meet for.

V. 8. *worthy*] Or, *meet for*.  
V. 9. *the axe is laid unto the root of the trees*] This metaphor showed them, that the instruments of their destruction (such as

shewed them, that the instruments of their  
were Vespasian and Titus) were neere, and should quickly ex-  
ecute, except they repented. Heb. 4. 12. 1. 6. 5.

V. 10. *What shall we do then* ] What fruits must we bring forth, that we may flee from the anger to come? See Act.

Now 2. 37. if wold come by a greater power  
own self. even self of god, so also when

to pretty Parity & palstons of y<sup>e</sup> heart w<sup>th</sup> shi  
in a w<sup>th</sup> y<sup>e</sup> lusts & palstons of y<sup>e</sup> heart w<sup>th</sup> shi  
w<sup>th</sup> y<sup>e</sup> lusts & palstons of y<sup>e</sup> heart w<sup>th</sup> shi

good's place will keep it close in quiet  
but he'll lift humility & let it frame you after  
the smooth & roughness straighten your

Christ smooth the roughness of the sea  
resist on if I have not yet been Christ's salvation you are  
fitted either you are too high too low or  
too far from the people as either look for no

or y<sup>e</sup> said



2. 34. - for a Sign? What Sign?  
Butt-Sign, or a Butt-Mark;  
I'll shall direct the Arrows of their  
Fords against him. (Caryl, Job,  
6. 12. p. 294. See 1 Thes. 3. 3.

6. 37. great Age? ut minimum  
annorum 106. Illyricus Glos.

49. ἐν τοῖς τῷ πατρὶ μὲν αἰ  
1861 p. 2. 1 Tim. 4. 15. Give thyself  
holly to them. In his esto  
ake, 2. 7. 8. As the Temple was an  
lustrous Type of Cf. so the coinci-  
ency of the Feast of Tabernacles  
with that of the Dedication of the  
Temple is very remarkable.

King, 8. 65. 2 Chron. 7. 8. John, 2. 19,  
So that Christ was born in Sep-  
tember. And upon the destruction  
the Antitype, the Type became  
ridiculous, & unfit for Destruction.  
Feb. 26, 1722  
John. 3. 30. Quod et natalibus  
eorum ostenditur,  
cap. 2. 7. Nam ille natus est,  
icut tradit ecclesia, Octavo Ca-  
ndas Julias, cum jam incipi-  
nt minui dies: Dominus autem  
atus, Octavo Calendas Januarias  
quando jam dies incipiunt cresce-

ap. 2. 51. Subject - 2uo libentius  
ire nos decet quod unicuique jugum  
erit a Domino impositum. Calvin.



Luke's Genealogy shews the Line  
of Mary the mother of Christ  
from David by Nathan: and so  
He was of the house of David  
both by his supposed father Joseph,  
and by his mother Mary — and so  
Ch<sup>t</sup> was every way Son & Heir  
of the house of David —  
Mithel, Gen. 49. 10. ps. 22.



to have any old man. & it is not meet for Capernaum

# Annotations on the Gospel according to S. Luke.

Chap. V.

11. He that hath two coats, &c.] See Jan. 2. 15. 1 John 3. 17. Meaning, that charity is the most acceptable fruit of our repentance, without which all Religion is vaine, and the anger of God hangeth over men. See 1 Cor. 13. 1. See Jam. 1. 26, 27. & 2. 14. 1 Joh. 3. 17. & 20. Joh. 1. 33. V. 12. publicans to be baptized] Officers who received tribute and custome, for the Romans.

V. 14. Do violence to no man] Or, put no man in feare. wages] Or, allowance.

V. 15. in expectation] Or, in suspense. Or, in suspense. Or, reasoned, or debated.

V. 16. I indeed baptize you with water] Meaning, that he only administred the externall sign and Sacrament, but Christ would give the inward effect thereof, for the washing away of their finnes. See Matth. 3. 11. Mark 1. 8. Joh. 1. 26. Act. 1. 5. Act. 11. 16. & 19. 4.

and with fire] Meaning that he should cleanse them from their finnes, as fire doth the gold from dross. See Act. 2. 3. V. 19. But Herod Mat. 14. 3. Mark. 6. 17.

V. 20. Aided yet this above all] This did help to fill up the measure of his sinne, in that being incensed against the word of God, he revenged himselfe on the Minister thereof, as on an enemy.

V. 21. it came to passe] Mat. 3. 13. Mark. 1. 10. Joh. 1. 32.

V. 23. about thirty yeeres of age] At which age the Priests were to enter into their function. Numb. 4. 3. 5. &c.

being (as was supposed) the sonne of Joseph] For Christ as man had no Father, as God, no Mother: as it is said of Melchisedec his type, Heb. 7. 3.

sonne of David] Luke ascendeth from the last father to the first, and Matthew contrariwise descendeth, extending his reach all no further then to Abraham, to assure the Jewes of the promise fulfilled to them: Luke reherceth to Adam, to assure the Gentiles also of their interest in Christ. Note also, that the Jewes reckoned these Genealogies, not onely by the naturall, but also by the legall descents, and that whereas divers men had two names, one of the Evangelists reciting one, and the other another, they yet agree in the same person.

V. 31. sonne of Nathan] Zach. 12. 12. 2 Sam. 5. 14. 1 Chron. 3. 5.

V. 32. sonne of Booz] Ruth 2. 1. & 4. 18.

sonne of Naasson] 1 Chron. 2. 10.

V. 34. sonne of Thara] Gen. 11. 24. 26.

V. 36. sonne of Sem] Gen. 11. 10. &c.

V. 37. sonne of Methusala] Gen. 5. 21. &c.

V. 38. sonne of God] As God is universall parent, Deut. 32. 6. 18. and as Adam by creation beares his image. Gen. 1. 26, 27.

without walke children.

## CHAP. III.

Vers. 1. And Jesus being full of the ho'y Gost] Matth. 4. 1. Mark 1. 12

V. 4. It is written] Deut. 8. 3.

Word of God] He meaneth the Ordinance and Providence of God, whereby he enablen the creature to flourish.

V. 5. up] Which declareth, that this shewing was by a Vision, for otherwise all the world could not be seen in a moment, or under one view.

an high mountain] Matth. 4. 8.

V. 6. that is delivered] This he spake of his own, as a lying spirit. Joh. 8. 44. for he can do no more then God permitteth him. Rev. 13. 7.

V. 7. worship me] Or, fall down before me.

V. 8. Get thee behinde me, Satan] That is, avoid and get thee gone.

is written] Deut. 6. 13. and 10. 20.

I him onely shalt thou serve] Christ interpreteth Moyses words, by adding him onely, &c. because this is the true worship of God, to serve him onely, and no creature with him. See Rev. 19. 10. and 22. 8, 9. Matth. 4. 10.

V. 9 And he brought him to Jerusalem] Mat. 4. 5.

V. 10. it is written] Psal. 91. 11.

V. 12. It is said] Deut. 6.

V. 13. for a season] For he sit upon him furiously in his passion. See Luke 22. 53. John 14. 30.

V. 14. in the power of the Spirit] That is, supported in that uney by divine power, so that he came speedily by the same power by which he was sustained forty dayes in the wilderness without meat, and with which he was abundantly furnished for execution of his Ministerie.

V. 16. he came to Nazareth] See Mat. 13. 54.

and stood up for to read] As the manner was, to read some portion of the Law and the Prophets every Sabbath day. See Mat. 13. 15. and 15. 21.

V. 18. The Spirit of the Lord is upon me] See Isa. 61. 1.

hath anointed me] That is, indued me with graces, and deened me thereto.

V. 19. the acceptable year] He alludeth to the year of Jubile, as lookes before for it in yr. a above all kind

vine, olive, or to have any thing to do with savor

feed from one assault export more

calling it is a divine oymnt. with inward gifts

also of persons to whom it is given

Levit. 25. 15, &c. signifying the time of grace and reconciliati-on, wherein God setteth us at libertie in Christ, and sheweth his speciall goodnesse on mankind.

V. 20. he gave it again to the minister] Of that Synagogue, of whom he had received the same.

and sat down] It seemeth it was then in use for teachers to sit, or to stand, as occasion required, Acts 13. 16.

were fastened on him] With desire to hear how he would in-terpret the place of Scripture which he had read; as also for the fame they had heard of him, who without study, and ordinary means, became so incomparable a Teacher. See Joh. 7. 15. Ps. 88. 8.

V. 21. is] Or, hath been.

fulfilled in your ears] Meaning that Scripture which by his reading had founded in their ears, and in that he now inter-pretet it by application thereof in their hearing, as the prophesie now read, foretold of him.

And all bare him witness] Approved and commended his meaning.

gracious words] Gr. words of grace. Which by a divine sweet-nesse drew their affections, with secret perswasion of the Holy Ghost, wherewith he was filled. John 1. 14. See Psal. 45. 2. Joh. 7. 46. Cant. 4. 3. Esa. 50. 4.

V. 23. Physician, heal thy self] If thou canst do any thing, shew thy power here in thine own Countrey: for he had done no miracle there. See Mark 6. 5. V. 25. Jam. 5. 17.

V. 24. No prophet is accepted in his own Countrey] See Mat. 13. 57. John 4. 44.

V. 25. many widows] See 1 Kings 17. 9.

V. 26. unto Sarepta] God oftentimes preferreth strangers before them of the household, for he is debtor to no man; there-fore the men of Nazareth could not reasonably claim any privi-ledge in Christ, because they beleaved not.

V. 27. And many lepers were in Israel] See 2 Kings 5. 14.

V. 28. were filled with wrath] As commonly it cometh to passe among forniall hypocrites, when their finnes and pu-nishments are touched.

V. 29. brow] Or, edge.

V. 30. But he passing through the midst of them, went his way] He escaped miraculously out of their hands, for his hour was not yet come. Joh. 3. 59.

V. 32. for his word was with power] That is, full of Majestie, and convincing Authoritie, so that it smote the consciences of the hearers with an awfull reverence: as Matth. 7. 29. Mark 1. 22.

V. 33. And in the Synagogue, &c.] See Mark 1. 23.

V. 34. Let us alone] Or, away.

V. 35. had thrown him in the midst] Meaning the possessed man.

V. 38. And he arose out of the Synagogue, &c.] See Mat. 8. 14.

Mark 1. 29.

V. 39. stood over her] Stood by her as the lay.

V. 40. when the sunne, &c.] See Mat. 8. 16. Mark. 1. 32.

V. 41. And devils also came out of many] See Mar. 1. 34.

Thou art Christ the sonne of God] The devils confessed him, in hope thereby to bring him into suspect with the multitude, therefore Christ forbade him to testifie of him.

to speak] Or, to say that they knew him to be Christ.

V. 42. when it was day] See Mark 1. 35.

when he was in the Synagogue, &c.] See Mat. 8. 14.

CHAP. V.

Vers. 1. And it came to passe, &c.] See Matth. 4. 18. Mark to yelomand of ch

V. 1. 16. Isa 49. 4. Ezek 29. 18. 19.

V. 5. Master] The Greek word signifieth him that is chief

Governour or Ruler.

at thy word] At thy command; or, trusting in thy word.

V. 8. Depart from me, &c.] This spake he out of conscience

of his owne vilenesse, and the divine presence of Christ. See

1 Kings 17. 18. Ezek. 36. 28. 10. 32. 16. 63. Psal. 126.

V. 10. thou shalt catch men] Thou shalt by preaching the Go-

spel, draw men to life everlasting. See Mat. 13. 47. Ind. 13. 23.

V. 12. And it came to passe] See Matth. 8. 2. Mark 1. 40.

V. 14. go and shew thy self unto the priest] He would not dis-

solve the Law, yet in force, but leave them the more inexcusa-

ble in that seeing the miracle, they would not beleave in Christ.

See Lev. 14. 4. 10.

V. 18. And behold, men brought in a bed, &c.] See Mat. 9. 2.

Mark 2. 3.

V. 20. saw their faith] That is, discerned it.

Man thy sins are forgiven thee] Meaning both the guilt, and

this punishment; intimating that all misery, both of body and

soul, is an effect of sinne.

V. 21. If he is this which speaketh blasphemies] Thu they blas-

phemed in accusing him of blasphemy.

V. 22. Thy sins be forgiven thee] His Divinitie appeared in

the miracle, and he would have them know, that by vertue

thercot he had authority to forgive sinns.

V. 27. And after these things he went forth, &c.] See Matth.

9. 9. Mark 2. 14.

the speciall blessing  
of ministry is not  
sent to all, nor to  
every great name

where a persons  
without honor of  
himselfe is without prof-  
it

no doctrine heard  
so much indignatio  
as of doctrine of pre-  
destination.  
if doctrine is most di-  
vine many times,  
when men doe not  
leave it, men cannot  
give me to have ye  
sheep & goats forced

Testimony given in  
imagination of the  
heart  
not out of him  
nests but fit him  
it would hinder  
the passage of his  
had done some sin. when  
he had heard any thing  
to be said but not doing good

though a man have spent much  
labor in vain yet in obedience  
we are able to go  
fornard with ye  
same works.  
I fear of duty of  
low of Calvary  
2 yd. objection was  
made to god in doing  
of duty. god him-  
selfe to us in the  
law to us in the  
gospel to us in the  
word of god

to gods command  
a light of his face  
from god do not  
up a good heart  
but rather a heart  
him with his own  
evil of his own  
An hypocrite will  
conclude yd. love  
god to us in the  
law in the gospel  
but it is not of god  
it is of god to us  
in the word of god  
in the law of god  
in the gospel of god  
in the word of god

utter confession of  
ye lord should be  
wonderfully do for  
ye lord should be  
wonderfully do for

ye lord should be  
wonderfully do for  
ye lord should be  
wonderfully do for

ye lord should be  
wonderfully do for  
ye lord should be  
wonderfully do for



this great faith. formerly my gentiles Nations  
ye ch. yet on any Exord on my behalf for exch of  
humanity. on the 8. 11. 12. when any affr



c. 6. 35. Hæc sententia perperam  
tricta fuit ad usuras; ac si tan-  
um vetant ~~per~~ Christus suos  
contrari. Calvin.



Luke, 8.18. Who so ever hath; i.e. so as to use  
make good use of what he hath, to him  
shall be given. If God sees us faithfull in the  
due employment of what we have, He will  
bestow us with more, he will bless us with  
the increase of gifts & grace, and the fruits  
of holiness. John, 15.2. Every branch in me that  
beareth fruit, he purgeth it, that it may bring  
forth more fruit. So, Heb. 6.7. The earth  
Walter, Holiness of Heaven, p. 172.







living God, the Anointed of the Lord, the Messiah and Saviour of the world.  
 V. 21. *to tell no man that thing* ] Till the appointed time, when it was to be divulged to the world. See Matth. 10.27.  
 V. 22. *The Son of man* ] Mat. 17.22.  
 V. 23. *And he said to them all* ] Mat. 10.38. Mark. 16.24.  
 Mark 8.34. Luk. 14.27. Luk. 17.33.  
 his *croffe daily* ] Meaning, if God should please to call us to daily afflictions, as it sometimes cometh to passe, Rom. 8.36.  
 1 Cor. 15.31. we must yet endure and persevere to the end.  
 Matth. 10.22. & 24.13.  
 V. 25. *For what is a man advantaged* ] Matth. 16.26. Mark 8.36.  
 V. 26. *For whosoever* ] Matth. 10.33. Mark 8.38. Luk. 12.9.  
 2 Tim. 2.12.  
 V. 27. *But I tell you* ] Mat. 16.28. Mark 9.1.  
 V. 28. *And it came to passe* ] Matth. 17.1. Mark 9.2.  
 about an eight dayes after ] Matthew and Mark say six dayes after; so that Luke taketh those six with either limit included, that is, reckoning to the six, the day preceding the first, and the day following the last thereof, which the other Evangelists take exclusively. **Exod 34.29. 1 Cor 10.2.3. 2 Cor 3.18.**  
 V. 31. *of his decease* ] Of his death and passion.  
 V. 32. *were heauey with sleep* ] Either with joy or feare and admiration, or a diuine rapture. See Dan. 8.18. & 10.9. Or overcome with watching; for they stayed there all night, **Exod 34.29. 1 Cor 10.2.3. 2 Cor 3.18.**  
 V. 33. *not knowing what he said* ] So the Spirit of God opened his understanding, to know Moses and Elias whom hee had never before seen.  
 V. 34. *overshadowed them* ] That is, it overshadowed the Disciples, by means whereof Moses and Elias were taken out of their sight.  
 V. 36. *and told no man* ] Untill Christ was risen from the dead, for so he charged them. Mark. 9.9.  
 V. 37. *And it came to passe* ] Mat. 17.14. Mark. 9.17.  
 V. 39. *teare him* ] Mark 1.26. & 9.20.  
 V. 44. *Let these sayings sink down into your eares* ] Matth. 17.22. Mark 9.1. Mark and remember them well.  
 V. 45. *they understood not this saying* ] That discourse, for they were so confident of Christs temporall Kingdome, that they could not understand him, when he spake of his death.  
 V. 46. *Then there arose* ] Mat. 18. Mark 9.34.  
 V. 48. *for he that is least among you* ] True greatnesse before God is in sincere innocencie and humilitie, such as is in little children.  
 V. 49. *And John answered* ] See Mark 9.38.  
 V. 50. *he followeth not with us* ] He followed thee not in our Society. **Eccl. 7.14. 1 Cor 11.29. Phil. 1.18.**  
 V. 51. *bereceiued up* ] By his ascension into heaven after his death and resurrection.  
 V. 52. *he stedfastly set his face* ] This Hebrew phrase signifieth a resolving and setting a mans selfe to doe a thing. See Jer. 42.15. **Ezek. 4.3.**  
 V. 53. *his face was as though, &c.* ] The Samaritans tooke speciall notice of any that went up to Jerusalem to worship, because they had a Temple of their own for their false worship, on mount Gerezim, built in opposition to the Temple of God in Jerusalem. See Joh. 4.20.  
 V. 54. *even as Elias did* ] See 2 Kings 1.10.  
 V. 55. *Ye know not what manner of spirit ye are of* ] You doe not know what spirit moveth you herein; your counsell agreeth not with your calling; you shew a spirit of revenge, and therefore misapply the example of Elias: for I am come to save, not to destroy.  
 V. 57. *And it came to passe, &c.* ] See Mat. 8.19.  
 V. 58. *the Son of man hath not* ] Knowing his thoughts, he intimated to him, that he should but deceive himself in following him for temporall gaines, who now possessed nothing temporall.  
 V. 59. *And he said* ] See Matth. 8.21.  
 V. 60. *Let the dead bury their dead* ] The unregenerate, who are dead in trespasses and sins. 1 Tim. 5.6. Ephes. 2.1.  
 V. 62. *and looking back* ] This is an Hebrew phrase, signifying repentance of that, one had begun; see Gen. 19.17, 26. The meaning is, that no man dedicated to the Ministry of the Gospel, having in his heart a resolution to forsake his Calling, and embrace this present world; is fit for that holy work. The simile is derived from Ploughmen, who looking backward cannot make streight furrows.

**CHAP. X.**  
 V. 1. *After these things* ] See Mat. 10.1.  
 V. 2. *The harvest truly is great* ] Matth. 9.37.  
 Meaning a great number of people which were ready to be converted and gathered unto God.

V. 3. *behold, &c.* ] See Matth. 10.16.  
*Wolves* ] Bloody persecutors.  
 V. 4. *Carry neither purse* ] Be not carefull what ye shall eat, or wear, neither be ye distracted or hindered by any respects of friendship. See Mat. 6.31. 2 King. 4.29.  
 V. 5. *And into whatsoever house ye enter* ] See Matth. 10.11.  
*Peace be to this house* ] 1 Sam. 25.6. It was their manner of salutation, whereby they wished all health and happinesse.  
 V. 6. *the sonne of peace* ] That is, any man capable of that blessing, and disposed to receive the doctrine of peace, which you preach.  
 V. 7. *the labourer is worthy of his hire* ] See 1 Cor. 9.7. 1 Tim. 5.18.  
*Go not from house to house* ] In respect of the charge you put them to; for while you administer the Gospel to them, you bring them greater gain.  
 V. 9. *nigh unto you* ] See Mat. 3.2. and 4.17.  
 V. 11. *dust of your City* ] See Mat. 10.14. Luke 9.5. Acts 18.51.  
*kingdome of God* ] Christ the Messias, King of glory, presented himself unto you by his Messengers, to reign over you, and save you.  
 V. 12. *for so to me* ] In the day of judgement.  
 V. 13. *Wo unto thee Chorazin* ] See Mat. 11.21. Chorazin a chief Citie of Galile, reckoned among the ten cities of Decapolis, that stood upon the Sea of Galile, over against Capernaum.  
*Bethsaida* ] Bethsaida another Citie of Galile, which was also one of the Cities of Decapolis; it stood also upon a creek of the Sea of Galile.  
*Tyre* ] Tyrus the chief Citie of Phenicia, which in the division of the land came to the Tribe of Asher, Josh. 19.29. but because they could not drive out the inhabitants, they never possessed it, but the Tyrians kept it, and continued still in idolatry.  
*Sidon* ] Sidon another City of Phenicia of the like condition, Josh. 19.28.  
*sitting in sackcloth and ashes* ] Which were signes of mourning and repentance.  
 V. 14. *more tolerable* ] Because it is lesse sinne to be ignorant of Gods will, then to contemne the known; he that knoweth his Masters will and doth it not, shall have most stripes. Chap. 12.47. Jam. 4.17. John 9.41.  
 V. 15. *And thou Capernaum* ] Capernaum another Citie of Decapolis, which was the Metropolis of Galile, standing on the river Jordan, upon the borders of Zabulon and Nephtalim, that then flourished with trade, riches, and pride.  
*which art exalted to heaven* ] In regard of Christs preaching and working there.  
 V. 16. *He that heareth you* ] See Matth. 10.40. John 13.20. 1 The. 4.8.  
 V. 17. *through thy name* ] We using thy authoritie, and calling on thy name.  
 V. 18. *I beheld Satan* ] Satan is styled Prince of the air, Eph. 2.2. ruling in high places, Ephes. 6.12. whence he is said to be cast down, when his power is overthrown by preaching of the Gospel.  
 V. 19. *I give unto you power* ] See Matth. 16.18. Acts 28.5. Mark 16.18.  
 V. 20. *because your names are written in heaven* ] Because by the effects it appeareth that ye are elected to life everlasting. See Phil. 4.3. Rev. 20.12. and 21.27.  
 V. 21. *In that hour Jesus rejoiced in spirit* ] See Mat. 11.25. Comforted in consideration of the performance of his Fathers will.  
*babes* ] The Greek word signifieth also simple or weak men.  
 V. 22. *All things are delivered* ] See Matth. 28.18. Joh. 3.35. and 17.2. Many ancient Copies adde these words, *And turning to his disciples, he said.*  
*no man knoweth, &c.* ] See John 1.18. and 6.46.  
 V. 23. *Blessed are the eyes* ] See Mat. 13.16.  
 V. 25. *a certain lawyer* ] One that professed the knowledge of the Law of Moses.  
*Master, &c.* ] See Mat. 22.35.  
 V. 27. *Thou shalt, &c.* ] See Deut. 6.5.  
*thy neighbour as thy self* ] See Lev. 19.18.  
 V. 28. *this do* ] Because he sought eternall life by the works of the Law, which he could not fulfill, he referreth his conscience to it, which onely shewed him his sinne; Rom. 7.7. and 3.20. Gal. 3.21, 22. knowing that must bring him to Christ, or leave him inexcusable. Mat. 19.17.  
 V. 29. *And who is my neighbour* ] For they counted no man their neighbour, but their friends and country-men.  
 V. 31. *on the other side* ] As if he had been unworthy of his care and pitie. Psal. 38.11. Isa. 58.7.  
 V. 33. *But a certain Samaritane* ] Whose nation was odious to the Jews.  
 V. 35. *perceiv*







10.42. — Mary hath Chosen — Nulla est  
hic comparatio <sup>Nunc</sup>  
verò quoniam recte et utiliter se ad audien-  
dum contulerit, iniquum inde abduci: neque  
anim talis semper datur opportunitas.  
Calvin. pag. 173, col. 2.

12.1. innumerable multitude]  
Myriads of people.

12.29. doubtful mind] μετεωρίζω  
33. faileth not] ἀνεκλείπτω.



pence] See Mat. 20. 2.  
V. 36. Which now, &c.] Which of these did according to the Law, which saith, Thou shalt love thy neighbour?  
V. 37. Go, and do thou likewise] Help him that hath need of thee, although he be thine enemy, or thou know him not.  
V. 38. a certain village] Bethania, John 11. 1.  
V. 41. thou art carefull] Thou art too much perplexed with these cares which hinder thy hearing the Gospel, which is more necessary.  
V. 42. part] Her part, who chose rather to hear the Gospel, is better, because that concerneth eternall life.

*different for mattheus  
in prayer in Luke*

CHAP. XI.

Verf. 1. *As John also taught his disciples*] By giving them some form of prayer. *Pro. 14. 10 Exod. 12. 26*  
V. 2. When, &c.] Compare Mat. 6. 9. with this place, and the circumstances shew, that Christ did twice at the least, teach then this very form of prayer.  
V. 3. day by day] Christ prescribed his disciples this form of prayer to be used by them.  
V. 4. every one that is indebted to us] Or, trespasseth against us.  
V. 6. in his journey] Or, out of his way.  
V. 9. And I say unto you] See Mat. 7. 7. and 21. 22. Mark 11. 24. Joh. 15. 7. Jam. 1. 5. 1 John 3. 22. *gm. 32. 26.*  
V. 11. If a sonne] Mat. 7. 9.  
V. 13. the holy Spirit] That is, the graces of the holy Spirit, the most excellent gift.  
V. 14. And he was casting out a devil] See Mat. 9. 32. and 12. 22.  
and it was dumbe] That is, made the possessed dumbe.  
V. 15. He casteth] Mat. 9. 34. and 12. 24.  
V. 16. a sign from heaven] Mat. 12. 38. and 16. 1. It is like-ly, that seeing such miracles, and through infidelitie doubting, whether all that might not be some compact or collusion, they desired some such miracle as they fancied would put them out of doubt; which was indeed to tempt God, by desire to prescribe him.  
V. 17. But he knowing] Mat. 12. 25. Mar. 3. 24.  
V. 19. by whom do your sonnes] We may understand this, either of their Exorcists, or of some of those to whom God had formerly given this gift of healing.  
V. 20. the finger of God] The power of God. See Exod. 8. 19.  
V. 21. When a strong man] Mat. 12. 29.  
V. 23. He that is not with me] He that declareth not himself to be on my side: for there is no man but he is either Christ, or Satans. at 12. 30.  
V. 24. When the unclean spirit] Mat. 12. 43.  
seeking rest] Meaning some other heart, where he might rule without any resistance  
V. 25. swept and garnished] By a little formall repentance, or fruitlesse resolutions to do some good. See further on Mat. 23. 27.  
V. 26. seven other, &c.] That is, many worse, and so the mans state becometh more desperate. See 2 Pet. 2. 20.  
V. 28. that hear the Word] Without which no carnall privileged can make happy.  
V. 29. And when the people] See Mat. 12. 38.  
V. 30. For as Jonas was a signe] See Jon. 2. 1. As Jonas deliverance out of the belly of the whale was a sufficient proof of his ministerie, so Christs resurrection the third day, was of his mission: and therefore as the Ninevites believed Jonas, after he had been three dayes in the whales belly, so should these believe and repent after my resurrection the third day, *Act. 2. 37. 41. 47.* or else be left excuselesse.  
V. 31. The queen of the south] See 1 King. 10. 1.  
V. 32. The men of Nineve shall rise up] See Jon. 3. 5. Their example shall be an argument of condemnation against these.  
V. 33. No man when he] See Mat. 5. 15. Mar. 4. 21. Luk. 8. 16.  
under a bushel] See Mat. 5. 15.  
V. 34. The light of the body is the eye] See Mat. 6. 22. As a window is called a light, because it letteth in the light to the room.  
single] Cleare, without blemish, quick-sighted.  
whole body] Meaning that the whole body is directed by sufficient light.  
V. 35. that the light] That which seemeth to be light, take heed it be not darkness of error.  
V. 36. no part dark] He meaneth this of true illumination by Gods Word and holy Spirit: not as if any man were free from all ignorance.  
V. 38. Pharisee saw it] See Mar. 7. 3.

first washed] They washed often according to their superstitious tradition, and he wondred why Christ did not so also. See Mar. 7. 2. 3.

V. 39. And the Lord said] See Mat. 23. 25.  
V. 40. make that which is within also] Both body and soule; that God may be served in both, according to his revealed will, not your own tradition: you wash the hands, and neglect the heart.

V. 41. But rather give almes of such things as you have] Or, as you are able. It is not washing the body can make you cleane or holy before God, but faith and a good conscience within: specially charitie in giving according to your abilitie, wherein God will accept you as cleane.

V. 42. But woe unto you Pharisees] Mat. 23. 23.  
V. 43. Woe unto you Pharisees] See Mat. 23. 6. Mark 12. 38. Luk. 20. 46.

V. 44. for ye are as graves which appear not] See Mat. 23. 27. Your filthy corruptions within you, appear not to men.

V. 45. Then answered one of the lawyers] One of the expounders of the Law.

V. 46. And he said] See Mat. 23. 4.

for ye lade men with] See Act. 15. 10.

V. 47. Woe unto you] See Mat. 23. 29.

V. 48. ye allow the deeds] Intimating their hypocrisie: you adorn their tombs, but will no more obey their doctrine, then your fathers did: and you also will kill the messengers of God, as they did.

V. 49. said the wisdom of God] As if he said, I say, who am the eternall subsisting wisdom of the Father, Prov. 8. 12. See Mat. 23. 34.

V. 51. From the bloud of Abel] See Gen. 4. 8.

bloud of Zacharias] See 2 Chron. 24. 21.

V. 52. Woe unto you lawyers] See Mat. 23. 13.

taken away the key] By your artifices, traditions, and usurpations over mens consciences, subjecting them to your opinions, and keeping them from the means of knowing the sense of holy Scriptures.

bindeth] Or, forbiddeth.

CHAP. XII.

Verf. 1. *In the mean time*] See Mat. 16. 6. Mar. 8. 15. Mat. 5. 20.

V. 2. For there is nothing covered] See Mat. 10. 26. Luk. 4. 12. Luk. 8. 17.

V. 3. the house tops] Publicly and openly. He respecteth the manner of their building, which were flat roof.

V. 4. And I say unto you my friends] He speaketh so, to comfort them, and encourage them to preach the Gospel boldly. See Mat. 10. 28. Joh. 15. 14. 15.

V. 5. into hell] To hell fire and eternall condemnation: of this no creature hath power, therefore God onely is to be feared.

V. 6. farthings] See Mat. 10. 29.

V. 8. Also I say unto you] See Mat. 10. 32. 2 Tim. 2. 12.

V. 10. speak a word] See Mat. 12. 31. 32. Mar. 3. 28. 1 Joh. 5. 16.

it shall be forgiven him] He that speaketh against Christ through ignorance and unbelief, it shall be forgiven him when he repenteth: but he that shall blaspheme the holy Spirit of God, or the Godhead, out of destinate malice, against his knowledge and conscience, wittingly and willingly, it shall not be forgiven him: for otherwise we know Pauls blasphemie was forgiven him, for he did it ignorantly, 1 Tim. 1. 13.

V. 11. And when they bring] See Mat. 10. 19. Mar. 13. 11. Luk. 21. 14.

V. 14. who make me a judge] Christ would not intermeddle with secular government, when he was to redeeme man, by subjecting himself to the judgement of man: yet hereby he taketh occasion to warn his hearers, to beware of covetousnesse the fountain of contention. *Ps. 37. 16. Pro. 15. 16. 16. 8.*

V. 20. thy soul shall be required of thee] Or, do they require thy soul. See Job 27. 3.

V. 21. layeth up treasure] He that heapeth up riches to satisfie his worldly desires, without the good provision of faith and good works, shall be like this foolish rich man. See Mat. 6. 20. 1 Tim. 6. 18. 19. Jam. 1. 5.

V. 22. Take no thought] See Mat. 6. 25. 1 Pet. 5. 7. Psal. 55. 22.

V. 24. and God feedeth them] Or, yet. His providence preserveth them. See Job 39. 3. Psal. 147. 9.

V. 26. thereof] For that which is of greater importance, the preservation of your selves.

V. 27. Consider the lilies] Gods liberalitie shewed on the creatures made for mans delight, should assure you that he is more liberal to man himself.

V. 29. neither be ye of doubtful mind] Or, live not in carefull suspence.



V. 30. *nations of the*] That is, Gentiles and worldly minded men, who have not faith to depend on God.  
V. 31. *these things*] These temporall necessities, common to good and bad.  
V. 32. *you the kingdome*] The kingdome of heaven, therefore fear not: he that giveth the greatest, will not let you want the least.

*be not dreges but  
maskes of gold  
let no busynesse hinder  
from gods service.*

V. 33. *provide your selves bags*] See Mat. 6. 20. Matt. 19. 21. Luk. 16. 9. Act. 2. 45. and 4. 34. 1 Tim. 6. 19. This command condemneth not propriety of goods: neither reacheth it to all times, places, and persons, as a generall command: but respecteth cases of necessity; and reacheth that charitie much more safely layeth up riches in Gods hands (who will bountifully repay for the poore) then any care of worldly men can otherwise do, Prov. 19. 17. Eccles. 11. 1.

V. 35. *Let your loins*] See 1 Pet. 1. 13. Meaning that they should be alwayes ready to execute their charge; alluding to their habit and manner of girding their long loose garments unto them when they were to do any work he; willet them to contrive all worldly necessities so, that they may not hinder them in the service of God.

V. 37. *and serve them*] Abundantly requite their service with eternall blessings. *vid. Cap. 17. 10.*

V. 38. *second watch*] That is, whether he come sooner or later to take thee out of this life.

V. 39. *And this know*] See Mat. 24. 43. 1 Thes. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. and 16. 15.

V. 42. *Who then is that*] See Mat. 24. 15.

V. 46. *cut him in sunder*] Or, cut him off.

V. 48. *worthy of stripes*] That is, some fault: he alludeth to the custome of correcting servants.

V. 49. *fire on the earth*] See Mat. 10. 34. He speaketh here of that effect which the Gospel should produce, not of it self, but by reason of mans corruption and abuse of it.

*and what will I*] That is, though I desire not dissensions, yet I would not for wicked mens sakes that the elect should want the comfort which shall come to them by the publishing of the Gospel. Hereby he stirreth them up to diligence in preaching the Gospel, notwithstanding the tumults which they should see following the same.

V. 50. *baptisme to be baptized with*] See Mat. 20. 22. Meaning that himself must first suffer.

*strained*] Or, pained. As if he said, I desire that it were done.

V. 51. *Suppose ye*] See Mat. 10. 34.

V. 53. *The Father*] See Mat. 10. 35.

*against the daughter*] See Mat. 10. 35.

V. 54. *When ye see a cloud*] See Mat. 16. 2.

V. 58. *When thou goest with thine adversary*] See Mat. 5. 25.

The meaning is, break off contentions with thine adversaries before thou come to dangerous issues, and make thy peace with God in this life, through Christ: and abuse not the patience and long suffering of God, lest he judge thee according to the rigour of his justice, which thou canst never satisfie, which is meant by the last mite.

V. 59. *mite*] See Mat. 22. 42.

*hangst unwearied Judgment of god upon  
sinner of men do not argue of those  
in upon whom they fall are greater  
sinners or other men*

CHAP. XIII:

V. 1. *Hose blood Pilate*] We find not in any other Scriptures, mention of this fact: it seemeth he caused them to be slain, as they were sacrificing, so that their blood was mingled with the blood of the beasts which they offered: not that they were slain in Galilee, whereof Pilate was not Governour; but it may be these were of the Sect of Judas the Galilean, mentioned Act. 5. 37.

V. 3. *I tell you, Nay*] Because men are apt to condemne those whom God afflicteth with temporall punishments, without regarding their own faults; he admonisheth every one to look home to his own deserts.

V. 4. *in Siloam fell*] Neither do we read this history any where else in Scripture: it seemeth to have been one of the Towers, on the wall of Jerusalem, which stood by the water of Siloe.

V. 5. *sinners*] Or, debtors.

V. 6. *this parable*] See Mat. 21. 19.

V. 7. *these three yeers*] That is, these many yeers: it signifieth the patience and long suffering of God toward sinners.

*why cumbereth it the ground*] The Greek word signifieth also, to consume, or work out the heart of the ground. The meaning is, that they who are not fruitfull in good works, do evill to others by their example.

V. 10. *on the sabbath*] Signifying that this miracle was done publicly, when the multitude were assembled.

V. 11. *a spirit of infirmities*] It was not any naturall infirmities, but by the malicious working of the devill.

V. 12. *thou art loosed*] It hath reference to that which is said, vers. 16.

*Confirmed two or three yeers, because it is a  
of the distinction, when a load hath delivered any from a deadly sickness  
of space in another yeare it is a duty of a life are about to take  
lives with you to being you to fruitfulness  
is not a straight man or woman or stiff load let us live  
all for obedience to gods command more you to god himselfe is an  
indent sign of thy poverty. we ought not to be zealous but in a good*

V. 18. *Then said he*] See Mat. 4. 30.

V. 19. *a grain of mustard seed*] Mat. 13. 13. Mar. 4. 31.

V. 20. *Wherunto shall I*] See Mat. 3. 13.

V. 21. *measures of meal*] See Mat. 13. 33.

V. 22. *And he went*] See Mat. 9. 35. Mar. 6. 6.

V. 24. *Strive to enter in*] See Mat. 7. 13. Christ, according to his usual manner, answered not directly to their question, *strive* to satisfie their curiositie, but to that which more concerned them to know, and do.

*I say unto you*] By a blind desire of salvation, but not well using the right means, shall not attain it. See Joh. 7. 34. & 8. 21. 10. and 13. 23. Rom. 9. 31, 32.

V. 25. *and hath shut to*] He meaneth that God affordeth us time and opportunitie of salvation, which if we omit, we shall be shut out, Psal. 32. 6. Isa. 55. 6. Mat. 25. 10.

*I know not whence you are*] That is, I own you not for mine.

V. 26. *We have eaten*] He meaneth the Jews who had opportunitie of salvation offered them, by Christs presence, and familiar conversing with them, and yet they neglected it.

V. 27. *But he shall say*] See Mat. 7. 23.

*depart from me*] See Mat. 25. 41.

V. 28. *weeping and gnashing of teeth*] See Mat. 8. 12. and 13.

42. and 24. 51.

*Abraham, and Isaac*] See Mat. 8. 11

V. 29. *come from the east*] Meaning of the Gentiles from all parts of the world, some shall be saved.

*shall sit down*] See Luk. 14. 15.

V. 30. *And behold*] See Mat. 19. 30. and 20. 16. Mar.

10. 31.

V. 31. *for Herod will kill thee*] This seemeth not advise proceeding of good will to Christ, but to rid him away that he might not teach there. See Amos 7. 12.

V. 32. *and tell that fox*] He calleth him so for his subtiltie and fraudulent disposition. See 2 Tim. 4. 17.

*I cast out devils*] Intimating that he had no cause to fear Herods power, who could command the powers of Hell.

*to day and to morrow*] That is, for a short time which God hath appointed, which was not in the power of man to prevent or abridge.

*be perfected*] Meaning that he should perfect or finish his course and mans redemption. See Joh. 19. 28. 30.

V. 33. *perish out of Jerusalem*] He sheweth that he must suffer at Jerusalem, where so many of the Prophets had been murdered, that few, or none in respect of them, perished elsewhere.

V. 34. *O Jerusalem*] See Mat. 23. 37.

V. 35. *house is left unto you desolate*] The Temple, in which you so much glory, shall be destroyed.

*Blessed is he that cometh*] See Psal. 118. 26. Luk. 19. 38.

CHAP. XIII.

*works of  
to be perfect  
works of*

Verf. 1. *That they watched him*] They observed his words and behaviour, that they might finde something to accuse him of.

V. 3. *And Jesus answering*] This Hebrew manner of speaking signifieth many times, he began to speake.

*Is it lawfull to heal on the sabbath day*] Mat. 12. 10.

V. 4. *And they held their peace*] Not able to contradict, as verf. 6. nor daring to incur the hatred of the people, for whom Christ wrought so much good.

V. 7. *he put forth a parable*] That is, a darke speech, covertly to tax their ambition, and teach them humilitie.

V. 10. *But when thou art bidden, &c.*] Prov. 25. 6, 7.

*fit down in the lowest room*] Gr. lye down, which was according to their manner, who used to eat on pallets.

V. 11. *For whosoever exalteth himself*] Mat. 23. 12. Joh. 22. 29. Prov. 29. 23. Luk. 18. 14. Jam. 4. 6. 1 Pet. 5. 5.

V. 12. *When thou makest a dinner or supper, &c.*] This forbiddeth not entertainment of parents, brethren, or friends, but condemneth the error of Pharisees, who thought thereby they satisfied the law of Charitie, which is in relieving the poor and needy.

V. 13. *call the poor*] Tob. 4. 7.

V. 14. *for they cannot recompense thee*] Meaning, that in justice, a recompense shall be made, which because the poor cannot, God certainly will.

V. 15. *Blessed is he*] Rev. 19. 9.

*that shall eat bread in the kingdome of God*] That shall be partaker of the joyes of heaven, as Luk. 13. 29. Isa. 25. 6.

V. 16. *Then said he unto him*] Mat. 22. 2. Rev. 19. 9.

*A certain man made a great supper*] That is, God rich in mercie.

V. 17. *Come*] Prov. 9. 2, 5.

V. 18. *And they all with one consent*] Though they alledge sundry causes, yet they all agree in refusing to come.

V. 21. *into the street and lanes of the Citie*] Hereby he signifieth

*they face at most cost to procure ye  
ordenance are invited. such are some  
soon weary of ye of ye forced least of  
the greatest hindrance unto man in  
profitably of ordenance is over loss of  
profits of pleasures  
when they of ye of ye of ye of ye of ye  
know not of ye of ye of ye of ye of ye*



37. - Watching - i.e. at their works -  
intent upon, and labouring in the work  
of the Lord. Caryl, Job, 22. v. 2. p. 5.

12.50. Strained] How is  
my Soul afflicted at the ap-  
proaches & appearances of it?  
How am I besetted with it?  
Caryl. Cap. 18. p. 33.



15.8. diligently & carefully. accurate  
Pura.

Luke 15. 10. The Angels cannot of them-  
selves absolutely know ye true Repentance  
of a Sinner in his self. It is a work wrought  
in y<sup>e</sup> Cabinet w<sup>ch</sup> none hath a key unto  
but J. Chrt. — When He gives them  
admittance into y<sup>e</sup> Family where they are,  
He declares to y<sup>e</sup> that they are Sons,  
that y<sup>e</sup> may discharge y<sup>e</sup> Duty towards  
them. Heb. 4. ult. Owen Com. P. 241.

[Luc. 15. 16. — dæmonem cultor, tan-  
quam porcorum pastor. August. Ps. 19.  
col. 94.

15. 25. Musick & dancing] Συμψῳδικά  
καὶ Χορῶν. Concentium & chorum, Pura  
The vulgar retains y<sup>e</sup> original. melody, Gen

16. 2. — thou mayest no longer exercise  
the office of Steward.

16. 16. preached] ἐκπρεσβεῖται

Cap. 16. 19. — Quidam putant  
animas post mortem non extare —  
Sed ista, impropria et insana sunt  
deliria. Martyr, 1 Sam. 28. 16. a.  
Cap. 16. 19 —

Spiritus, alij abeunt ad poenam;  
alij stipati ab angelis, abducun-  
tur in Coelum. Martyr ex  
Chrysost. in homil. 2. de  
Lazaro. Martyr, 1 Sam.  
28. fol. 169. a.

Cap. 16. 19 — Tertullianus nar-  
rationem ita habuit pro re, ge-  
sta, ut Lazarum putasset fuisse  
Johannem Baptistam; et  
Herodem Divitem Epulo-  
nem; Christum autem  
voluisse parere nominibus  
Martyr. 1 Sam. 28. 16. a.

16. 19. εὐφραίνόμενος λαμπρῶς

16. ch. 31. v. h. persuaded — Solid our faith  
& yet y<sup>e</sup> Jew generally rejected  
him & his Gospel.

17. 5. Increase] Ab illo acceptum in-  
teritium bonæ concupiscentiæ, a q<sup>uo</sup>  
vitam posuit obedientiæ. Hab-  
bant enim aliquam fidem, quæ  
dicebant, Domine auge nobis  
fidem. — Jam utique vivere  
incipient postulat vitam, —  
Augustin. Psal. 118. 1338.







which happily the Apostle would have gathered from their merit, who had followed Christ, and therefore might expect so much favour of him, as to give them such faith, shewing that God was debtor to none (Rom. 4. 4. 5.) and that they must do all their dutie, and expect Gods leisure and pleasure for the reward.

V. 10. *We are unprofitable servants* ] This title is also given to evil servants, Mat. 25. 30. Rom. 3. 12. Philem. 11. to shew us what our merit is, if God should be severe. Job 22. 2. and 35. 7. Psal. 16. 2.

V. 12. *which stood as farre off* ] As unclean persons were to do, lest they should infect others. See Lev. 13. 45. 46.

V. 14. *Go shew your selves, &c.* ] Levit. 14. 2. To whom it belonged to judge of the leprosie; and hereby the unbelieving Priests should be convinced.

V. 17. *where are the nine* ] Nine were unthankfull.

V. 20. *not with observation* ] Or, *with outward shew*. Meaning, that it should not be, as they dreamed, a Kingdome temporall and glorious with externall pompe; but spirituall, and so not to be discovered or observed by the world.

V. 21. *within you* ] Or, *among you*. Among you in the Gospel preached, which is the Scepter of that Kingdome; and it is founded in the hearts of the faithfull, and so to be discerned by them onely, which are subjected thereto. Rev. 2. 17.

V. 22. *when ye shall desire* ] For the great afflictions which ye shall suffer, you shall after my departure out of this world, desire this my bodily presence with you again, to comfort you; see Mat. 9. 15. John 17. 12. but I shall be no more conversant on earth, after my ascension, untill I come again to judgement: therefore beware of seducers, coming in my name.

V. 23. *And they &c.* ] Mat. 24. 23. Mark 13. 21.

V. 24. *the lightning &c.* ] Meaning it should be very sudden.

V. 25. *But first must he suffer* ] See Mark 8. 31. Luk. 9. 2. That is, Christ must first suffer.

V. 26. *in the dayes of Noe* ] Gen. 7. Mat. 24. 37. 1 Pet. 3. 20.

V. 28. *Likewise also, &c.* ] Gen. 19.

V. 30. *is revealed* ] From heaven, coming in flaming fire to render vengeance to the ungodly. 2 Thess. 1. 8. 2 Pet. 3. 10. Mat. 24. 30.

V. 31. *he which shall be* ] Mat. 24. 17.

V. 32. *Remember Lots wife* ] Gen. 19. 26.

V. 33. *Whoever shall seek* ] Mat. 16. 25. and 10. 39. Mark 8. 35. Luk. 9. 24.

V. 34. *I tell you* ] Mat. 24. 40. 41. *in that night* ] He here calleth it night, which Mat. 24. 36. he calleth day, either because the naturall day containeth the whole 24 hours, or because it shall begin from the darkning of the Sun; or in respect of the dreadfull affliction and horroir of mens souls; or in respect of the Antipodes to them who have the day.

V. 36. *Two men shall be in the field* ] This 36. verse is wanting in most of the Greek Copies.

V. 37. *And they answered* ] That is, the disciples.

*Where, Lord* ] Mat. 24. 28.

*thither will the Eagles* ] Christ answereth them by a simile, and sentence taken out of Job 39. 30. used also Mat. 24. 28. signifying by the flight of the Eagles, the sudden assembling of the Saints unto Christ, comming unto judgement, whereof see 1 Thess. 4. 17. 1 Cor. 15. 52.

CHAP. XVIII.

*Always to pray* ] 1 Thess. 5. 17. Luk. 21. 36. Rom. 12. 12. Ephes. 6. 18. Col. 4. 2.

*not to faint* ] Not to be dismayed by any afflictions, so as to let go their hope, and exercise of prayer, but to watch therein.

V. 7. *though he bear long with them* ] Though he long suffer the wicked to insult, and though he long delay his judgements.

V. 8. *he will revenge* ] In an opportune time, when he knoweth it is most seasonable. Psal. 9. 9. Hebr. 10. 37. 2 Pet. 3. 9.

*when the Sonne of man* ] When Christ shall come to judge the world, he shall finde few truly faithfull on earth; and therefore you may not wonder at the evil of the times.

V. 9. *that they were righteous* ] Or, *as being righteous*.

V. 11. *The Pharisee stood and prayed* ] This Scripture sheweth his proud heart, as farre from the true fear of God, as his opinion had set him from the vulgar, whom he counted wicked and unclean. See Isa. 65. 5.

V. 12. *I fast twice in the week* ] That is, on the second day of the week, to which our Munday answereth; and the fift, which is on our Thursday, according to the tradition of the Pharisees, as their Writers say.

*I give tithes of all* ] Of all that the Law made titheable; See Mat. 23. 23. and of that also which their tradition made so.

V. 13. *the Publicane standing as farre off* ] In the first Court of the Temple, where all sorts of people, Publicans and sinners might come, 1 Kings 8. 41. here he stood in his humilitie and sense of his own unworthinesse.

*not lift up* ] This was also an argument of an humble and lowly heart.

*more upon his breast* ] Chap. 23. 48.

V. 14. *justified* ] Acquited of his finnes, and received to mercy; so was not the other, because he justified himself, and confessed not his finnes. See Prov. 28. 13.

*for every one that exalteth himself* ] Matth. 23. 12. Luk. 14. 11.

V. 15. *And they* ] Mat. 19. 13. Mark 10. 13.

V. 16. *called them* ] Or them that bare them.

*for of such* ] Meaning infants, and those who (in simplicity, humilitie, contempt of the world, innocency, harmlesse, freedom from malice, soon forgetting injuries, and the like) become like little Children.

V. 17. *Whoever, &c.* ] Mark 10. 15.

V. 18. *a certain ruler asked him* ] Mat. 19. 16. Mark 10. 17.

V. 19. *Why callest thou me good* ] Because they commonly abused his Word, Jesus sheweth him, that he could not confesse him to be good, except he also acknowledged him to be God.

V. 20. *Do not commit adultery* ] Exod. 20. 13. &c.

V. 22. *Yet lackest thou one thing* ] This he speaketh, first, by way of concession, Admit it be as thou sayest; next, he trieth him by this one precept, that he might make the corruption of his heart appear, who pretended to so absolute an obedience to all the Commandments.

V. 25. *For it is easier* ] This seemeth to have been a Proverb, whereby they signified some impossibilitie.

V. 27. *are possible with God* ] Who above so governeth the hearts of his, that their riches do not blinde them, nor take away their hearts from God. Jerem. 32. 17.

V. 28. *Then Peter said* ] Mat. 19. 27. Mark 10. 28.

V. 30. *more in this present time* ] For the sweet fruits of the Spirit, and assurance of eternall life, which the faithfull here receive; is more to them then all the world. Phil. 3. 8.

V. 31. *he took unto him the twelve* ] Mat. 20. 17. Mark 10. 32.

V. 32. *the Gentiles* ] Which were Pilate the Roman Deputie, and the Souldiers who crucified him.

*and spitted on* ] In that he foretold the particulars of his Passion, it appeareth, that all was done by the determinate counsell of God. Acts 4. 28.

V. 35. *And it came to passe* ] Mat. 20. 29.

*a certain blinde man* ] Bartimeus Mark 10. 46.

V. 39. *Thou Sonne of David* ] They used so to style the Messiah, because they knew he should come of the stock of David. Psal. 132. 11. Act. 2. 30.

V. 42. *thy faith hath saved thee* ] Here, as in many other places, Luk. 17. 19. &c. he attributeth that to faith, which is proper to Christ, whom, and whose power to save, it apprehendeth, and applyeth to us.

CHAP. XIX.

Verf. 2. *Chief among the Publicanes* ] A chief Officer, or Collector generall for that place.

V. 3. *who he was* ] What manner of person he was, of whom he had heard so much.

V. 7. *man that is a sinner* ] So they counted all Publicanes; and arraigned them with notorious sinners.

V. 8. *And* ] But.

*Zachens stood* ] This was a true signe of his conversion, effected by the Providence of God, to stop the mouthes of unbelieving Jews.

*I restore him fourfold* ] According to the Law, Exod. 22. 1. Num. 5. 7. And this is true repentance in case of injurious taking away or detaining anothers goods, which without restitution were but counterfeit and vain.

V. 9. *is the son of Abraham* ] To be a son of Abraham is to be chosen freely, Rom. 9. 8. to walk in the steps and faith of Abraham, Rom. 4. 11, 12. and generally to do the good works of Abraham, Joh. 8. 39. whereby we are assured of our election to eternall life, Rom. 8. 29. 30. 2 Pet. 1. 10.

V. 10. *For the Sonne of man* ] Mat. 18. 11.

V. 11. *Kingdom of God* ] Meaning a temporall, earthly kingdome, such as they expected by the Messiah.

V. 12. *He said* ] Mat. 25. 14.

*went into a farre countrey* ] By this Parable he describeth his going up again into the Kingdom of glory, and his returne to judgement: by the servants are meant the faithfull, chiefly the Ministers of the Church: by Citizens, verl. 14. are meant the Jews who rejected them: by the the money, the gifts of the Holy Ghost: by their Trade, the usage of the same to Gods honour and the salvation of his people.

V. 13. *pounds* ] Mina here translated a pound, is twelve ounces and a half: which pound, according to five shillings the ounce, is three pounds two shillings six pence, sterling money.

V. 15. *when he was returned* ] That is, Christ coming in glory to judge the quick and the dead.

V. 22. *Out of thine own mouth* ] By the confession of thine own conscience, which telleth thee, that thou oughtest not to suppress the gifts of God, and live in idleness.

V. 23. *my money into the bank* ] The common stock of Bankers, which they lend out for interest.

V. 26.



18.1. faint] ΕΗΧΕΙΣ.  
5. weary] ὑπνωτίζη—

17.32. Facta est autem statua  
salis, ut illius contemplatione con-  
diantur homines. Augustin. Ps. 75.  
col. 836, 837.

{ Luke, 18. 2. Non undecunque da-  
tur similitudo a Scripturis, lauda-  
tur ipsa res: sed tantum inde si-  
militudo trahitur. Non enim  
laudavit iniquum Iudicem — De  
rebus ergo non laudandis trahun-  
tur secundum quendam modum,  
nonnullae similitudines. Specta-  
cula theatri. — 2 Tim. 2. 5.  
Augustin. Ps. 58. 4, 5. col. 570.

18: 8. Faith] among low ones,  
this Faith to be exalted.  
Caryl, Job, 5. 11. p. 271.



Luke, 20. 36. Non ibi queritur Successor,  
ubi non erit Deceptor.  
Augustin. Psal. 43. col. 395.  
See Mat. 22. 30. Annot.



- V. 26. *That unto every one which hath* ] Mat. 13. 12. and 25. 29. Mark 4. 25. Luk. 8. 18.  
*shall be given* ] He that faithfully useth the graces of God, shall have them increased; but 'even the' common graces shall be taken away from him that useth them not to Gods glory.  
V. 28. *he went before* ] Mark. 10. 32.  
V. 29. *And it came to passe* ] Mat. 21. 1. Mar. 11. 1.  
V. 31. *And if any man ask you* ] Christ preventeth such difficulties as might have troubled his Disciples.  
V. 38. *Blessed be the King* ] Psal. 118. 26.  
*peace in heaven* ] That God may be reconciled unto us by the Messiah; that all glory may be given to him for his mercy shewed us in these works of Christ; and that the Angels, formerly our enemies for sinne, may become friends and ministers of our safetie. See Colos. 1. 20.  
V. 40. *the stones would immediately erie our* ] Meaning, that they laboured in vain to suppress his testimony; for God would rather cause the senseless creatures to witness for him (as in the renting the Vail of the Temple in his passion, and the Rocks, Mat. 27. 51.) then that his will should not be done by him: and indeed, Christs person, doctrine and miracles, were so evident, that they could not be concealed.  
V. 42. *if thou hadst known* ] I now present thee the fulfilling of the promise for thy salvation; but thy destruction is near, because thou wilt not receive it.  
*the things which belong unto thy peace* ] Which thou now see'st and hearest done and spoken by me; all which thou wilt not understand, being blinded with thine own malice and obstinacy.  
V. 44. *one stone upon another* ] Mat. 24. 2. Mar. 13. 2. Luke 21. 6.  
*thy visitation* ] In which God manifesteth himself in my person, offering thee mercy. Gen. 50. 24, 25. Exod. 3. 16. Chap. 1. 68.  
V. 45. *And he went into the Temple* ] Mat. 21. 12. Mark 11. 15. This was not his first purging the Temple, mentioned Joh. 2. 14. but another after that.  
V. 46. *It is written* ] Isa. 56. 7.  
*denof sheeves* ] Jer. 7. 11.  
V. 48. *were very attentive to hear him* ] Or, hanged on him.

## CHAP. XX.

- Verf. 1. *And it came to passe* ] Mat. 21. 23. Mar. 11. 27.  
V. 4. *The baptisme of John* ] By baptisme he signifieth the whole doctrine and ministry of John bearing witness to Christ.  
V. 8. *Neither tell I you* ] You dissensible this because you would not confesse your wilfull unbelief; and therefore I will not answer you.  
V. 9. *A certain man planted a vineyard* ] Mat. 21. 33. Mar. 12. 1. Isa. 5. 1. Jer. 2. 21. Which is interpreted Isa. 5. 7. to be the Jewes; the noble Vine which God brought out of Egypt, Psal. 80. 8. *Exod. 19. 2. 3.*  
*and let it forth to husbandmen* ] That is, committed it to the care of Governours, and Priests.  
V. 10. *he sent a servant* ] Meaning the Prophets, to require in the Name of God, fruits worthy of amendment of life.  
V. 12. *he sent the third* ] By this definite number is meant, many Prophets, in severall times.  
V. 16. *God forbid* ] They understood that he spake of the Church committed to their charge, as verf. 19.  
V. 17. *The stone which* ] Psal. 118. 22. Isa. 28. 16. Act. 4. 11. Rom. 9. 33. 1 Pet. 2. 7.  
*the head of the corner* ] And so uniteth two wals together meeting in one angle: by which he signifieth that he is the head of the Church of Jews and Gentiles to be united into one. See Joh. 10. 16. Eph. 2. 15, 20, 21.  
V. 18. *shall fall upon that stone* ] They to whom he shall be rock of offence, through their unbelief, 1 Cor. 1. 23. and thereby also provoke Christ to fall upon them as a Judge to their utter destruction.  
V. 20. *which should feigne* ] Unjustly thinking thereby to have deceived Christ, who knoweth the secrets of all hearts.  
V. 21. *Master, we know* ] Mat. 22. 16. Mar. 12. 14.  
*truly* ] Or, of a truth.  
V. 22. *Is it lawfull for us* ] For us who are the peculiar people of God, who gave us this land according to his promise. Thus they would have found something in his answer, that they might accuse him to the Romanes, to whom they were now become tributary.  
V. 24. *peny* ] See Mat. 18. 28.  
V. 25. *Render therefore* ] God commandeth to give every man his due; tribute to whom tribute, custome to whom custome is due, Rom. 13. 7. They are deceived who think that stealing of Customes due to Princes, is no sinne, because a penall Statute lyeth thereon, if they be taken, to forfeit all: for in the Leviticall Law, it was penall to restore fourefold for him

- that was found or convicted of stealing ox or sheep, &c. Exod. 22. 1. &c. yet such stealing was no lesse theft then before God, then now; the morall law saying, Thou shalt not steal.  
V. 27. *Then came to him* ] Mat. 22. 23. Mar. 12. 18.  
V. 28. *Moses wrote* ] Deut. 25. 5.  
*that his brother* ] Or next kinsman, if he were a single man.  
V. 34. *The children of this world* ] So they used to call men of Israel, Children of Israel, &c.  
V. 35. *be accounted worthy* ] He speaketh of the elect principally, in whom he instanteth.  
V. 36. *die any more* ] Therefore there shall be no more matrimonie for the preservation of mankind.  
*the children of God* ] By adoption in Christ, with whom they are co-heirs of glory and happinesse so compleat, that they want nothing. See Rom. 8. 23. 1 Joh. 3. 2.  
V. 37. *even Moses showed* ] Exod. 3. 6.  
V. 38. *the dead* ] Of them that live not at all.  
V. 39. *thou hast well said* ] Because he confuted their adversaries the Sadduces.  
41. *How say they* ] Mat. 22. 42. Mar. 12. 35.  
V. 42. *The LORD said* ] Psal. 110. 1.  
V. 44. *how is he then his sonne* ] Christ, as eternall God, was Davids Lord: and as man, his sonne, that is, of his linage, Rom. 1. 3.  
V. 46. *Beware of the scribes* ] Mat. 23. 5. Mar. 12. 38. Luk. 11. 43.  
V. 47. *Which devoure widows houses* ] Mat. 23. 14. Who underpretence of holinesse, long praying, and other religious exercises consume their estates who entertain them. Or by deceiving the trust which friendlesse widows reposed in them whom they took to be so religious. See 2 Tim. 3. 5, 6.

## CHAP. XXI.

- Verf. 1. *And saw the rich men* ] Mar. 12. 41.  
*the treasury* ] There were other treasuries about the Temple, but this was a chest set at the outward East-doore, through which all the people passed in and out, that every man might with his own hand cast in that which either was taxed upon him, or he voluntarily offered, or gave unto the poore. See 2 King. 12. 9. 2 Chron. 24. 8. Nehem. 10. 38.  
V. 2. *two mites* ] See Mar. 12. 42. The least money they had in use.  
V. 3. *more then they all* ] More in proportion, considering her estate and theirs: and because God esteemeth not the gift by mans value thereof, but the givers heart.  
V. 5. *And as some spake* ] Mat. 24. 1. Mar. 13. 1.  
*and gifts* ] As plate, jewels, or the like things dedicated to the use or ornament of the Temple, by the devotion of them, who came thither to worship.  
V. 6. *which ye behold* ] Which ye so much regard.  
*one stone upon another* ] Luk. 19. 44.  
V. 8. *Take heed* ] Christ in these words answered not directly to their question, but that which was more necessary.  
*and the time draweth neare* ] That seducers shall go out into the world.  
V. 10. *Then said he* ] Mat. 24. 7.  
V. 12. *they shall lay* ] Mat. 24. 9. Mar. 13. 9.  
*for my names sake* ] For the profession of your faith in me.  
V. 13. *for a testimonie* ] When you shall certainly know the truth of that I tell you beforehand, that you may thence be assured of the victory and eternall reward, as also of the destruction of your enemies, Phil. 1. 28. 2 Thess. 1. 5.  
V. 14. *Settle it* ] Mat. 10. 19. Mar. 13. 11.  
V. 15. *For I will give you a mouth* ] See Act. 6. 10.  
V. 18. *But there shall not* ] Mat. 10. 30. 1 Sam. 14. 45. 2 Sam. 14. 11. Act. 27. 34.  
V. 19. *In your patience* ] Live joyfully even under the Crosse, assured of your peace with God, who will not suffer you to be tryed, above that he will make you able, Rom. 5. 3. 1 Thess. 1. 6. 2 Cor. 1. 5. 1 Cor. 10. 13.  
V. 20. *And when ye shall see* ] Mat. 24. 15. Mar. 13. 14.  
V. 21. *in the midst of it* ] In the midst of Jerusalem.  
V. 23. *in those dayes* ] When Jerusalem shall be besieged by the Romane army.  
V. 24. *untill the times* ] In which God will permit the Gentiles to oppress the Jewes: and untill the fulnesse of the Gentiles to be called to Christ, be come in, before the recalling the Jewes. See Rom. 11. 25, 26. Dan. 9. 27.  
V. 25. *And there shall be signes* ] Mat. 24. 29. Mar. 13. 24. 2 Pet. 3. 10, 12.  
V. 26. *powers of heaven* ] The very fabrick of the heavens shall be shaken, and the whole world melt with heat, 2 Pet. 3. 10. This he speaketh of the last day.  
V. 27. *coming in a cloud* ] Rev. 1. 7.  
V. 28. *then look up* ] This is spoken for the faithfull that shall remain to the coming of Christ, that they should not then

*To know ontoale was affined to be only to one was unjust they have no will no offer of marriage nor worthy of being but on this and*

*Conston is an enemy to friendship & a badge of hypocrisy ministers may fear a while but they must in conclusion be faithful to Christ & withstanding of sin they live among people they live among*

*oblations & contributions hath been anciently paid in y<sup>e</sup> ch. of god in contribution god doth accept more the heart & give the more the gift of his grace & his favour all that is given in way of contribution.*

*When the gospel is preached the people are made to know that they are to be saved by faith in Christ & not by works*

*For the profession of your faith in me. to a nation.*

*nothing failt for comforte & joy & faith in God is the first step to a nation.*

*it is just that they should be saved with remission of all iniquities*

*it is just that they should be saved with remission of all iniquities*



be discouraged, but look up for the promise of Christ, eternall redemption from all oppression and evill. See Rom. 8. 22, 23.

V. 29. Behold the fig-tree] Mat. 24. 32. Mar. 13. 28.

V. 32. shall not passe away] For those things which he spake concerning the destruction of Jerusalem, came to passe about fourtie years after.

V. 33. Heaven and earth] Mat. 5. 18.

V. 34. take heed to your selves] Rom. 13. 13.

V. 35. as a snare shall it come] Eccl. 9. 12. The last day shall come suddenly when men look not for it.

V. 36. pray alwaies] Pray without giving over: he meaneth not without intermission.

and to stand] Meaning so to stand in judgement as they that are justified by Christ, which the secure wicked shall not do. See Psal. 1. 5. Ephes. 6. 13.

## CHAP. XXII.

Verf. 1. Now the feast of] Mat. 26. 2. Mar. 14. 10. Joh. 13. 2. 27. At the feast of Paschever, yearly to

be observed, in which they were to have no leaven within their habitations, Exod. 12. 7. and 15. The morall whereof, see 1 Cor. 5. 78.

V. 3. Then entred Satan] Mat. 26. 14. God taking from him his common graces, the devil took possession of him. See 1 Sam. 16. 14. Mat. 12. 45. Eph. 4. 26. 27.

V. 4. captaines] Or rulers of the Temple. See Act. 4. 1. V. 6. in the absence of the multitude] Or, without tumult.

V. 7. Then came] Mat. 26. 17. Mar. 14. 12. According to the law which provided that then they should kill and eate the

Paschever, Exod. 12. 46. V. 13. made ready the paschever] That is, the lambe, and all

things requirable to the feast. V. 14. And when the houre] Mat. 26. 20. Mar. 14. 17. Which

was the evening Exod. 12. 6. V. 15. With desire have I desired] Or, I have heartily desired.

V. 16. untill it be fulfilled] Untill that which now is presented in the figure, be really exhibited in my offering up my

self once for all, to take away the sinne of the world. Joh. 1. 29. and untill my rising again to immortalitie, the first degree of

my exaltation and spirituall kingdome of glory, of which, verf. 18. and Mat. 26. 29.

V. 17. he took the cup] This first mentioned taking the cup, appertained to the celebration of the Paschever.

V. 18. I will not drink] Mat. 26. 29. Mar. 14. 25. V. 19. And he took bread] Mat. 26. 26. Mar. 14. 22. 1 Cor.

11. 23. This is my body] That is, the sign of my body: for instituting a new Sacrament, he spake after a Sacramentall manner;

wherein the things signified are spoken for the sign, as verf. 7. The Paschever must be killed; that is, the pascall Lambe the

remembrance or signe of the destroying Angels passing over, and sparing the Israelites, Exod. 12. 12, 13, 14. So he calleth

the cup the New Testament, or covenant in his blood; that is, the sign, or remembrance of his blood-shedding.

V. 21. But behold, the hand] Mat. 26. 21. Psal. 41. 9. Mar. 14. 18. Joh. 13. 21.

with me on the table] Judas, who shall presently betray me, is now at table with me.

V. 22. was determined] By God, in his eternall counsell, Act. 4. 28.

V. 25. And he said] Mat. 20. 25. Mar. 10. 42. called benefactors] Job 12. 21. A title which it seemeth the

Hebrews gave their Princes and Nobles. The meaning is, that his servants should flee high titles and worldly pomp.

V. 26. is greatest among you] In gifts, authoritie, or other equalities: meaning, that such must carry themselves without

pride, ambition, violence, oppression, and contempt of others; and with that humilitie and moderation, which would become

of Ministers; for he appointed orders in the Church, which cannot be without the relations of inferiour and superiour.

Onely he forbiddeth tyranny and domineering. See Rom. 12. 8. 1 Cor. 12. 28. 1 Tim. 5. 17. Heb. 13. 17. 24.

V. 28. in my temptations] In my persecutions, and troubles, Heb. 2. 18. and 4. 15. Jam. 1. 12.

V. 30. That ye may eat and drink] From his last supper hee

derieve th this manner of speaking, to signifie the effect thereof, life eternall, by their participation of him.

fit on thrones] Mat. 19. 28.

V. 31. Satan hath desired to have you] 1 Pet. 5. 8. Satan hath desired to overthrow thee, but he shall onely cleanse and refine thee, by humbling thee in the knowledge of thy infirmities.

may sift you as wheat] Amos 9. 9.

V. 32. fail not] That it wholly faile not.

and when thou art converted] When thou hast repented and recovered again.

V. 34. And he said] Mat. 26. 34. Mark 14. 30. Joh. 13. 38.

V. 35. And he said unto them] Mat. 10. 9. Luk. 10. 4.

V. 36. But now he that hath a purse] He warneth and armeth them against imminent afflictions, specially with spirituall armes, wherewith outward meanes are not to be neglected.

V. 37. And he was reckoned among the transgressours] Mat. 53. 12. Mark 15. 28. For they apprehended him as a Malefactor with swords and staves, and they crucified him among theeves.

V. 38. here are two swords] This said they, not understanding of what armour he spake.

It is enough] Thereby teaching them that he spake not of a bodily armour, for which, against a world of enemies, many thousand swords had been too few.

V. 39. And he came out] Mat. 26. 36. Mark 14. 32. Joh. 13. 1.

V. 40. And when he was] Mat. 26. 41. Luk. 22. 37. Mark 14. 38.

V. 42. remove this cup from me] By Cup, after the Hebrew manner, is here signified the anger of God, or punishments for sinne: sometimes it signified prosperity, as Psal. 23. 5. or a mans lot and condition, Psal. 16. 5.

V. 43. strengthening him] Not by communication of any vertue, but (while the deitie as it were hid his light and comfortable presence) by presenting his humanitie the certain assurance of his speedy victory and glory.

V. 44. in an agony] That is, a vehement conflict in his soule through the deepest sense of his fathers wrath against sinners, for whom he stood a surety and redeemer, 2 Cor. 5. 21.

V. 47. behold a multitude] Mat. 26. 47. Mark 14. 43. Joh. 18. 3. to kisse him] Which was their manner of friendly salutation,

Luk. 7. 45. and he had given them that signe by which they should apprehend Jesus, Mat. 26. 48.

V. 49. shall we smite with the sword] It seemeth they were confident of an extraordinary assistance, who durst draw two swords against a multitude, but understood not that Christs Kingdome was spirituall, not secular.

V. 50. the servant of the High Priest] Mat. 26. 51. Mar. 14. 47. Joh. 18. 10. Named Malehus, Joh. 18. 10.

V. 51. Suffer ye thus farre] Meaning, that they might take him, and doe what God had appointed.

V. 52. captaines of the temple] See ver. 4.

V. 53. but this is your houre] The time wherein God hath permitted you to rage against me; and wherein the Devill the Prince of darknesse endeavourerh by you to destroy me, who am the light of the world.

V. 5. Then took] Mat. 26. 57.

V. 55. And when they had kindled] Mat. 26. 69. Mar. 14. 66. Joh. 18. 25.

V. 61. Before the cock crow] Mat. 26. 34. Joh. 13. 38.

V. 63. mocked him] Mat. 26. 67. Mark 14. 65. Joh. 18. 22.

V. 64. Prophesie, who is it that smote thee] With these scoffing blasphemers they insult, because the people honoured him as a Prophet.

V. 66. And as soon as it was day] Mat. 27. 1. Mark. 15. 1. Joh. 18. 28.

into their counsell] Their Consistory or Sanhedrin, which sate about matters of Religion. See Mat. 26. 3.

V. 69. Hereafter shall the Sonne of man] Mat. 16. 64. Mark 14. 62. At his second coming.

the right hand] In the glory of his heavenly Kingdome, Heb. 1. 3. & 8. 1.

V. 70. Ye say that I am] That is, I am, Mark 14. 62. or you say the truth, for I am so.

## CHAP. XXIII.

Verf. 1. And the whole multitude] Mat. 27. 2. Mark 15. 1. Joh. 18. 28.

unto Pilate] The Roman Deputy and chief governour, who had power of judicature in matters capitall, which the Romans permitted not the Jewes.

V. 2. perverting the nation] See Act. 7. 7.

and forbidding to give tribute to Caesar] This was a false calumnie, as appeareth, Mat. 17. 27. Mar. 22. 21. chap. 20. 25.

V. 3. And Pilate asked him] Mat. 27. 11. Mark 15. 2. Joh. 18. 33.

V. 7.



Cap. 21. 37. — in the day-time  
in the temple — at night went  
out and abode in the mount —  
in montem Oliveti, hoc est in  
Bethaniam, ut est apud Matth.  
21. 17. Aretius, Col. 745.

Cap. 22. 31. Sift] With a Sive  
of Vanity, as Ha. 30. 28.

To search him, and Try him  
and turn him inside out; to  
get advantage against him,  
to accuse him; as he serv'd  
Job.

Cap. 22. 44. — as it were great  
drops of blood falling down to the ground  
mons est, quod viros sentiat ictus.  
Ovid. Metam. Lib. 4. lin. 499.

22. 56. Fire] φω6. lumen, Erasmus.

29. Kingdom] This is not so in  
Original; it rather hath Relation  
to words following; As my Fa-  
ther hath appointed unto me a  
Kingdom, so I appoint unto you  
to Eat & Drink. Leigh Hunt.



23.15. — unto him. Ab eo. Beza.

23.38. Greek, (Latine, Hebrew) The Counsel of God is herein to be regarded by us. who would by this way conferat these three Tongues for the propagation of his Kingdom. Leigh. Act.

Cap. 23. 40, 41, 42. Hoc memorabile Exemplum de multis magnis rebus nos admonet, significat Deo Ecclesiam ita curae esse, ut excitet aliquos Doctrinae Testes, tunc quoque cum a praecipuis gubernatoribus desertur. — Apostoli confirmati tacebant, et vix inter tantas procellas dubitationum, aliquam fidei scintillam retinebant. — Excitatur Dr. Latro, qui factus Apostolus, iam de cruce concionatur, et affirmat hunc esse Messiam instauratorem vite aeternae.

Melaneth. de bonis operibus, p. 479.

24.10. Mary Magdalen — Apostolorum, Apostola, as ye Ancients speak. It came to pass by the wonderful Providence of G. that the Women should come to the Grave before the Apostles. Now it is no way probable that Women, and those few, should see his Body.

or

v. 11. — et hoc ipsum fortasse designavit Dei Spiritus, contra quam Pilatus et Herodes cogitarunt, cum ille quidem CHRISNUM veste purpurea indueret; hic autem illum candida veste per ludibrium amiceret, Luc. 23. 11. quae posterior vestis ad Liliū convallium alludit. / Beza in Cant. 2. 1. homil. 16 p. 312.

23. 43. Christus in tronem, paternam disciplinam ad sui abnegationem adductum, quasi gremio suo excipit, non ad ignem-burgatorium ablegat. — de loco tamen paradisi curiose et argute disputandum non est.

fol. 353. Calvin. Col. 2.

2 Cor. 12, 4. In Paradisum? Quoniam hortus Dei in Scripturis vocatur amoenissima quidam et beatissima regio; inde usque apud Graecos, insubunt, ubi Paradisus Coelestem gloriam significaret.

Calvin. Col. 580.

v. 43. De fauce ad iudicium, de iudicio in lignum, de ligno in Paradisum.

Augustin. Psal. 55. Col. 548. — thou promisedst to take him with thee into Heaven. Dr. Hall. Med. p. 113. Cap. 33.

Luke, 24. 47. — beginning at Jerusalem — Psal. 50. 1. from ye Rising of the Sun — Concinunt nova veteribus; vetera novis.

Augustin. Psal. Col. 465.



V. 7. *he sent him to Herod* ] As to acquit himselfe of him, so to ingratiate with Herod.  
V. 8. *he had heard* ] Mat. 14. 1.  
V. 9. *he answered him nothing* ] He knew he asked not with intent to be converted, but for his curiositie, which Christ would not satisfie.  
V. 11. *a gorgeous robe* ] Rich and honourable clothes, which they put on him in scorn. *εσθια λαμπρα*  
V. 13. *And Pilate* ] Mat. 27. 23.  
V. 16. *therefore chastise him* ] Mat. 27. 26. Mark 15. 15. John 19. 1.  
V. 17. *For of necessity* ] Of custome granted them by the Romans. See Mat. 27. 15. Mark 15. 6. Joh. 18. 39.  
V. 22. *the third time* ] Peter for fear denied Christ three times, and yet repented; Pilate three times justified Christ, and yet for popular favour condemned him: it may teach us neither to despaire if we repent, nor presume because we have begun well.  
V. 24. *gave* ] Or, *assented*.  
V. 26. *And as they led him away* ] Matth. 27. 32. Mark. 15. 21.  
V. 28. *Daughters of Jerusalem* ] Women of Jerusalem. It is an Hebraisme.  
V. 29. *the dayes are coming* ] In the destruction of Jerusalem by the Romans.  
V. 30. *Then shall they begin* ] Isa. 2. 19. Hos. 10. 8. Rev. 6. 16.  
V. 31. *For if they* ] 1 Pet. 4. 17.  
V. 32. *And there were also* ] Mat. 27. 38. Isa. 53. 12.  
V. 33. *is called Calvarie* ] Or, *the place of a skull*. Mat. 27. 33. Mark 15. 22. Joh. 19. 17.  
V. 34. *Father, forgive them* ] Act. 7. 60. & 3. 17.  
V. 36. *him vinegar* ] Mixed with myrrhe and gall: and herein was fulfilled that which was spoken, Psal. 69. 21.  
V. 38. *letters of Greek* ] That the thing which concerned all nations might be divulged to all.  
V. 39. *were hanged* ] Being nailed to the Crosse, as the Roman manner of execution then was.  
V. 40. *Dost not thou feare God* ] Doth not the punishment thou sufferest cause thee to feare God, whose hand hath thus overtaken thee?  
V. 42. *Lord, remember me* ] When thou comest into thy glory, receive me to mercie as one of thine.  
V. 43. *To day shalt thou, &c.* ] Thou shalt be this day with me in heaven. See 2 Cor. 12. 2. 4. Rev. 2. 7.  
V. 44. *about the sixth hour* ] Mat. 27. 45. Mark 15. 33. *About noon*.  
V. 45. *the Vail of the Temple was rent* ] Mat. 27. 51. Mark 15. 38.  
V. 46. *Father, &c.* ] Psal. 31. 5.  
V. 47. *when the Centurion* ] Mat. 27. 54. The Roman Captain. *he glorified God* ] Convinced in conscience by that he saw, he confessed the truth.  
V. 48. *smote their breasts* ] Chap. 18. 13. As being touched at heart for that they and the rest had done, in giving their voices to crucifie Christ.  
V. 50. *And behold, there was a man named Joseph* ] Mat. 27. 57. Mark 15. 43. John 19. 38.  
V. 51. *waited for the Kingdome of God* ] He looked for the Redeemer, the promised Messiah, and his Kingdome.  
V. 54. *that day was the preparation* ] Wherein men prepared all things for the feast.  
*the sabbath drew on* ] That is, began the same evening.  
V. 56. *according to the Commandment* ] Which forbad them to doe any servile work on the Sabbath day.

CHAP. XXIIII.

Verf. 1. **N**ow upon the first day of the week ] Mat. 28. 1. Mar. 16. 1. John 20. 1. Which was the first day after the first sabbath of the Feast, which is the Lords day.  
*they came unto the sepulchre* ] The women mentioned chap. 23. 55. and here verf. 10.  
V. 2. *the stone* ] See Mat. 27. 60. 66.  
V. 4. *two men stood* ] Two Angels in the form and habit of men.  
V. 5. *the living* ] Or, *him that liveth*.  
V. 6. *remember how he spake unto you* ] Mat. 17. 23. Mark 9. 31. Luke 9. 22.  
V. 10. *Joanna* ] Luk. 8. 3.  
V. 12. *Then arose Peter* ] John 20. 6. *And they*  
*To put honour upon dead saints* Truly Honourable is an ancient practice among the saints. *they first heard his life* it was most salutary to put honour on his dead body. *these women* they stood most steadfast, did not dimit him nor forsake him. *Mary the great* sister yet was deeply humbled.

V. 13. *And behold* ] Mark 16. 12.  
*two of them went* ] Two of the disciples.  
*about threescore furlongs* ] About seven miles and a halfe.  
V. 16. *But their eyes were holden* ] Hindred by the power of God, so that yet they could not know him. See John 20. 14. and 21. 4.  
V. 18. *Art thou onely a stranger* ] The thing was so publike, that it seemed to them strange, that any man neer Jerusalem could be ignorant thereof.  
V. 19. *mighy in deed and word* ] In miracles and divine doctrine. See Act. 7. 22.  
*before God* ] Approved for such of God, and the consciences of all good men. See Luke 2. 52.  
V. 21. *But we trusted* ] Gr. *hoped*. They yet understood not what was the deliverance which Christ purchased for the elect, but looked for some worldly kingdome.  
V. 26. *Ought not Christ* ] 1 Pet. 1. 11.  
V. 27. *And beginning at Moses* ] He began to interpret that which was written of Christ by Moses; or the figures of the Law, representing him; and so along the Writings of the succeeding Prophet. See verf. 44.  
V. 28. *and he made as though, &c.* ] He seemed to them prepared and resolved to go further.  
V. 29. *they constrained him* ] They over intreated him by their importunitie.  
V. 30. *and blessed it* ] According to the custome of the Jews, among whom the master of the family, or chief man of the company, gave thanks, or prayed, and then distributed the bread, or carved to all the company. See Mat. 14. 19. It is probable, that Christ used some accustomed form of thanksgiving, or else some other action or gesture by which these men knew him again. Verf. 35.  
V. 31. *vanished out of their sight* ] Or, *ceased to be seen of them*. By a miraculous and unusuall manner, they lost sight of him.  
V. 32. *Did not our heart burn* ] Were we not inwardly moved by a divine fervour of Gods Spirit? It intimated a sovereign power and authoritie in his words. See Mat. 7. 29.  
V. 34. *appeared to Simon* ] 1 Cor. 15. 5.  
V. 36. *And as they thus spake* ] Mark 16. 14. John 20. 19. *Peace be unto you* ] It was an usuall manner of salutation with them; as we use to say, God save you; as Chap. 10. 5.  
V. 38. *and why do thoughts arise* ] That is, perplexities and doubts of some delusion.  
V. 39. *handle me* ] John 20. 20.  
V. 43. *and did eat before them* ] Not that he was now subject to any humane necessities, but onely for the greater confirmation of his disciples faith.  
V. 44. *These are the words* ] That is, concerning my death, buriall, resurrection, &c. and what ever else was foretold concerning me: therefore this should not seem any strange or new thing unto you.  
*while I was with you* ] In this humane, civill and worldly conversation.  
V. 45. *Then opened he their understanding* ] As Act. 16. 14. by his holy Spirit giving them understanding.  
V. 47. *in his Name* ] By his Commission and Authoritie, as concerning the preaching of the Word; and by his grace, and the works of his holy Spirit, as concerning the effecting thereof in remission of sins.  
V. 49. *And behold, &c.* ] John 15. 26. Acts 1. 14.  
*the promise of my Father* ] The gifts and graces of the holy Ghost, which I promised you. Joh. 14. 6. and 15. 26.  
*be endued with power* ] Untill ye be furnished with the gifts of tongues, and healing, and enlarged hearts, enabling you to perform the great work to which I have assigned you; and also the Spirit of divine and undoubted fortitude.  
V. 51. *And it came to passe* ] Mark 16. 19. Acts 1. 9.  
V. 52. *And they worshipped him* ] They fixed their eyes upon him, as farre as they could see him, untill the cloud took him out of their sight, and the Angels admonished them to look no longer after him with bodily eyes, Act. 1. 9. 10. 11. Which when they understood, they adored him in spirit, and confession of him their Lord and Saviour, to whom all power in heaven and earth was given.  
V. 53. *were continually* ] That is, daily; for otherwise we cannot understand that Act. 1. 13. concerning their abode in an upper room.  
*Amen* ] This word *Amen* importeth the confirmation and certainty of all that which the Evangelist hath written.



[illegible]

8. JOHN.

## С Н А Р. I.

Verf. 1.



word of  
 It is of wisdom of  
 father, & his image was  
 a resemblance of them  
 of justification, the W  
 of his Promise. Spake to  
 1 Cor. 1. 24. Heb. 1. 3. word for  
 Ro. 1. 18. Heb. 11. 39. 12. 24.  
 Gen. 3. 15. with God vealed  
 of same nature was  
 2m presence & fellowship the V  
 3. distinguishing & enjoying V. 2  
 in firm. Pro. 8. 30. with

substance of life  
 & fountain of life  
 as  
 the light of conscience  
 & of Gods countenance  
 standing

of sin & calamity shine  
in misery darkne  
in growth in Principles Rom.  
of morale honesty, com  
virtue, ackno  
the light of any in V.  
we would have they from  
had it from Ch. signifi  
acts Excellency prepar  
the eyes

1. If this John was  
a great light yet  
he was but awit  
ness to chrt, & only  
light  
2. chrt is the true  
light all others  
in comparison fall  
short of heath  
3. his efficacy to  
en lighten y<sup>e</sup>  
son none man  
Can en lighten y<sup>e</sup>  
son of man. y<sup>e</sup>  
world both of jews  
& gentiles out  
of dark.

he came by  
Appearings  
by revelations  
by ministry of  
his Prophets  
by his ordanary Mes-  
sengers light is natu-  
rall, Compleate, obedi-  
ent himself, & ready p-  
fence thale & worlds  
adoption

not from y<sup>e</sup> father  
Receiving Parents  
the will desires  
of y<sup>e</sup> most goodly  
friends.

Not made when the creatures were, but before any were, *He was*. The promised Messiah, of whom God before all the Fathers. It is usuall with the Hebrews, to put the thing spoken of; Deut. 19. 3. 1 King 6. 19. and Psal. 28. 2, &c. and he is the same by whom God reveals his will. Vers. 18. *vid. Mel. Ad. 251.* with God ] Coeternall with the Father. Word was God ] Christ is eternall God. The same was, &c.] Gen. 1. 1. God ] God of the same substance with the Father.

3. All things were made ] see Coloss. 1. 16.  
 declareth the Deitie of Christ, for none can create but  
**Not one thing man without**  
 4. In him] Whereby all things were quickened and pre-  
 Acts 17. 25, 28.  
 life] Before he created the world.  
 the light of men] The Fountaine of reason and under-  
 standing to men, made to Gods own image.  
 5. And the light] Christ.

6. *There was a man* ] Mat. 3. 1. Luke 1. 57, 80. and 3. 1. Therefore Mal. 3. 1. he is called the Angel, who is sent with a Messenger or Ambassadors of Christ, Mark 1. 2. 3. to prepare his way, by manifesting him to Israel.

7. *witnesse of the light* ] Of Christ.  
 8. *that light* ] That is, Johns testimony and ministry.  
 9. *That was* ] John was not Christ, that increased light  
 in the Jews once supposed, Luke 3. 15, 16.  
 10. *Which properly deserved the name of light;*  
 by nature, not onely participation, as the creature ha

10. *the world was made by him*] As verſ. 3. and He  
11. *He came unto his own*] To Iſrael his peculiar people  
12. *and his own*] Acknowledged him not for the

12. But as many as received him ] By true faith  
and obedience. *he came by words of promise such as yours*  
power ] This dignity, right and privilege, 1 John 3  
of sons, Gal. 4. 5. to be counted worthy of the Ki  
ne of God, 2 Thes. 1. 5.  
in his Name ] In Christ.  
13. of the will of the flesh ] That corrupt nature of  
which is contrary to the Spirit ; nor by any natural course.  
of the Spirit of God, the Fountain of regeneration and

[illegible]

came man, not by confusion of natures, but by uniting the divine and humane natures in one person of Christ, God and Man.

*dwelt among us* ] The word signifyeth a dwelling in Tents or Tabernacles : a short time he was bodily present with men, untill his Ascension.

beheld his glory.] The manifestation of his Majesty, not only in his transfiguration, Mat. 17. 2. 2 Pet. 1. 16. but also in many works which shewed his divine power and glory; John 2. 11. and 11. 4.

2.11. and 11. 4.  
as of the onely begotten] As signifieth not here similitude, but  
identitie; the very truth, such glory as became the Sonne of  
God.

full of grace ] See Colof. 1. 19. and 2. 9. 0247p01287  
V. 15. cried ] Freely and publickly declared:

for he was before me ] More excellent then I.

V. 16. of his fulnesse.] Col. 1. 19. Christ is the fountain of grace, then fully opened, and flowing out, when he came and shewed himself to the world, Zach. 13. 1. John 4. 14. and 7. 38, 39. of whose fulnesse, we all who beleeve, have received the gifts of grace and sanctification.

grace for grace] Or, grace upon grace. Abundance of grace.

V. 17. *by Moses*] By the ministry of Moses.  
*but grace, &c.*] The exhibition of the promises : he opposed  
the law to grace and truth, because the moral law did but shew  
the disease, Rom. 7. 7. which Christ healed ; and the ceremoni-  
al law only shadowed out that which Christ performed.

V. 18. *No man hath seen God* ] See 1 John 4. 12. 1 Tim 6. 16.

6. 16. *the bosome*] Most dear; united in nature, and acquainted with all his secrets. See John 13.22,23.  
*declared him*] Gave us the knowledge of God, otherwise unsearchable.  
*Who art thou*] For they doubted whether he were

V. 19. *Who art thou*] For they doubted whether he were not the Christ. Luk. 3. 15.

V. 20. *he confessed*] Plainly and openly; as Acts 13. 25.  
V. 21. *Art thou Elias*] They understood that literally  
which is spoken Mal. 4. 5. which Christ interpreteth of John

*Art thou that Prophet* ] Or, a Prophet. Spoken of Deut. 18  
25. John 7. 40.

15. They expected some notable Prophet, verſ. 25. John 7. 40. 41. and 6. 14. whereas Moſes ſpoke of a ſucceſſion of Prophets ſuch as God would raiſe them, untill the coming of Chriſt the Head of all Prophets.

V. 23. I am the voice ] Isa. 40. 3. Mat. 3. 3. Luke 3. 4. whose Office was to lift up his voice, and crie in the ears of deaf sinners. See Luke 3. 2. Such another voice in the wilderness. *Ex. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*the wilderness*] See Luke 3. 2.  
*make streight*] Make plain. Ifay in the Letter spake of the  
 marvellous deliverance under Cyrus; which was a type of our  
 spirituall deliverance by Christ.

26. 5. so called פְּרִשְׁתִּים, Interpreters or Expounders of the Law  
or of separation.

V. 25. *Why baptizest thou them* ] By what Authority ?  
V. 26. *I baptize with water* ] Unto amendment of life, Mark 16. 16.  
that you may repent, Act. 19. 4. but Christ giveth the Holy Spirit, 1 Cor. 12. 13.

3. 11. that you may repent, Act. 19. 4. but Christ giveth inward effect, who is the Authour of baptisme, whereof John was but a minister.

V. 27. *He it is who coming after me*] Mat. 3. 11. See A

V. 28. *Bethabara*] Judg. 7. 24. It was a passage into Canaan, and type of baptism, the entrance into the Church

V. 29. *the Lambe of God*] Alluding to the Paschall Lambe

in Christ is the substance of all Legall sacrifices to take away sinnes, which he did as suffering for them as man, and redeemed them as God: and he taketh them away continually;

ing them as God: and he taketh them away continually, thou  
 & not of an. mat 4. i. more. i. 12.  
 after his Baptisme Retained

i. it may be after his Baptism. Histori-  
day or two, to confirm him self to cho-  
day after his 40 days

Day or two, to come  
some two or three disciples, & after his 40 days  
temptation goeth on his way again to galilee  
will meet him the next day at Bethanien

or it may mean the next day if that comes  
where John was he gave this testimony



Ch. by becoming flesh both his divine & human nature are one Person.  
As his mission to grow out of this case  
The y<sup>e</sup> was to be witness to Ch. as to speak boldly  
freely, bravely.

The 2<sup>d</sup> y<sup>e</sup> was wont to be present at y<sup>e</sup> ministry of  
John Baptist  
1. To sub. like all right ones  
2. But he was on head of y<sup>e</sup> for m<sup>o</sup> to depend on y<sup>e</sup> ordina-  
tion of god, also as man he did not increase of years  
3. To be an example, tho he was able to teach John y<sup>e</sup>  
but y<sup>e</sup> did not him he y<sup>e</sup> was abiding with him.  
what ever preeminence was have arrived yet ever  
all preeminence for Ch.

The Lord Jesus is y<sup>e</sup> Eternal god  
He was before John. Dec. 8. 12 to 31  
1. in name, y<sup>e</sup> only begotten son. Heb. 1. 4.  
2. y<sup>e</sup> begeth one of y<sup>e</sup> ch.  
3. in fulness of all y<sup>e</sup> fullness of grace Col. 1. 19. 2. 3.  
He had fulness of y<sup>e</sup> fullness of grace &  
fulness of grace, to like all, his children  
see, full, or ones simplicity. Come to Ch. as to a  
Living spring as one y<sup>e</sup> fully knows that y<sup>e</sup> father  
Counsel manifest himself to y<sup>e</sup> father. Doan &  
Abraham Moses & y<sup>e</sup> Father's counsel of y<sup>e</sup> father's will.

The y<sup>e</sup> was had a much more covered esteem of John than  
of Ch. such is man's ignorance, Peter y<sup>e</sup> postscript  
In matters of religion spiritual fundamentals the fruits of  
god are plain, clear  
The y<sup>e</sup> was very corrupt yet men of great gravity  
was highly esteemed  
John denied himself to be Elias but some looked for y<sup>e</sup>  
N. soul of Elijah to come in another body.

But they would have an share in a Messias of their own  
making y<sup>e</sup> was in just judgment they should know no other  
from mat. 11. 25. 26. Mark. 14. 3. 4.  
The calling of y<sup>e</sup> ministry is to be copies, to declare y<sup>e</sup>  
gospel of Ch. Jesus may have seen y<sup>e</sup> passages he readily  
knew all y<sup>e</sup> is contrary to him be taken away. Jesus  
Peter, weakness & mixture have too high not too low  
thoughts of y<sup>e</sup> father, bowing to have y<sup>e</sup> roughness & taken  
away.  
The greatest minister of y<sup>e</sup> gospel is not worthy to look  
after shoe, y<sup>e</sup> is a vast disproportion.  
great is y<sup>e</sup> confidence of Ch. to accept any service from  
y<sup>e</sup> best.

John 1. 9. Lighteneth &c. by one way  
or other communicating to them some-  
notices of God's Will & his Will.  
Owen Christol. 91.

V. 3. For this end then God made  
all Things by Him, that when  
He came to Change and renew  
all things, He might have good  
Right and Title so to doe; for  
ing He undertook to deal with, or  
about no more but what He  
had originally made. Owen  
Heb. 1. 2. p. 46.

1. 12. Sons of God I Tekva: This word  
were better translated Children, as  
it signifieth; so that ignorant people  
might not be hindered of the  
Comfort intended there, being of wo-  
man's Sex. Leigh, (rit. Salva. in  
voce Tekvor.

14. y<sup>e</sup> Humanity of Christ hath no substitute,  
but in the Person of x.

Cap. 1. V. 14. Full J vid. Owen Com-  
mon. p. 72.

V. 17. He brought Grace to fulfill the ex-  
actions, & Truth to make good the prefi-  
gurations of the whole Law.  
Regnolds W. p. 2.

V. 18. No other Man or Prophet whatever,  
hath seen God at any time; i.e. had a per-  
fect Comprehension of his Counsels, his  
Mind & Will as they were to be declared  
unto y<sup>e</sup> Church. Owen Christol. p. 93, 94.

V. 17. Per servum lex data est,  
vos fecit: per IMPERATOREM  
indulgentia data est, vos liberavit.  
Non sibi aliquid amplius servus af-  
fignet, quam quod per illum factum  
est. Electus ad magnum ministe-  
rium tanquam fidelis in domo,  
sed tamen servus: agere secun-  
dum legem potest, solvere a  
reatu legis non potest. x  
Augustin. col. 27.

19. Prophetis precedentibus pre-  
nunciare de Christo futura  
Concessum est: huic autem di-  
gito ostendere. Augustin. C. 30.  
Joanes presentem demonstrabat.  
col. 34.  
x Calvin interprets 2 Cor. 3. 11.  
by this Scripture, John, 1. 17.

He takes away the sin of y<sup>e</sup> world, y<sup>e</sup> s<sup>e</sup>nt  
he payeth y<sup>e</sup> debt i pet. 1. 19. 2. 24.  
takes away y<sup>e</sup> guilt  
the filth  
the Power  
the Punishment.  
Original  
Intell  
The sacrifice of this Lamb is sufficient  
behold, look, on up unto this Lamb  
be like to this Lamb, meek, lowly  
To wear them from looking for a Messias with  
outward pomp & power &  
that was might & constant with Ch. y<sup>e</sup> strength in  
its naked simplicity. as Act 1. 6. in y<sup>e</sup> gospel  
It is a good way for a minister or any good Christian  
to take all occasions to bear witness to Ch.  
not only in solemn Assemblies but before  
Private Persons.  
Thos y<sup>e</sup> have made disciples are not only to  
Come to y<sup>e</sup> ministers at Publick seasons but  
at other times also to rec. help from y<sup>e</sup>  
where one, two, or three are met to gether whole  
here is y<sup>e</sup> Lamb of god Cometh in sight. Luk. 24. 15  
Ch. should not be suffered to pass by us without  
meditation.  
tho it be but a short word of Ch. in Publick or private  
it may be effectual through his blessing to convert  
the soul  
with Conscience about Ch. but some  
sweetness, faith will drop ps. 45. 2.



30 The End of Baptism to take away sin  
Look to ch. & it may be so

when men are fishing after ch. he presents y<sup>m</sup>  
at Enquith after y<sup>m</sup>  
nemo ex eo foreward to fish ch. as he is to fish y<sup>m</sup>.  
to est. y<sup>m</sup> Jo. 6. 37. Luk. 15. 20  
if ye look to ch. in any measure, of fineness  
simplicity he will come to you, speak to you  
Entertain you, give you to enjoy him.  
Pro. 8. 6. 17. 34.

Quod Dominus invitatus venit  
ad nuptias, etiam excepta my-  
stica significatione, confirmare  
voluit quod Ipse fecit Nuptias.  
Futuri enim eratit de quibus  
dixit Apostolus, Prohibentes  
nubere, et dicentes quod malum  
essent Nuptiae, et quod diabolus  
ear fecisset. 1 Tim. 4. 3.  
Augustin. Col. 81.

31. Innotuit per Columbam Dominus  
non ei qui se non noverat; sed ei  
qui in eo aliquid noverat, aliquid non  
noverat. Augustin. Joan. 39, 43.  
Autoritatem dare Baptismo suo  
hinc dignatus est. 40.

Cap. 2. 17. Summa est, Davidem  
tam anxiam de asserenda Dei gloria  
fuisse sollicitum, ut libenter caput  
suum probris omnibus que in Deum  
jaciebant reprobi, supposuerit.  
Jan. 28. 1722. 3. Ser. Calvin.

— eum excitat ad pugnam cum im-  
pijs, pro puritate religionis; qui eum po-  
testa persequuntur, & interficiunt.  
Illyricus.

Be thrownly persuaded of this, if a sanctified  
and sincere mind, directed to the Scriptures,  
tho' unacquainted with Arts & Sciences, will  
sooner understand y<sup>e</sup> Sacred Truths & Myste-  
ries of y<sup>e</sup> Gospel, than a mind embosomed with  
all humane Arts; but destitute of sincere  
Piety.

This is a great & Experienced Truth, but  
is disregarded by too many of those y<sup>e</sup> I am  
now applying my self to; and accordingly  
they will not admit of any but Lettered Per-  
sons to judge of the great points of our Chri-  
stian Faith. This is a great Fault, and  
a gross Mistake; and I cannot but num-  
ber it among the causes of that Corruption  
in the Evangelical Doctrines, which is a-  
mong us.

Dr. John Edwards  
The Preacher, 2<sup>d</sup> pt. p. 76.



though he suffered but once, yet the vertue thereof floweth as a continuall fountain to cleanse us.

*take away*] Or, *beareth*.

V. 31. *And I knew him not*] He knew him not by sight, but by revelation, till he came to be baptized.

V. 32. *And Iohn bare record, saying, I saw the Spirit*] See Mat. 3. 16. Mar. 1. 10.

V. 33. *Upon whom thou shalt see the Spirit descending*] By this sign God revealed Christ to Iohn.

*with the holy Ghost*] Who giveth the effect of baptisme, sanctification and cleansing from our finnes.

V. 37. *the two disciples heard him speak*] For Iohn gathered not disciples for himself, but for Christ.

V. 38. *What seek ye*] Not doubting, but affording them occasion of conference.

*where dwellest thou*] Or, *abidest*. Where lodgest thou? dwelling at Nazareth it seemeth he was a stranger there.

V. 39. *Come and see*] Thus Christ readily entertaineth them who seek him in truth.

*about the tenth houre*] That was two houres before night.

V. 41. *the Christ*] Or, *the anointed*.

V. 42. *And he brought him to Jesus*] You must understand this of Andrew and Peters first coming to Christ, after which they returned to their fishing again: their calling to the Apostleship, when they left their nets and followed Christ, was after this, and is recorded Mat. 4. 18, &c. Luk. 5. 10, 11.

*a stone*] Or, *Peter*.

V. 45. *Moses in the law*] Gen. 49. 10. Deut. 18. 18.

*prophets did write*] Isa. 4. 2. and 7. 14. Jer. 23. 5. and 33. 14. Ezek. 34. 23. and 37. 24. 25. Dan. 9. 24. Mic. 5. 2. Zach. 6. 12. and 13. 1. Mal. 3. 1.

*the sonne of Joseph*] As men supposed, Luk. 3. 23.

V. 46. *Come and see*] Be not withheld from Christ, by other mens prejudicate opinion, but try.

V. 47. *no guile*] A man of simple integritie, which maketh the difference between the true and feigned Israelites.

V. 48. *waite under the fig-tree*] Christ; seeth us where ere we are, and when we think not of him.

V. 49. *thou art the sonne of God*] Christs word begat this faith, which brake out into confession of more then he heard of Philip: he called him the sonne of Joseph, but Nathaneel acknowledged him to be the Sonne of God.

*King of Israel*] He knew not yet the extent of Christs kingdom, Psal. 2. 8. Rev. 17. 14. therefore according to his measure he confesseth.

V. 50. *beleevest thou*] This question is in effect a vehement all-variation.

*thou shalt see greater things*] Which shall more evidently manifest me to thee.

V. 51. *heaven open*] The kingdom of heaven opened to men in Christ, which their sinne and ignorance shut up.

*and the angels of God*] He alludeth to Jacobs ladder, Gen. 28. 12. See Colof. 1. 20. Ephes. 2. 19. Psal. 34. 7. Heb. 1. 14. and he signifieth his divine power, which should be seen in the ministerie of the Angels to him the head of the Church, and the elect his body.

## CHAP. II.

Verf. 1. *Cana*] Cana the lesser, as Jerome saith.

*Galilee*] Galilee the lower neere the lake of Tiberias, called Galilee of the Gentiles, Isa. 9. 1. Mat. 4. 13. 15. *the mother of Jesus*] It seemeth Joseph was dead before Christ began to preach.

V. 2. *both Jesus was called*] Invited as friends.

V. 4. *Woman, what have I*] Though he were greater, as God, yet being the sonne of Mary as man, he spake not any otherwise then became the reverence due to a parent: but because he was not her sonne in that nature, by which he would do the miracle, he inhibiteth her prescribing God; and recal-leth her from all respects of motherhood, so farre forth as they hindered the consideration of Gods power and glory in the following miracle. See Luk. 2. 49. Mat. 12. 48.

*mine houre is not yet come*] The fit time appointed by God, which is, when it shall best serve for his honour.

V. 5. *Whatsoever he saith unto you*] 'Tis probable that she had an expectation of some extraordinary supply, because she prepared the servants to obey him.

V. 6. *six water-pots of stone*] Wherewith they used often to wash and purifie themselves. See Mar. 7. 3. The Heretick Hebion would have brought this superstitious custome into the Christian Church.

*containing two or three firkins apiece*] Measures which the Syriack giveth *Quadrants*; from that Hebrew word which signifieth, the fourth part. Some conjecture these six contained about half a Tunne, each vessell being about halfe a Tierse: so that Christ gave a bountifull supply, which set off the excellencie of the miracle.

V. 8. *governour of the feast*] Steward, or Ruler of the house; as Gen. 43. 16. among them, it seemeth his office was to order the feast.

V. 9. *water that was made wine*] Water converted into wine, by which he shewed himself the God and Lord of Nature; here doing that in an instant, which he doth every yeere in the Vine; he could without their ministry as easily have turned the aire in the pots into water, as the water into wine; but he would so do this miracle that they might be certain witnesses of the truth thereof.

V. 10. *well drunk*] That is, liberally, as Gen. 43. 34.

V. 11. *This beginning of miracles*] Christ adorned this wedding with his presence and first miracle.

*and manifested*] He wrought this miracle so evidently that his divine power appeared therein.

*disciples beleeved on him*] For the end of miracles is to bring us by true faith unto Christ: whereas lying miracles carrying men into superstition, are Satans delusions, 2 Thess. 2. 9, 10, 11.

V. 12. *Capernaum*] A rich citie on the Sea coast in the borders of Zabulon and Nephtali, where Christ dwelt when he left Nazareth, Mat. 4. 13.

*and his brethren*] Or his kinsmen, whom the Hebrews called brethren, Gen. 13. 8. and 14. 14. Mat. 13. 55.

V. 13. *Jews passeeover was at hand*] See Exod. 12. 2. and 13. 3. and 23. 14, 15. and the morall thereof, 1 Cor. 5. 7, 8.

V. 14. *And found*] Christ, appointed to purge the Temple, Mat. 3. 12, 3. presently repaireth thereunto: this was the first Passeeover after Christs baptisme; and therefore this is not the same history which is recorded, Mat. 21. 12. Mark 11. 15. Luk. 19. 45.

*in the temple*] In the outward court.

*so doxen*] They that dwelt farre from Jerusalem, were to make their offerings into money, and to buy there, (Deut. 14. 25, 26.) but not in the Temple, which was the house of prayer.

*changers of money, sitting*] To fit all strangers with exchange of moneys current there.

V. 15. *of small cords*] Probably those which bound the oxen and sheep.

V. 17. *The zeal of thine house*] Psal. 69. 9. Zeal is here taken for the heat of indignation conceived at any thing unworthily done against those we love.

*eaten me up*] As it were a secret fire feeding on my thoughts, so that it will not suffer me to be mindfull of my self: as Psal. 102. 4. and 119. 139.

V. 18. *that thou dost these things*] Whereby it may appeare that thou hast divine Authoritie, to do and say such things.

V. 19. *destroy*] Mat. 26. 61. If you destroy, or when you shall destroy: thus he sheweth his divine prescience, foretelling of his passion.

V. 20. *Fourtie and six yeers was this temple in building*] This was not the Temple built by Solomon, 1 King. 6. 37. 2 Chron. 3. 1. that was destroyed by the Chaldeans, 2 Chron. 36. 19. but the second Temple built after their return from Babylon, Ezr. 4. so much hindred, that it was fourty six yeers in hand.

V. 21. *of the temple of his body*] That is, his body the Temple of the Godhead. Colof. 2. 9.

V. 23. *many beleeved in his name*] With a temporall faith, such as theirs usually is, who depend on miracles: it was no sound or justifying faith which Christ would not trust.

V. 25. *And needed not that any*] Christ being the searcher of all hearts hath no need that any should enforme him concerning man.

## CHAP. III.

Verf. 1. *Pharisees*] See the note on Joh. 1. 24.

*a ruler of the Jews*] Either one of their Sanhedrin or great councell; or one of the rulers of the Synagogue.

V. 2. *by night*] For fear of the Jews, Joh. 19. 38.

*Rabbi*] Master, or Teacher.

*come from God*] Divinely and extraordinarily sent to teach us.

V. 3. *born again*] Or, *from above*. Regenerated by the holy Ghost.

*see the king come of God*] Enter into: as verf. 5.

V. 4. *How can a man*] To examine spirituall mysteries by carnall reason, is a main let to the understanding thereof.

V. 5. *of water*] Of baptisme the Sacrament of regeneration; which is the ordinary way into the Church and kingdom of God, though his grace be not tied to externall means: and it is the contempt, not the privation of the Sacrament which condemneth.

*Spirit*] Which giveth the inward effect of Baptisme.

*kingdome of God*] Of grace here, and glory in the life to come.

V. 6. *born of the flesh*] The corrupted nature of man; opposite to regeneration.



*is flesh*] Is carnall, subject to sinne and death: understand herewith, the wisdom, will and affection of the naturall man. See Rom. 7. 14. &c. & 8. 7.

*is spirit*] Is spirituall: subject to the Spirit, sanctifying man, and styling him spirituall, notwithstanding the remains of sinne striving against the Spirit. Gal. 5. 17.

V. 7. *again*] Or, *from above*.

V. 8. *wind bloweth where it listeth*] Or spirit. As the power of God is perceived in the wind moving the aire, though we cannot see it; so is it in the changing and renewing of us, though the manner be hid from us.

V. 10. *knowest not these things*] Though he were learned, he knew not the first rudiments of Christs Schoole: they are spirituall discerned, 1 Cor. 2. 14.

V. 12. *earthly things*] Naturall things, as concerning the wind: or in a plain and common manner, as he delivered his heavenly doctrine.

V. 13. *came down from heaven*] By assumption of the humane nature, Ioh. 1. 14.

*the Sonne of man*] Christ God and man: Sonne of man, is often put for man, Psal. 8. 4. Isa. 51. 12.

*which is in heaven*] Then, he was in heaven according to his Deitie, whose properties are attributed to the Person of Christ, consisting of two united natures.

V. 14. *And as Moses lifted up the serpent*] Numb. 21. 9. As the Serpent lifted up was a sign of grace, and remedie against evill, that all who were stung with fiery Serpents, might see him and be healed: so was Christ lifted up on the Crosse, Ioh. 12. 32. and is now lifted up in the Word and Sacraments, (Isa. 49. 22. Gal. 3. 1.) that the faithfull may look into heaven after him, and be healed.

V. 16. *For God so loved the world*] 1 Ioh. 4. 9. Mankind.

V. 17. *For God sent not*] Chap. 12. 47.

*to condemn the world*] Christs coming condemneth not, but unbelief and contempt of Christ, Ioh. 9. 39. & 12. 47. *the world through him might be saved*] Not onely Jewes, but whosoever should beleve in him.

V. 18. *is condemned already*] By the ancient sentence, Gen. 3. 19. & 2. 17. Gal. 3. 10. which must needs stand, except it be reversed by Christ apprehended by faith.

*in the name of the onely begotten Sonne of God*] In Christ.

V. 19. *the condemnation*] The cause of condemnation.

*that light is come*] Chap. 1. 4.

*their deeds were evil*] Mans wickednesse is the cause of his rejecting the Gospel of Christ, which as light convinceth them.

V. 20. *hateth the light*] Job 23. 13-17.

*reproved*] Or, *discovered*.

V. 21. *doeth truth*] That doth sincerely and holily.

*wrought in God*] As they do who set God onely before their eyes, and follow the rule of his Word.

V. 22. *the land of Judea*] Into the territories of Judea: from Jerusalem into the villages and places neere.

*and baptized*] By his Disciples ministerie, Ioh. 4. 2.

V. 23. *Enon*] A town in the Tribe of Manasseh; neer Jordan: there was another of this name neer Damascus, Ezek. 47. 17.

V. 25. *about purifying*] How they might be purified before God, which the washings under the Law did, and baptisme doth represent.

V. 26. *was with thee beyond Jordan*] They were affected with perverse zeale and emulation, fearing that their masters credit should be impaired by Christ.

*to whom thou barest witness*] Chap. 1. 7. 34.

V. 27. *A man can receive nothing*] Or, *take unto himself*. Heb. 5. 4. No man ought to usurpe a ministry which God hath not ~~not~~ given him, Heb. 5. 4. nor can be fit for it except God give it.

V. 28. *I am not the Christ*] Chap. 1. 20.

V. 29. *fulfilled*] In that he heard the voyce of Christ the Bridegroom speaking to his Spouse the Church.

V. 30. *He must increase*] He must be exalted, and all the elect shall follow him, and I must be now obscured, as a starre at the rising of the Sunne.

V. 31. *is earthly*] Nothing but man, meer dregges in comparison with Christ.

*and speaketh of the earth*] Savoureth not the things of God, but of men: a. Mat. 16. 23.

V. 32. *and no man*] That is, few.

V. 33. *hath set to his seal*] Rom. 3. 4.

*that God is true*] He that beleeveth in Christ, acknowledgeth the truth of Gods promises.

V. 34. *not the spirit by measure unto him*] But a fulnesse unmeasurable, Colos. 1-19. & 2. 9.

V. 35. *The Father loveth the Sonne*] Mat. 11. 27.

V. 36. *He that beleeveth on the Sonne, hath everlasting life*] Hab. 2. 4. 1 Ioh. 5. 10.

*shall not see life*] Not enjoy life: as vers. 3.

*but the wrath of God abideth on him*] For onely being justified by faith we have peace toward God, Rom. 5. 1. Out of Christ, there can be no reconciliation.

## C H A P. IIII.

Verf. 1. *When therefore the Lord knew*] When Jesus knew.

V. 3. *He left Judea*] To avoid their rage.

V. 4. *must needs go through Samaria*] It was his way from Judea to Galilee.

V. 5. *Sychar*] Sichem, or Shekem. See Gen. 33. 18. & 48. 22. Ioh. 24. 32. Some think it since called Neapolis, Nables, or Naploza.

*that Jacob gave to his sonne Joseph*] Gen. 33. 19. & 48. 22. Ioh. 24. 32.

V. 6. *sat thus on the well*] Weary as he was.

*the sixth houre*] About noone.

V. 9. *for the Jewes have no dealings with the Samaritanes*] The Samaritanes claimed kindred of the Jews in their prosperitie; but in their afflictions would never acknowledge them, *Joseph Antiq. Jud. l. 11. c. 8*. The Jews esteemed them wicked and profane: likewise the Samaritanes thought themselves polluted, if they touched a Jew. See 2 King. 17. 26, &c.

V. 10. *gift of God*] Meaning himself, sent to convert her; or the opportunitie of salvation hereby offered her.

*living water*] The graces of the holy Spirit, which never shall faile. See Ioh. 7. 39. Jer. 2. 13. Joel 3. 18. Zach. 13. 1.

V. 11. *thou hast nothing to draw with*] And the Jews and Samaritanes held it a pollution, to use the vessels of each other.

V. 14. *the water that I shall give him*] Of the grace: as vers. 10. and Ioh. 7. 38, 39.

*shall never thirst*] It shall so refresh the weary soule, that all desire of good shall be satisfied, in the presence of God. See Psal. 39. 8, 9. Isa. 49. 10.

V. 19. *I perceive that thou art a prophet*] The mentioning of her sinne, smiteth her with a reverence of Christ, as of a Prophet.

V. 20. *this mountain*] Mount Garizim neer Shekem, Jud. 9. 7. in which Sanaballath by Alexander of Macedons leave, built them a Temple, *Joseph Antiq. Jud. l. 11. c. 8*.

*Jerusalem is the place where men ought to worship*] See Deut. 12. 5, 6. 1 King. 8. 29. 2 King. 21. 4. 1 King. 14. 21.

V. 21. *nor at Jerusalem*] The publike worship of God shall be no more restrained to that place, which was appointed for a time, to exercise their faith in expectation of Christ, in whom alone we can appeare acceptable to God. *Gen. 28. 18*.

V. 22. *Ye worship ye know not what*] See 2 King. 17. 29, &c.

*for salvation is of the Jewes*] He seemeth to allude to Isa. 2. 3. The meaning is, that the doctrine of saving health, is that which the Prophets have taught.

V. 23. *in spirit and in truth*] Spirit is here set in opposition to ceremonies, which are called carnall, Heb. 7. 16. which prefigured that which Christ performed.

V. 24. *God is a Spirit*] 2 Cor. 3. 17.

*must worship him in spirit*] This sheweth wherein Gods service principally consisteth, excluding the Jewish antiquated ceremonies, but not that bodily worship which is requisite either for our acknowledging God before men, order in Gods publique worship, or the stirring up our own affections to the private.

V. 29. *all things that ever I did*] My great and many sinnes.

V. 32. *I have meat to eat that ye know not of*] That which I most desire, or more hunger for then meat, is, that I may do the will of God in saving sinners, Job 23. 12.

V. 35. *for they are white already to harvest*] Mat. 9. 37. The spirituall harvest is now ripe: as Mat 9. 37. Luk. 10. 2.

V. 36. *he that reapeth receiveth wages*] The doctrine of the Prophets, is compared to sowing, and of the Gospel, to gathering ripe fruits; in either, the faithfull Minister shall reap his reward.

V. 38. *other men laboured*] Meaning the Prophets, and John Baptist.

V. 43. *Now after two dayes*] Mat. 13. 57.

V. 46. *where he made the water wine*] Chap. 2. 1. *a certain noble man*] Or, *courtier*, or ruler. A Courtier: or ruler of Herods.

V. 49. *come down ere my child die*] This was the weakness of his faith relying so much on the bodily presence of Christ.

V. 50. *And the man believed*] So that Christ at once cured two: the child of the fever, and the father of unbelief.

*went his way*] Relying now on Christs power and mercy.

V. 52. *Then enquire I of them the houre*] Desiring further confirmation.

*seventh houre the fever left him*] At one of the clock in the afternoone.



V. 12. of Capt. 3. Earthly things wrought  
in ye Earth, & in your own Breasts, Spea-  
-king of Regeneration, plain & evident in re-  
-spect of some other heavenly Mysteries:  
Heavenly The Deep Counsell of & Will of God  
above. Owen Christol. P. 94, 95.

V. 13. Ascending into heaven, is an entrance  
into all of Divine, heavenly Counsell of God;  
no man either hath, or ever had a full com-  
-prehension of these heavenly things but he  
himself alone. Owen Christol. P. 95.

V. 14. Ceterum cum Christi verbis non  
signat quod uberius gratia desiderio usque ad  
finem erant fideles. Neque enim usque ad  
finem satietatem primo statim die nos potari  
significat: sed tantum hoc vult, spiritum sanc-  
tum scaturiginem esse perpetuam fluentem: ita  
non esse periculum ut exarescant qui spirituali  
gratia renovati sunt. Quare satietas ista non de-  
derio, sed tantum siccitati opponitur. Calvin.

Intellige, nisi ipse hanc aqua gratiam sponte  
ultra per peccatum mortale evomat & pro-  
-gat. Corn. A lapide. Quis temporet a nausea?  
Iude Johan. 6. 33.

Who so partakes of the true grace of God it will  
refresh him as to quench his thirst after earth-  
-ly vanity & delight, & make them tasteless, & give  
contentment in ye want of all things: this  
is reported (at least) in part. George Huchison Doct.

With a total Indigence of Supplies of  
grace. Owen ff. S. 427. Sect. 23.

M<sup>o</sup> 3. 26. Doct. A Spirit of En-  
vy and carnal Emulation is so vile  
a thing, that it will be troubled at  
the progress of Christ's Kingdom  
when it seems to eclipse our glory.  
Every right work is an object of  
Envy. // U. Take heed of this  
Spirit of Envy. 'Tis incident to  
Professors, to Godly Joshua.

M<sup>r</sup> Mitchell 15. 10. 1661.

3. 14. — Serpens Non est autem firmi-  
tudo impropria, vel longe petita, sicut  
eterna tantum erat serpenti species,  
tunc nihil tabificum aut venenosum!  
a formam carnis peccatricis induit  
—, a peccato vero puram et va-  
-nam, quo idcirco in nobis peccati vul-  
-nus sanant. — manna Corporalis erat  
—, simul tamen mysterium spi-  
-rituale fuisse testatur patrus: Idem ut  
Serpente antea sentiam, tunc hic locus  
inducit, tum quod in postum serva-  
-tus fuit, donec populi superstitione in  
eum converfus esset. Calvin.

Cap. 4. 21. — Our Religion does not  
lie in Walls, and is not confined to a  
place ——— The true Religion  
then is to us instead of the Tem-  
ple at Jerusalem.

Dr. Burnet, M. 122. 6, 7, 8, 9. p. 14  
Præd. at St Bride on Monday in  
Easter week, 1711.

See Anot. Gen. 28. 18.

Cap. 3. 21. Wrought in God. is. 1. In ye strength  
and power of God. 2. At ye Command, & by ye  
Authority of God. Caryl. C. 13. v. 15. P. 449.

Cap. 4. 35. De ipsa messe ejecta sunt  
pauca grana, et seminaverunt Or-  
bem terrarum, et surgit alia Messis  
que in fine seculi metenda est.

cap. 4. 44. Non habuit honorem in  
patria in qua conditus est: habet ho-  
norem in Patria quam condidit.  
Repubit Eum patria in qua gene-  
ratus est: suscipiat Eum patria, quam  
regeneravit. Augustin. 146, 147.



no 5. 2. five porches] Moyses —  
quinque Libros scripsit — illi  
quinque porticibus in figura quin-  
que Librorum. Augustin. psal.  
70. col. 763.

Cap. 5. v. 23. honour ye Son] Judæis  
honorificatur pater, contemnitur Fili-  
us. Filius enim videbatur ut Servus;  
Pater honorificabatur ut Deus. Augu-  
stin. Col. 194.

6. 2. — Miracles — Signs, Erasmus,  
Bera.

6. 39. lose nothing  
Not lose thereof. Dutch.

John, 6. 53. Acceperunt illud stultæ,  
carnaliter illud cogitaverunt, et pu-  
taverunt quod præcipuus esset Dom-  
nus particulas quasdam de corpo-  
re suo, et daturus illis. — Ipsi e-  
rant duri, non sermo. Etenim si  
duri non essent, et mites essent  
dicerent sibi, Non sine causa dicit  
hoc, nisi quia est ibi aliquod Sac-  
ramentum latens. — Non hoc  
corpus quod videtis, manducaturi  
estis, et bibaturi illum sanguinem  
quem futuri sunt qui me crucifi-  
gent. Sacramentum aliquod vobis  
commendavi, spiritualiter intellectum  
vivificabit vos. Et si necesse est  
illud visibiliter celebrari, oportet  
tamen invisibiliter intelligi.  
Augustin. Psal. 98. Col. 1105.



## C H A P. V.

Verf. 1. **A**fter this ] Levit. 23. 2. Deut. 16.

was a feast of the Jewes ] Of Pentecost.

market & poole ] Or, gate. Nehem. 3. 1. Where the cattell drank, and the sheep for sacrifice were washed.

Bethesda ] Which signifieth the house of mercy or powring out, because the waters ran out by conduits : or because there God powred out his mercy in healing all diseases.

V. 8. take up thy bed ] Take up thy bed, for the evidence and manifestation of the cure.

V. 9. And immediately the man was made whole ] Though he had bene so many yeeres lame, Christ presently healed him.

and on the same day was the Sabbath ] Christ healing on the Sabbath, sheweth that works of mercy are works of the Sabbath made for man.

V. 10. The Jewes ] They pretend religion to overthrow the ground thereof, faith in Christ.

it is not lawfull for thee to carry thy bed ] Jer. 17. 22. It was not lawfull to carry, except that carrying had been within the compasse of sanctifying the Sabbath, as was the advancement of Gods glory, a work of mercy and necessitie, in which Christ shewed it lawfull.

V. 13. a multitude being ] Or, from the multitude that was.

V. 14. sinne no more ] He thus warneth, to shew him the cause of his infirmities.

V. 16. And therefore did the Jewes persecute Jesus ] For it is the property of hypocrites, under pretence of zeale for Religion, to execute their private inalice.

V. 17. My Father worketh hitherto ] My Father is beneficent in preserving you all on this very Sabbath; and my works are his, and so no violation of the Sabbath : I work by the same power, which not only at the beginning created, and still preserveth all the creatures; but also healed this man.

V. 18. that God was his Father ] Proper and peculiar to him, as a Father by nature, not adoption.

making himselfe equall with God ] They understood not, that hee was God of God, co-equal and co-eternall with the Father.

V. 19. The Sonne can doe nothing of himselfe ] Or as distinct from the Fathers work : seeing as they are one God, so have they one will, and one working.

V. 20. and sheweth him all things ] By a divine and unspeakable communication.

V. 22. the Father judgeth no man ] The Father judgeth not alone, because he judgeth by the Sonne, Act. 17. 31. Rom. 2. 16.

V. 23. honour the Sonne ] In the unity of the God-head, neither of them can be worshipped without the other.

V. 24. but is passed from death unto life ] Shall as certainly as if it were already done.

V. 25. the dead shall heare the voyce ] In the first or spirituall resurrection, Revel. 20. 5.

and they that heare shall live ] They that beleeve shall live eternally.

V. 27. to execute judgement ] Supream power to govern and administer all things.

because he is the Sonne of man ] Not onely as he is God, but also as hee is man, that all men may see their Judge, Revel. 1. 7.

V. 29. they that have done good ] Mat. 25. 46.

V. 30. as I heare, I judge ] As I know my Fathers judgement.

V. 31. If I beare witnesse of my selfe ] Chap. 8. 14. If I onely testified, ye might distrust; but now God the only sufficient witnesse of himselfe, witnesseth of me.

V. 32. There is another, &c. ] Mat. 3. 17.

V. 33. and he bare witnesse ] Chap. 1. 7.

V. 34. receive not testimony from man ] I ground not on mans witnesse.

V. 35. for a season ] Untill you distasted his testimony concerning me.

V. 36. I have greater witnesse ] See Mat. 3. 17. & 17. 5. 1 Joh. 5. 7. 2 Pet. 1. 17.

V. 37. hath borne witnesse of me ] Mat. 3. 17. & 17. 5. nor seen his shape ] Deut. 4. 12. Joh. 1. 18.

V. 39. Search the Scriptures ] Or, yee doe search. as Act. 17. 11.

V. 43. if another shall come ] If a false Prophet.

V. 44. How can ye beleeve ] Chap. 12. 43.

V. 45. there is one that accuseth you ] Moses, or the Law, in the workes whereof you trust to be justified, shall condemn you, who continue not in every thing written therein, neither beleeve in Christ of whom he testified.

V. 46. for he roore of me ] Gen. 3. 15. Deut. 18. 15.

## C H A P. VI.

Verf. 1. **T**he sea of Tiberias ] The Lake of Genesareth. Tiberias, Bethsaida and Capernaum were on this side the Lake, in respect of Galilee : but it is here said, that hee passed over, because he crossed some creeks or bayes to goe the neerer way.

V. 4. And the Passeeover ] Levit. 23. 5. Deut. 16. 1. See Joh. 2. 13. This seemeth to be the third Passeeover after Christs baptism.

V. 5. When Jesus ] Mat. 14. 15. Mark. 6. 37. Luk. 9. 13.

V. 13. filled twelve baskets ] So wonderfully had hee encreased the small store. See also 1 King. 17. 15, 16.

V. 15. into a mountain himselfe alone ] Where hee used to pray.

V. 16. And when even was now come ] Mat. 14. 23.

V. 18. And the sea arose ] Was rough.

V. 21. they willingly received him ] Though they were afraid of him at first, thinking he had been a spirit; yet when they heard his voyce, they were glad of his saving presence.

V. 27. Labour not for the meat which perisheth ] Or, worke not. Not forbidding labour for things necessary for this life; See 2 Thess. 3. 10. Eph. 4. 28. but preferring the care for things eternall, as Mat. 6. 33. so Mat. 9. 13. he excludeth not sacrifice, but preferreth mercy.

that meat which endureth unto life everlasting ] That is, the refreshing and sustaining their soules to eternitie.

for him ] Mat. 3. 17.

hath God the Father sealed ] Or, allowed and confirmed to the office of our redemption. A simile derived from them who give Commissions under hand and seale.

V. 28. the works of God ] Pleasing to God, or which he requireth.

V. 29. This is ] 1 Joh. 3. 23.

the work of God ] Or, the Commandement, 1 Joh. 3. 23.

V. 31. Our fathers did eat manna in the desert ] Exod. 16. 15.

Numb. 11. 7.

He gave them bread from heaven to eat ] Psal. 78. 25. Wisd. 16. 20.

V. 32. not that bread from heaven ] Not so much as that manna.

the true bread from heaven ] True is here opposed to typical, as the thing prefigured to the figure : that manna was a figure of Christ, truly, but spiritually and mystically, to feed our soules to eternall life.

V. 34. shall never hunger ] See Chap. 4. 14.

V. 37. All that the Father giveth me ] All whom he elected shall beleeve in Christ, and obey the Gospel.

V. 38. not to doe mine own will ] As man, he took on him the forme of a servant, Phil. 2. 7. to doe his fathers will : as God, he hath the same will with the Father; so Joh. 5. 30.

V. 41. murmured at him ] Because they understood the words of Christ carnally.

V. 42. Is not this Jesus the sonne of Joseph ] Mat. 13. 55.

Luk. 4. 22.

V. 44. No man can come to me ] That is, understand and beleeve these things, except God teach, enlighten, and give him faith.

V. 45. It is written ] Isai. 54. 13. Jer. 31. 34.

V. 46. save he which is of God ] Mat. 11. 27.

V. 48. I am that bread of life ] In the participation whereof only is eternall life.

V. 49. and are dead ] Because it is not the shadow, or figure, but Christ the substance which can nourish to eternall life.

V. 50. This is the bread ] Meaning himselfe.

V. 51. the living bread ] Who lives, and gives life to the world.

if any man eat of this bread ] If any man beleeve in Christ.

V. 52. How can this man give us his flesh to eat ] They understood that carnally, which he spake in a spirituall sense.

V. 53. Except ye eat the flesh ] Except ye spiritually apprehend Christ by faith.

V. 54. Who so eateth my flesh ] By faith : for properly and carnally we cannot eat living bread, and such is Christ; (v. 51.) nor could that bread which came down from heaven, be that flesh of Christ carnally to be eaten : but whole Christ God and man : the bread of life spiritually to be apprehended.

V. 55. is meat indeed ] Or, truly, but spiritually : for that which is spiritually so, is truly so.

V. 56. dwelleth in me ] This sheweth it to be meant of a mysticall and spirituall eating, because to eate his flesh is to dwell in him, and that as bodies are sustained with meat and drink, so are our soules nourished with the body and blood of Christ.

V. 60. who can beare it ] That is, understand or assent to it.

V. 62. What and if, &c. ] Chap. 3. 13.

V. 63.



V. 63. *the spirit that quickeneth* ] You must understand these things spiritually, not carnally, the spirit who being united to the humane nature giveth life.

V. 67. *Will ye also go away* ] Which he said, not that hee was ignorant of the future, (for he knew from the beginning, v. 64.) but to occasion a clearer confession.

V. 68. *the words of eternall life* ] The Gospel teaching us all the mysteries of eternall life.

V. 69. *And we beleeve* ] Mat. 16. 16.

V. 70. *is a devill* ] A malicious wicked man; an informer and traitor, possessed and put on by the evill spirit. This he foretelleth, that they might not be scandalled when they should see his end.

V. 71. *Judas Iscariot* ] He distinguisheth him from the other Judas, James his brother, Luk. 6. 16. Whence he was called Iscariot it is uncertain; some say from the word *שׂר* signifying a man, and *Cariot* a town in the tribe of Judah, Josh. 15. 25. Some of a word signifying defection for a reward; others of the Syriack word signifying strangling, as if he were so named by anticipation.

## C H A P. VII.

Verf. 1. *Went about in Galilee* ] Went about from place to place to preach the Gospel.

V. 2. *feast of tabernacles* ] Lev. 3. 34, 42, 43. In this feast they were to dwell seven dayes in Booths and Tents, in remembrance of their dwelling in Tents in the wilderness.

V. 5. *his brethren* ] His kindred. *Psal. 69. 8.*

V. 6. *My time is not yet come* ] Or my opportunitie: so. V. 8.

V. 8. *for my time, &c.* ] Chap. 8. 20.

V. 13. *for fear of the Jews* ] The Rulers, who envied, and strived to suppress all good opinion of him.

V. 15. *letters* ] Or, learning.

V. 16. *My doctrine is not mine* ] He speaketh as he is man; I learned it not of man, but of God.

V. 18. *He speaketh of himself* ] He who teacheth his own inventions, affecteth praise of men.

V. 19. *Did not Moses, &c.* ] Exod. 24. 3. He answereth their objection concerning his healing on the Sabbath, by their own practice in that they circumcised on the Sabbath. Verf. 22, 23.

*Why go ye about to kill me* ] Chap. 5. 18.

V. 20. *Thou hast a Devill* ] This seemeth a common manner of speaking with the Jews, when they would expresse a man furiously distracted, or dangerously erring; which they blasphemously apply to Christ.

V. 21. *and ye all marvel* ] Because I did it on the Sabbath day.

V. 22. *Moses therefore, &c.* ] Levit. 12. 3.

*but of the fathers* ] Gen. 17. 10.

V. 23. *that the law of Moses should not be broken* ] Or, without breaking the law of Moses. The law given by the Ministry of Moses.

V. 24. *Judge not, &c.* ] Deut. 1. 16. Judge me not according to any outward appearance, to be meer man; but consider the divine power in my works, which ye calumniate.

V. 25. *Then said some, &c.* ] They wondered that the Authority of the Rulers could not yet prevail against him, but yet acknowledged the power of God therein.

V. 27. *no man knoweth* ] This tradition seemeth to have had beginning from some prophecies misunderstood; as that Isa. 53. 8.

V. 28. *whom ye know not* ] He upbraideth their confidence of knowing him, seeing they know not his Father, nor his admirable generation.

V. 30. *but no man laid hands on him* ] Because the issues of life and death, with the manner and time, are onely in Gods hand.

V. 33. *Yet a little while* ] Till the appointed time, I shall preach and do my Fathers will, whether ye will or no.

V. 34. *Ye shall seek me* ] Chap. 13. 33. In your extreme calamities shortly to come upon you, you shall with me with you again; but I shall return to him that sent me, and be secure from your malicious inquisition.

V. 35. *among the Gentils* ] Or, *Greeks*. Will he go teach the Jews who are scattered here and there among the Gentiles?

V. 37. *In the last day, that great day* ] Wherein they were to have a solemn assembly, and to abstain from all servile works. See Levit. 23. 36. the choice of this time imported the end of those Ceremonies was to bring man to Christ.

*Jesus stood and cried* ] The occasion of this speech of water, might be that which some write, the Jews went on this day with great solemnitie to draw water out of the Fountain of Siloam, at the foot of mount Sion, and to bring it to the Altar, singing out that Isa. 12. 3. By this and other traditions, they having perverted the Law, which commanded a spirituall re-

joycing, into superstitious clamours; Christ cried out, to recall them from earthly to heavenly waters.

V. 38. *He that beleeveeth* ] Deut. 18. 15.

*as the scripture hath said* ] This may be gathered out of Scriptures; Joel 2. 28. Isa. 44. 3. & 55. 1, 11. so Acts 2. 27.

V. 39. *But this spake he of the Spirit* ] Isa. 44. 3. Joel 2. 28. the Holy Ghost ] That is, those visible graces spoken of, Joel 2. 28. which flourished after the Ascension of Christ.

V. 40. *this is the Prophet* ] They looked for some notable Prophet besides the Messias. Chap. 1. 21.

V. 42. *Hath not the Scripture said* ] Mat. 2. 5. Mic. 5. 2.

V. 46. *Never man spake, &c.* ] They admired the grace in his lips, Psal. 45. 2. so Mat. 7. 28. 29.

V. 48. *Have any, &c.* ] They alleadge mans authoritie against Gods.

V. 50. *He that came to Jesus by night* ] Chap. 3. 2. one of them ] A Pharisee, or one of the Sanhedrin.

V. 51. *Doth our law judge, &c.* ] Or condemn. See Deut. 17. 8, 10. & 19. 15.

V. 52. *Art thou also of Galilee* ] By way of scorn and contempt they named Galilee.

*arise no Prophet* ] They would have no man think Jesus so much as a Prophet, therefore they would prescribe Gods power by custome.

V. 53. *every man went, &c.* ] Divided in opinion, and confounded in counsell; they could effect nothing till the appointed time. See Act. 28. 29.

## C H A P. VIII.

Verf. 1. *The mount of Olives* ] An hill near Jerusalem, on the East, so called for the abundance of Olives there growing: 'twas where Christ used to be in the night. Luke 21. 37.

V. 5. *Now Moses, &c.* ] Lev. 20. 10.

V. 6. *that they might have to accuse him* ] For breaking Moses Law, if he acquitted her, as they conceived he would, because he shewed mercy to sinners.

*wrote on the ground* ] Some think he wrote that which he answered, or some more secret thing concerning the consciences of the accusers; but seeing the Scripture speaketh not, we must not curiously enquire.

V. 7. *He that is without sin* ] Deut. 17. 7.

V. 11. *Neither do I condemn thee* ] This he said, not to dissolve the Law, but to shew mercy, and to call to repentance; and for that he would not take upon him to be a temporall judge; as Luk. 12. 14.

V. 12. *I am the light of the world* ] See John 1. 4, 5. & 9. 5.

V. 14. *Though I bear record* ] Chap. 5. 31. yet my record is true ] Because God is the onely sufficient witness concerning himself. *Calvin, Schorpius. 34.*

V. 15. *Ye judge after the flesh* ] According to outward appearance.

*I judge no man* ] Rashly, as you do.

V. 17. *It is also written in your law* ] Deut. 17. 6. See Matth. 18. 16.

V. 19. *ye should have known my Father also* ] For they are one God.

V. 20. *in the Treasury* ] Where their offerings were kept. Mark 12. 41.

V. 21. *ye shall seek me* ] See Chap. 7. 34.

V. 25. *Even the same that I said* ] The Sonne of God, and Saviour of the world, as I taught you from the beginning.

V. 28. *When ye have lift up* ] That is, when ye have crucified me, your own consciences shall be convicted, that I am the Sonne of God. See Mat. 27. 54. Acts 2. 37.

V. 32. *the truth shall make you free* ] For they were otherwise slaves to sinne and error.

V. 34. *Whosoever commiteth sinne, &c.* ] Rom. 6. 20. 2 Pet. 2. 19.

V. 37. *ye are Abrahams seed* ] That is, according to the flesh.

V. 39. *works of Abraham* ] Ye would heir him in faith and obedience.

V. 42. *If God were your Father* ] If you were indeed the sons of God by adoption, you would imitate him in love.

V. 43. *cannot hear my word* ] That is, you will not hear, being filled with malice and prejudicate opinion. See Matth. 13. 14, 15.

V. 44. *Ye are of your father the Devill* ] Not by nature, but by imitation of his malice. See 1 Joh. 3. 8.

*from the beginning* ] From the beginning of the world he led men into sinne and death.

*abode not in the truth* ] He kept not his first estate, Jude 6. *he speaketh of his own* ] According to his custome and disposition;



cap. 7. 1. Futurum erat, ut aliquis fidelis absconderet se, ne a persecutoribus inveniretur. Et ne illi pro crimine obijceretur latibulum; praecessit in capite quod in membro confirmaretur. Augustin. 238.

8. 6. Si eam jussit lapidari, mansuetudinem non habebit: Si eam dimitti censuerit, Iustitiam non tenebit. Ut autem Mansuetudinem, inquit, non perdat, in qua jam populus amabilis factus est, sine dubio eam dimitti debere dicturus est. Augustin. Joan. 262, 263.

Johan. 8. 14. Sensus est, quod — legibus cautum est, ne cui in rem suam loquenti, credatur: id in Filio Dei, qui supra totum mundum eminet, locum non habere. Calvin.

7. 35. Num mare traiciet, ut se ad Iudeos contrahat, qui habitant in mundo nobis incognito? — Si hic est Messias, an regni sui sedem in Grecia et, quem Deus terram Chanani propriam illi militum assignaverit? Calvin.

Cap. 8.

33. never in bondage] Joseph non est venundatus? Prophetae sancti in captivitate non sunt ducti? — O ingrati, quid est quod assidue vobis imputat Deus, quod vos de domo Servitutis liberavit? Augustin. 304, 305.

8. 41. WE are not born of Fornication] How could they say, They were not born of Fornication? These things may cut their comb. [Thamar's Incest] Mitchell, Gen. 38. p. 134. Assemb. Annot. Gen. 38. 18.



v. 56. — In Isaac received from Death  
Mr. H. Broughton on Apoc. 103.

Cap. 11. 1. Bethanie] Hoc faustum nomen  
est. Sonat domum humilitatis, & afflictio-  
nis. — indicat ad quos Christus libenter  
divertat: ad humiles et afflictos. — Chri-  
stus toto die in templo docet: vesperti-  
tamen egreditur, semper in Bethaniam  
humilibus delectatur. Aretius, col. 918.  
Mat. 21. 17. Luke, 21. 37. Marc. 11. 1. &  
Marc. 13. 3.

John, 10. 8. Qui venerunt sua sponte, non  
sunt a me missi. Qui venerunt sine me,  
in quibus ego non fui, quos ego non intro-  
duxi. Augustin. Ps. 90. col. 999.

In. 16. 10. Alias ovem habeo —  
De illis Psalmo fructus, Postula  
a me, et dabo tibi gentes heredi-  
tatem tuam, et possessionem tuam  
terminos terre.  
Othonis Brunfelsij Annotat.

In. 10. 16. It is no heresie to say  
Christ meant the Ten Tribes —  
When He said, Other Sheep &  
Greenhil Ezek. C. 37. p. 462.  
Saw not ys till July 19. 1697.

In. 10. 16. — ut sit unus grex, et  
unus pastor. Augustin. Psal-  
71. col. 780. Psal. 77. col. 852.  
Iungendo filicet fidem populum  
gentium, fidei populo Israelita-  
rum. / Psal. 78. 878. ter legitur  
Psal. 96. col. 1081. Psal. 105. col.  
1245, 1246. Psal. 113. 1300.  
Psal. 113. 1308. Psal. 117. 1318.  
Psal. 142. col. 1646, 147. 1710.

— where we see & we are God's,  
and God ours, before we are  
called; even by Predestination.

Bayne Eph. 1. 3. p. 22.

Luke, 2. 8. is the same word  
their flock in  
Italian, French, Dutch, Danish  
Bibles. Beza, Tremel. Stephanus.

Word of God came] Quid hoc  
est, nisi demandatum illis  
esse a Deo negotium —?  
Calvin. Inst. Lib. 4. C. 20.  
5. 4. They receive their  
Commission from God.

V. 34. C. 9. Altogether born &  
Credetur idcirco cœcum illum-  
natum, fuisse bastardum, qui  
nascitur totaliter ex peccato &c.  
Fortescue Cap. 40. p. 97.

Cap. 11. 12. he shall do wall]  
Gwllhgetal.

11. 26. — shall never dye] or, not  
dye & forever, as the word may  
be rendered. Dr. Marton  
2 Cor. 5. 1. p. 10.



fiction; if he ever speak truth, he borroweth that, that he may the more deceive.

V. 47. *He that is of God* ] 1 John 4.6.

V. 50. *and judgeth* ] And will avenge this blasphemy.

V. 51. *he shall never see death* ] Shall not die eternally: it is an Hebrew manner of expression, as also of *taste of death*: vers. 52. Hebr. 11. 5.

V. 52. *we know that thou hast a devil* ] They were obstinate in their error and blasphemy.

V. 56. *Abraham rejoiced to see my day* ] That is, my coming in the flesh, which he saw afarre off by faith: Heb. 11. 13.

V. 57. *Thou art not yet fifty years old* ] He was about thirty three years old. See Luke 3. 33.

V. 58. *Before Abraham was I am* ] I who am according to my humane, not fiftie years old, am according to my divine nature, eternal; and so before Abraham and all the creatures.

## C H A P. IX.

Verf. 3. **N**either hath this man sinned ] Neither this mans finnes, nor his parents were a cause why he was born blinde, rather then all other sinners, but that Gods glory might appear in his cure.

V. 4. *while it is day* ] While I live here, or, while I have opportunity.

V. 5. *I am the light of the world* ] Chap. 1.9.

V. 6. *he spat on the ground* ] Christ used means to mans reason improbable, that his power might be the better seen in the cure.

*anointed the eyes of the blinde* ] Or, *spread the clay upon the eyes of the blinde man*.

V. 7. *Go wash in the pool of Siloam* ] Siloam it was a fountain at the foot of mount Zion.

V. 12. *I know not* ] For though he had learned his name of others, as Mark 9.2. & 20. 30. yet he saw him not, or found him not after he returned from Siloam, seeing.

V. 16. *because he keepeth not the sabbath* ] See Notes on Chap. 5.9, 10.

V. 17. *a Prophet* ] A man of God, of whom he must have such power.

V. 21. *he is of age* ] They were afraid of excommunication, which the Pharisees had ordained for any man that confessed him to be Christ: (vers. 22.) otherwise it is likely that the man had told his parents how his sight was given him.

V. 21. *Give God the praise* ] Tell truth that God may be glorified thereby. So Josh. 7. 19.

*this man is a sinner* ] By this they meant a notorious impious man.

V. 27. *ye did not believe* ] Ye beleevd it not.

V. 28. *we are Moses disciples* ] They boasted, but were indeed wicked Hypocrites.

V. 29. *whence he is* ] They knew his Parents; but doubted of his authority.

V. 30. *herein is a marvellous thing* ] He well might admire their ignorance, seeing opening the eyes was a foretold signe of the Messiah; Isa. 35. 4, 5. So Mat. 11. 5. Luk. 7. 20, 21, 22.

V. 31. *God heareth not sinners* ] Psal. 66. 18.

*but if any man, &c.* ] 1 John 3. 22.

V. 34. *altogether born in sinnes* ] They meant a wicked rude idiot, as if he had been marked for a notorious sinner, in that he was born blinde; or a cursed sinner; as Chap. 7. 39.

*cast him out* ] Or, *excommunicated him*.

V. 38. *And he worshipped him* ] He fell down and worshipped him.

V. 39. *For judgement I am come* ] Meaning, the Pharisees arrogate all jurisdiction to themselves, as if they onely saw all things; but I shall judge or execute authoritie farre otherwise, for I will enlighten those whom they count blinde, and deliver them to darknesse of minde, who think themselves the onely knowing men.

V. 40. *Are we blinde also* ] Are we ignorant.

V. 41. *ye should have no sinne* ] You should not be so much in fault. Jam. 4. 17.

## C H A P. X.

Verf. 3. **T**he sheep hear his voice ] The Elest know and follow the voice of Christ in his Word.

*he calleth his own sheep by name* ] He knoweth who are his, 2 Tim. 2. 19. and their names are written in the Book of life; Phil. 4. 3.

V. 5. *for they know not the voice of strangers* ] They approve not, or hearken not to the voice of those who bring any other doctrine; see Gal. 1. 8. 2 John 8. 10.

V. 8. *All that ever came before me* ] Meaning the false Prophets, who came not in by him, but Satan and their owne ambition.

*are thieves and robbers* ] Seeking their own ease and profit, not caring for the flock of God.

V. 9. *I am the door* ] As men come by the door into the house, so come we to heaven through Christ onely.

*and shall go in and out* ] Not meaning going out of the Church, but alluding to the use of a door. It is an Hebrewisme, importing securitie of life, conversation and actions; as Psal. 121. 8.

V. 11. *I am the good shepherd* ] Isa. 40. 11. Ezek. 34. 23.

V. 12. *seeth the Wolf coming* ] By Wolf he meaneth false Prophets and Seducers, as Matth. 7. 15. So Acts 20. 29. of Persecutors.

V. 13. *The hireling fleeth* ] He that administret for his owne profit sake, leaveth the people to seducers and destruction.

V. 16. *other sheep I have* ] He meaneth, among the Gentiles, which then were strangers to the Church of God. See Ezek. 37. 22.

*and there shall be one fold* ] One Church of Jewes and Gentiles, the partition wall being broken down. Ephes. 2. 14. & 3. 6. & 4. 4.

V. 22. *the feast of the dedication* ] Or, *inauguration*. Which feast was not that we read of 2 Chron. 7. &c. This was instituted by Judas Maccabeus, to be held eight dayes, in remembrance of their deliverance, and restitution of their temple and religion, which Antiochus had corrupted; 1 Maccab. 4. 59.

V. 23. *in Solomons porch* ] Which was builded again after the pattern of that which Solomon builded.

V. 24. *make us to doubt* ] Or, *hold us in suspense*.

V. 28. *neither shall any, &c.* ] Neither men nor devils, nor any creature, (See Romanes 8. 38, 39.) neither by fraud nor violence. *GENEVA. FIS. GUSTAVUS.*

V. 30. *I and my Father* ] Two persons, but one God; he speaketh this as he is God.

V. 34. *Is it not written* ] Psal. 82. 6. That is, in the holy Scriptures. So Chap. 15. 25.

V. 35. *unto whom the Word of God came* ] To whom God spake; that is, to kings his Vicegerents, whom he calleth gods, because they rule on earth for him.

## C H A P. XI.

**O**f Bethanien ] A village about two miles from Jerusalem, beyond the mount of Olives, mentioned Luke 10. 38. *the town of Mary* ] Where they dwelt.

V. 2. *It was that Mary* ] Mat. 26. 7. This is spoken by way of anticipation, as if he said, the same of whom ye shall read John 12. 3. & Mat. 26. 6. Mar. 14. 3. There were divers of that name.

V. 4. *not unto death* ] Because he purposed to restore and raise him again presently.

V. 9. *Are there not twelve, &c.* ] The day, both summer and Winter, the Jews divided into twelve hours, for they made them long or short, according to the length of the day.

*If any man walk in the day* ] Meaning, that he that walketh in his calling, and hath the light of God for his guide, needeth not fear.

V. 11. *sleepeth* ] The Hebrews wont to call death a sleep, in assurance of the resurrection.

V. 16. *called Dilymus* ] A Twinne.

*Let us also go* ] Which he speaketh either encouraging his fellows to follow Christ, or intimating the danger they should runne into, if they went into Judea with him.

V. 18. *about fifteen furlongs off* ] That is, *about two miles*.

V. 24. *I know that he shall rise again in the resurrection* ] Luk. 14. 14. Chap. 5. 29.

V. 25. *I am the resurrection* ] As Chap. 14. 6. The Author of the resurrection.

*the life* ] Chap. 6. 35.

V. 27. *I beleve* ] Gr. *I have beleevd*. Meaning, it was no new or light opinion, but that she had been constant in. So Chap. 6. 69. 1 Joh. 4. 16.

*which should come* ] As Matth. 11. 3. Meaning the Messiah whom God promised by the Prophets.

V. 33. *was troubled* ] Gr. *he troubled himself*.

V. 34. *Where have ye laid him* ] He asketh not because he was ignorant, (for he that knew of his death being absent, knew also where he was buried) but for their sakes who were present, and attended to shew him the place, expecting what he would do.

V. 35. *Jesus wept* ] As man he wept, as God he raised the dead; there was humane affection, here divine power.

V. 37. *which opened the eyes of the blinde* ] Chap. 9. 6.

V. 40. *see the glory of God* ] That is, a miracle which I shall do by the Sovereign power of God, whereby he shall be glorified.

V. 41. *Father, I thank thee* ] Jesus being in one person both  
God

one flock  
Mat. 26. 31.  
1 Cor. 9. 7.



God and man, calleth him Father, as God; and giveth thanks, as man.

V. 44. *came forth*] The bands giving so much way that he might come out, which Christ (it seemeth) would not so loose, but that his present friends might see that they were as they had tyed them when they buried him.

V. 48. *take away both our place and Nation*] That is, they will dispossesse us of our Countrey, as the Chaldees have formerly done.

V. 49. *that same year*] For that present time.

V. 50. *Not consider, &c.*] Chap. 18. 14.

V. 51. *but being high Priest that year*] God would have this prophesie come from the high Priests mouth, to leave the Jews more inexcusable in their unbelief.

V. 55. *to purifie themselves*] To prepare themselves by prayers, sacrifices, and paying voves, or other Legall Ceremonies, which though (as being carnall and temporall rights) they could not sanctifie, (Hebr. 9. 9, 10.) yet the faithfull both acknowledged their sinnes, and that purification which was to be made in them by the Blood of Christ.

## CHAP. XII.

Verf. 3. *OF Spikenard*] It was a custome in those parts to use pretious odors and ointments at solemn feasts.

V. 6. *he was a thiefe, and had the bag*] Chap. 13. 29. Hee had charge of the purse and stock of money wherewith they that administred to Christ furnished him to buy necessities, part hereof Judas appropriated to his own use. See Jo. 13. 29. Luk. 8. 3.

V. 12. *On the next day*] Mat. 21. 8.

V. 13. *Took branches of palm-trees*] The Jewes were commanded to take such branches at the feast of Tabernacles; Lev. 23. 40. with these in their hands, they went about the Altar, and said Hosanna; (save now I beseech thee Lord, Psal. 118. 25.) this now, though at another time of the yeere, the people did by Gods providence; to shew that all the legall feasts were to have their accomplishment in Christ, and that the honour of those solemnities did of right appertain to him.

V. 15. *Feare not*] Zech. 9. 9.

V. 16. *but when Jesus was glorified*] They understood not the matter, till after the ascension of Christ, and their receiving the Holy Ghost.

V. 20. *certain Greeks among them*] Profelytes, or heathens converted to the true Religion. See 1 King. 8. 41.

V. 24. *Except a corn of wheat*] The death of Christ was as sowing of corn, which seeming lost, thereby proveth our advantage.

V. 25. *He that loveth his life*] If the love thereof let him from coming to Christ. See Mat. 10. 39. & 16. 25. Mark 8. 35. Luk. 9. 24. & 17. 33.

V. 26. *he that hateth his life*] That setteth not dear by his life for Christs sake; as Acts 21. 13.

V. 27. *Now is my soul troubled*] Out of a deep sence of Gods wrath against sinnes, for which he was to suffer, he flyeth to prayer, yet preferreth his Fathers will and glory, and our salvation; before his own life.

*save me from this houre*] Of death now instant. See Luk. 22. 42. Mat. 26. 39.

V. 31. *Now is the judgement of this world*] The reformation and restoring those things which were out of order.

*the prince of this world*] Satan Prince of this world: so Chap. 14. 30.

V. 32. *If I be lifted up from the earth*] He meaneth crucified, which is our onely meanes of salvation, Joh. 8. 28.

*draw all men unto me*] Of all sorts, not onely Jewes, but also Gentiles. *Augustin. 380, 381.*

V. 34. *We have heard*] Psal. 110. 4.

*out of the law*] The Scriptures, Psal. 89. 36, 37. Psal. 110. 4. Ezek. 37. 25.

V. 38. *Lord, who hath beleevved our report*] Isai. 53. 1. Rom. 10. 16.

*the arm of the Lord been revealed*] That is, the Gospel, which is the power of God to salvation to every one that beleeveth, Rom. 1. 16.

V. 39. *Therefore they could not beleve*] This is spoken to shew us that contempt of Gods word, and wilfull shutting of the eyes to the light of the Gospel; taketh away all abilitie of beleiving. See Mat. 13. 14, 15.

V. 40. *He hath blinded their eyes*] Mat. 13. 14.

V. 43. *For they loved, &c.*] Chap. 5. 44. To be honoured of men, and to justifie themselves before men; as Luk. 16. 15.

V. 45. *he that seeth me*] For he is the lively image and pattern of his person, Heb. 1. 3. and one God with the Father, John 14. 9.

V. 46. *I am come a light*] Chap. 3. 19.

V. 47. *And if any man*] Chap. 3. 17.

*I judge him not*] I condemn him not now, but he shall be judged at the last day.

V. 48. *the word that I have spoken*] The doctrine of Christ which the wicked securely contemn, shall rise in judgement against them. See Mark. 16. 16. Joh. 3. 18.

## CHAP. XIII.

Verf. 1. *Now before the feast of the passeeover*] Matth. 26. 2. Mark 14. 1. Luk. 22. 1.

*he loved them unto the end*] Not onely his Disciples, but all his elect. See Joh. 17. 20. He loved them even to the death, which he suffered for them, and so incessantly: and when he foresaw the danger coming towards him, he took the more care for them.

V. 2. *And supper being ended*] Or, *when they were at supper*. Which was the eating of the Passeeover, a little before the institution of the Lords Supper.

V. 5. *and began to wash the disciples feet*] Partly to shew his admirable love to his Disciples: and partly to intimate that he onely cleanse men from their sinnes: as 1 Joh. 1. 7.

V. 8. *If I wash thee not*] And make thee clean from thy sinnes.

V. 9. *not my feet onely*] Either terrified with the threatening, or understanding the mylerie, he wholly subiecteth to Christs will. As if he had said, Lord, if thou mean washing from my sinnes, wash me thoroughly: as Psal. 51. 2.

V. 10. *needeth not*] That is, to be purged, save onely by daily renewing of repentance for the remainder of those corruptions which defile us.

*ye are clean*] Your sinnes are remitted and done away: not that there shall no sinne remain in you henceforth; but because none shall be imputed; (so Chap. 15. 3.) and in part sanctified.

V. 14. *ye also ought to wash one anothers feet*] To be ready to serve one another in love, Gal. 5. 13.

V. 16. *Verily verily I say unto you*] Mat. 10. 24. Chap. 15. 20. Luk. 6. 40.

V. 17. *do them*] If ye be indeed ready to serve one another in love, (which is the summe of the Law, Rom. 13.) and humilitie, which is the ground of religion.

V. 18. *I know whom I have chosen*] 2 Tim. 2. 19.

*He that catcht brad with me*] Psal. 41. 9, 10.

*hath lift up his heel against me*] By lifting up the heel, is meant to hurt by treacherie. It is a metaphor derived from beasts which suddenly turn heels against their Masters, Deut. 32. 15.

V. 19. *Now*] Or, *from henceforth*.

V. 20. *Verily verily I say unto you*] Mat. 10. 40. Luk. 10. 16.

V. 21. *When Jesus had thus said*] Matth. 26. 21. Joh. 11. 33.

& 12. 27.

*troubled in spirit*] By the concourse of severall passions, fear, sorrow, and indignation, at Judas abominable treason.

*and testified*] Told them openly that one of them would betray him.

V. 23. *leaning on Jesus bosome*] Which by reason of their posture at meals he had convenience to do. See Luk. 7. 38.

V. 26. *for*] Or, *morrell*.

V. 27. *Satan entred into him*] And took possession of him: not that the morrell hurt him; but because by that signall finding his treason discovered, he was so embittered and vexed, that he resolved to persecute it with effect.

*do quickly*] He permitteth onely: he encourageth not the Traytour: he knew his houre was come, and desired to dispatch the work of mans redemption, for which he shewed himself ready: and hereby he cast him out of his family whom Satan possessed.

V. 29. *had the bag*] Joh. 12. 6.

V. 31. *Now is the Sonne of man glorified*] He shall shortly be glorified in the admirable work of mans redemption.

V. 33. *And as I said unto the Jews*] Chap. 7. 34.

*ye cannot come*] Ye cannot now presently come after me to heaven, as you wont on earth to follow me when ye missed me.

V. 34. *A new commandment I give unto you*] Levit. 19. 18. Chap. 15. 17. Ephes. 5. 2. 1 Joh. 4. 21. Continually to be renewed; otherwise it was also from the beginning, Matth. 22. 39. 46. Joh. 2. 7, 8. 1 Joh. 3. 11.

V. 37. *lay down my life for thy sake*] Mat. 26. 33. Luk. 22. 33.

## CHAP. XIII.

Verf. 1. *Be troubled*] Verf. 27. Chap. 16. 1.

*beleve also in me*] In me whom God hath appointed to be your peace and reconciliation.

V. 2. *many mansions*] This whole speech is metaphorical: the meaning is, there is place in the kingdom of heaven for all the elect (which are many) according to their severall degrees of glory assigned them. *Augustin. Col. 418.*

V. 3. *I will come again*] At the latter day, Act. 1. 11.

V. 5. *we know not whither thou goest*] We do yet but imperfectly know.

V. 6.

For v. 41. See Calvin. Ezek. 1. 26. p. 8. 34. 35. Quisquis ergo vivit Christi esse, et a Deo agnoscere cupit; totam vitam componat ac dirigat ad amandos fratres, et huc se assidue sollicitet. Calvin.



V. 48. Cap. 11. Temporalia perire  
re limuerunt, et vitam aeternam  
non cogitaverunt, ac sic utrumque  
amiserunt. Nam & Romani post  
Domini passionem et glorificati-  
onem, tulerunt eis et Locum  
et Gentem, expugnando et transf-  
ferendo: et illud eis sequitur,  
quod ab eis dictum est, Filij autem  
regni huius ibunt in tenebras  
exteriores. Augustin. / Mat. 8.

Cap. 8. — Me you have not always  
secundum maiestatem suam, se-  
cundum Providentiam, secundum  
ineffabilem et invisibilem gratiam,  
impetitur quod ab eo dictum est,  
Ego vobiscum — ad confirma-  
tionem saeculi. Secundum carnem  
vero quam Verbum assumpsit,  
secundum id quod de virgine natus  
est, secundum id quod a Iudeis pre-  
hensus est, quod ligno confixus,  
quod de cruce depositus, quod sin-  
tibus involutus, quod in sepulchro  
conditus, quod in resurrectione  
manifestatus, Non semper ha-  
bebitis vobiscum. Augustin. 371.

Paulo ante, Habet Christum et in  
praesenti, et in futuro. In praesenti  
per fidem, in praesenti per signum,  
in praesenti per Baptismatis sacra-  
mentum, in praesenti per actoris  
libum et potum. 371.

12. 19. — the World is gon after  
Him. Quid autem invides ceca-  
turba, quia post Eum vadit Mundus  
per quem factus est Mundus.

Augustin. 374.

13. 34. New! As the Hebrew say  
a New Song: an Excellent Com-  
mandment, & shall never wax old  
nor be repeated. Baynt Eph. 579.

14. 2. Mansiones] Mansiones illas non  
tanquam iniquis dabit, sed tanquam  
libus in eternum mansuris.

Augustin. Ps. 60. Co. 614.

Cap. 12. 43. Eant nunc, quibus leve  
aliquid, et quasi veniale delictum videtur  
esse, obliqua Christi abnegatio; quum ex  
adverso pronuntiet Spiritus, foedius hoc  
portentum esse, quam si Coelum terre  
miscatur. Calvin.

14. 2. There is abundance of Room  
in Heaven. 'Tis not carnally to be  
conceived, as if Heaven were to be  
divided into so many cells — [Quare]

Dr. Mantou, 2 Cor. 5. 1. p. 4.

cap. 12. 25. habeth his Life —

Sed vide ne tibi subrepat ut teipsum ve-  
lis interimere: Hinc enim quidam ma-  
ligri atque perversi, et in seipfis crudeliores &  
perclurioris hominide, flammis se donant,  
aquis praefocant, praecipitio collidunt, &  
perunt. Hoc Christus non docuit,  
imo etiam diabolo praecipitum sugger-  
renti respondit, Redde retro. Satanas,  
Non tentabis Dominum Deum tuum.

Cum ergo causa articuli venerit,  
ut haec conditio proponatur, aut faci-  
endum esse contra Dei praecipitum, aut  
ex hac vita emigrandum, quorum duo-  
minante mortem persequutore; ibi eligat  
Deo dilecto emori, quam offenso vivere.  
Augustin. 374, 375.

Cap. 13. 4. 10. Bernard. Solus est qui gravia pec-  
cata non habet, cujus caput i.e. intentio; et manus  
i.e. operatio et conversatio, munda est: Sed pedes, qui  
sunt animae afflictiones, dum in hoc pulvere gradimur,  
ex toto mundo esse non possunt &c. Ex Corin. A sap. in loc.

Cap. 12. 31. cast out] praevidet ergo Do-  
minus quod fiebat, post passionem et  
glorificationem suam, per universum  
mundum multos populos credituros, in  
quorum cordibus Diabolus intus erat: cui  
quando ex fide renunciant, ejicitur foras  
Nunc in multis magnisque populis iam  
mor futurum esse praedictum est.

Augustin. 379. Imo vero tentare non  
cessat. Sed aliud est intrinsecus regnare;  
aliud forinsecus oppugnare. Nam et  
munitissimam Civitatem aliquando ho-  
stis opugnat, nec expugnat. 380.

Mundus appellatur in malis hominibus  
qui toto orbe terrarum diffusi sunt. ibid.

V. 32. all men? Omnia praedestinata  
ad salutem possumus dicere, omnia  
hominum genera — 381. ut sim  
caput eorum, et illi membra mea —

Quae Omnia, nisi ex quibus ille ejicitur  
foras? 380.

Cap. 13. 29. bag] Tunc primum Ecce-  
siastica pecunia forma est instituta,  
ubi intelligeremus quod praecipit,  
Non cogitandum esse de castino; non  
ad hoc fuisse praecipitum, ut nihil  
pecuniae servetur a sanctis — Augu-  
stin. 410.

Cap. 14. 2. prepare] Parat autem  
quodammodo Mansiones, Mansio-  
nibus parando Mansores. Augustin.  
420.



Cap. 14. 6. Ambulare vis, Ego sum via.  
Falli non vis, Ego sum Veritas. Mori  
non vis, Ego sum vita. Augustin.  
Tractat. 22. Col. 195.

Cap. 14. 13. ask] Sic intelligamus non  
petere nos in nomine Magistri, quod  
petimus præter regulam ipsius Ma-  
gisterij. Augustin. 431.

Cap. 14. 16, 17. Hoc ad majus donum  
Sancti Spiritus pertinebat; ut eis  
innotesceret quod habebant. 432.

Cap. 14. 23. keep] qui habet in serma-  
nibus, et servat in moribus. 435.

aboard] Ecce facit in Sanctis cum Pa-  
tre et Filio Sanctus etiam Spiritus  
Mansionem: intus utique tanquam Deus  
in Templo suo.

14. 27. my Peace] purchased with my  
Blood. Not as ye world] They wish  
but out of Complement; or if heartily,  
they can't give what they wish: My  
Peace is of my own purchasing, & in my  
power to make good, & I will give it  
indeed. Dr. Goodw. Eph. Ser. L. P. 11.

Cap. 15. 1. Nam neque ulla possessio-  
vineæ preciosior est: et nulla etiam  
plus operæ et assidui laboris flagitat.  
Calvin Isa. 5. 1. p. 39.

Cap. 14. 17. Spiritum veritatis]  
Ornat Spiritum Christi altero titulo,  
quod sit Magister Veritatis. Unde sequi-  
tur, donec ab eo intus sumus docti,  
Veritate et mendacio captas esse no-  
stras omnium mentes. Calvin.

Ad præstantiam pertinet, quod dicitur  
Spiritus veritatis. Veritas enim verum  
omnium est præstantissima: idcirco et  
fortissima et victrix est. Eph. 3. 63 & 4.

Aretius.

— dicitur Spiritus Veritatis, ab  
effectis, quia veritatem inspirat. Junius.

— ad omnem veritatem nos induit  
et etiam veraces nos facit. Illyricus!

Cap. 16. 10. If he had ascended without  
fulfilling all Righteousness for ye Chh,  
he should have been sent down, & seen  
again: but now faith he, you see me no  
more, for by once dying, & by once open-  
ing in ye end of ye world I have put  
away sin by ye Sacrifice of my Self.  
Reyn. 110. P. 31.

16. 26. v. He will not pray the Father  
for his Love unto them, bec. the eter-  
nal Love of the Father, is not the  
Fruit, but the Fountain of his  
Purchase. Owen Com. P. 227, 228.



V. 6. *I am the way*] The onely means of salvation, the fountain of eternall life.

V. 7. *have seen him*] To see God is to know him in Christ: no man hath or can see his Essence: but he that beleeveth hath seen his mercy.

V. 10. *the Father in me*] For the fulnesse of the Deitie remaineth in Christ. Colof. 1. 19. & 2. 9.

*not of my self*] Not of my self as man.

*he doeth the works*] The miracles which ye have seen me do, are all wrought by Divine power, not humane.

V. 12. *shall he do also*] He exhorteth them not to be offended at his passion, for as much as this power of doing miracles shall be derived to themselves also.

V. 13. *And whatsoever ye shall ask in my name*] Matth. 7. 7. 1 Joh. 5. 14. Chap. 16. 23. If it be according to the will of God.

V. 17. *Spirit of truth*] Who is truth, because very God.

V. 18. *comfortlesse*] Or, orphans. As forsaken Orphans, who have none to take care of them: but will come again to you; after my resurrection, shewing my selfe to confirme your faith: but specially by inspiring you with the admirable gifts of the holy Spirit.

V. 21. *will manifest my self to him*] Chap. 7. 17. Understand this of a spirituall exhibition of himself, not a bodily presence.

V. 22. *not Iscariot*] Not the Traytor Judas, but the same who was called Lebbeus or Thaddeus, Mar. 10. 3. Thaddeus is a Syriack name, Judas an Hebrew.

V. 23. *he will keep my words*] That is, obey me.

V. 27. *Peace I leave with you*] Peace with God, peace of conscience, true comfort and happinesse in Christ.

V. 28. *greater then I*] Understand this, not of the Deitie; for so is he equall with the Father: but as to the office of a Mediatour he took on him the forme of a servant, Phil. 2. 7.

V. 30. *prince of this world cometh*] The devill: as Chap. 12. 31. He will stirre up all the malignity of wicked men against me. See Luk. 22. 52.

*and hath nothing in me*] He shall not have his will in me, because he cannot tempt me to sinne; though according to the will of my Father, I subject my self to death for mans redemption.

## CHAP. XV.

Verf. 1. *I am the true vine*] By these manner of speeches he teacheth, that being by the Father spirituallly implanted into Christ, we have life by faith in him, and bring forth fruits of good works by the vertue of his Spirit working in us.

V. 2. *Every branch in me that beareth not fruit*] Mat. 15. 13. and 3. 10. Rom. 11. 17. 20.

V. 3. *Now ye*] Chap. 13. 10.

*are clean*] Sanctified by my Spirit.

*word which I have spoken unto you*] Being accompanied with the power of my Spirit. See Chap. 17. 17. Ephes. 5. 26. 1 Pet. 1. 22.

V. 5. *without me*] Or, severed from me.

V. 7. *my words abide in you*] If ye continue grounded and established in my doctrine, Colof. 1. 23.

V. 8. *Herein is my Father glorified*] Mat. 5. 16. Phil. 1. 11.

V. 10. *If ye keep my commandments*] 1 Joh. 2. 5.

V. 12. *This is my commandment*] Chap. 13. 34. 1 Thes. 4. 9. 1 Joh. 3. 11.

V. 15. *all things that I have heard of my Father*] Necessary to salvation. See 2 Tim. 3. 15.

V. 16. *or tained you*] Mat. 28. 19.

V. 20. *The servant is not greater then the lord*] Matth. 10. 24. Chap. 13. 16.

*kept my saying*] Beleevd and obeyed them.

V. 21. *because they knew not him that sent me*] Because they knew not, or for malice will not acknowledge that which you preach to be the word of God. See Jerem. 43. 2. & 44. 16.

V. 22. *If I had not come, and spoken unto them, they had not had sinne*] Either not so much sinne, if they had not despised so cleere light; and a truth so confirmed, as verf. 24. Or they should still have seemed innocent, if I had not discovered their malice and hypocrisie.

*eloqe*] Or, excuse.

V. 25. *They hated me without a cause*] Psal. 35. 19.

V. 26. *But when the Comforter is come*] Luk. 24. 49. Chap. 14. 26.

V. 27. *ye also shall bear witness*] You who were eye-witnesses, who have heard and seen, which the Spirit also testifieth, Act. 1. 8. 21, 22. & 5. 32. 1 Joh. 1. 1, 2, 3.

## CHAP. XVI.

Verf. 1. *Offended*] The word signifieth to stumble at something which may make one fall. Christ told them before what troubles they must look for in preaching the

Gospel, lest stumbling at that which they expected not, they should fall from their patience and profession.

V. 2. *put you out of the Synagogues*] Excommunicate you.

*whoever killeth you will think*] They shall in their blind zeal think you such pernicious and evill men, that you are worthy to die, as was commanded concerning the wicked, Exod. 32. 29. Act. 22. 22.

V. 5. *and none of you asketh me*] Peter asked that, Chap. 13. 36. But he greatly reproveth their negligence that they no more cared to enquire what should be the effect of his departure.

V. 8. *he will reprove the world of sinne*] Or, convince. Or convince the world with such evidence of Power and Truth, that it shall clearly appear that I am the Christ, Act. 2. 37.

V. 9. *Of sinne*] Of unbelief.

V. 10. *Of righteousness*] Because they contemned the true righteousness of God in Christ. Of which 1 Cor. 1. 30. Or of the righteousness of Christ, which appeared by his Fathers receiving him to glory.

V. 11. *Of judgement*] Because they judged and condemned him as unjust; which was not his injustice, but theirs: Or of my power of judicature, exercised against Satan in part already, Chap. 12. 31.

*prince of this world*] Not that he is so, for God alone is King, and his providence ruleth over every creature; but because he arrogateth that title, Luk. 4. 6. lying to deceive; and because the wicked are permitted to his government, 2 Cor. 4. 4.

*is judged*] Shall presently be judged; that is, overcome, and his kingdome overthrown by Christ: passion, and the preaching thereof, Heb. 2. 14. Luk. 11. 22. & 10. 18.

V. 12. *ye cannot bear them now*] That is, understand them, or hear them without offence, by reason of your weaknesse. Therefore he giveth milk to the weak, and temperateth the height to the strength of the eye; they could not bear that he said, Joh. 6. 56. 60. 1 Cor. 3. 1.

V. 13. *he will shew you things to come*] Concerning the Kingdome of Christ, which they knew not till after the resurrection.

V. 14. *he shall receive of mine*] He shall shew you the same truth which I have spoken to you.

V. 16. *because I go to the Father*] I passe by death and resurrection into glory: yet I shall be more spirituallly with you then ever, because ye shall have more experience of my Spirit then. See Mat. 28. 20.

V. 22. *but I will see you again*] After my resurrection.

V. 23. *ye shall ask me nothing*] Ye shall not then enquire of me those things ye now doubt of, as Chap. 13. 36. & 14. 5. Ye shall understand being taught of the holy Ghost, 1 Joh. 2. 27. Or ye shall not ask of me as now ye do.

*Verily verily I say unto you*] Mat. 7. 7. Joh. 14. 23.

V. 24. *ye asked nothing in my name*] Hitherto ye have not grounded your requests to God through my mediation and intercession, which you shall now learn to do in my bodily absence.

V. 25. *proverbs*] Or, parables.

*no more speak unto you*] But I will henceforth clearly enlighten you.

*proverbs*] Or, parables.

V. 26. *not unto you*] Not that he will not mediate; but to shew the readinesse of Gods love to hear the beleivers.

V. 29. *proverb*] Or parable.

V. 32. *Behold, the hour cometh*] Mat. 26. 31. Mar. 14. 27. *his own*] Or, his own home.

## CHAP. XVII.

Verf. 2. *As thou hast given him power, &c.*] Mat. 28. 18. Power over all men.

V. 3. *the onely true God*] Not excluding himself and the holy Ghost; but intimating the whole Deitie in the name of the Father.

V. 4. *I have glorified thee*] By doctrine and miracles, by my whole life on earth; now therefore glorifie me in my death.

V. 6. *unto the men*] To my disciples, chosen out of the world, whom I have instructed.

*shine they were*] By eternall election.

V. 8. *and have known*] Chap. 16. 27.

V. 9. *I pray for them*] Specially for the Apostles, designed to so great and dangerous a work.

*I pray not for the world*] Not for reprobates.

V. 11. *keep through thine own Name*] By thy power, because they are thine, and bear thy Name.

*that they may be one*] Joynd in unity of faith and love, as brethren in me.

V. 12. *sonne of perdition*] Judas, a child of destruction, or who deserved destruction; as they used to say, A son of death, 1 Sam. 20. 31. & 26. 16. 2 Sam. 12. 5. The Hebrews by this



manner of speaking, expressed one that desperately perished, or was notoriously evil. Deut. 13. 13. 1 Sam. 2. 12. *that the scripture might be fulfilled* ] Psal. 109. 8.

V. 13. *I speak in the world* ] That is, being yet bodily present with him, I pray for, and with them.

V. 14. *they are not of the world* ] Because being separated by the spirit of regeneration, they dissent from them in their affections and conversations, as 1 Pet. 4. 4.

V. 15. *take them out of the world* ] By present death, because it was appointed that they should preach the Gospel to the world.

V. 18. *As thou hast sent me* ] Thou hast sent me to preach thy will for mans salvation, so now I having finished my course, assigne them to the same office; therefore assist and keep thou them, that they may perform it.

V. 19. *sanctified* ] Or, truly sanctified.

V. 20. *for these alone* ] The Apostles now with me, but for all the elect which shall hereafter beleve.

V. 21. *that the world may beleve* ] By their holy unity convicted, may confesse the power of my Spirit in them, and be united to the societie of their faith and holy unitie.

V. 22. *And the glory* ] Christian unitie the honour of God, gift of Christ, and glory of Christians.

V. 24. *Father, &c.* ] Chap. 12. 26.

*be with me* ] In eternall glory and happinesse.

*which thou hast given me* ] My glorified humane nature, as thou hast made me Head of the Church, God and man, from whom all glory and blessednesse shall eternally flow to them.

V. 25. *the world hath not known me* ] Meaning, as they ought, in the unitie of the Trinity. I onely have known thee, and they to whom I have revealed thee, and thy counsell. Mat. 11. 27. John 8. 55. & 7. 29. & 10. 15.

V. 26. *that the love, &c.* ] That thou maist love them for my sake, and as thou hast loved me their head.

## CHAP. XVIII.

Verf. 1. **H**E went forth with his disciples ] Mat. 26. 36. over the brook Cedron ] Mentioned, 1 King. 15.

13. 2 Sam. 15. 23.

V. 3. *Judas then having received a band of men* ] Matth. 26. 47. Mark 14. 43. Luke 22. 47. Which he had obtained of the Governour of the Temple.

*cometh thither* ] Into the Garden into which Christ entred, being now to expiate and satisfie for that sinne which Adam (sinning in a garden) brought upon the world.

*with lanterns, and torches* ] Jesus is apprehended as a malefactor, that we may be acquitted as innocent.

V. 4. *went forth* ] That is, from that part of the Garden where he was, towards them who came to apprehend him.

V. 8. *let these go their way* ] For he alone was to suffer for our redemption.

V. 9. *Of them which thou gavest me* ] Chap. 17. 12.

V. 13. *the high Priest* ] Although this Office was for terme of life by Gods ordinance, yet the ambition and dissention of the Jews caused the Romanes (who were now Lords over them) from time to time to change it, either for briberie or favour.

*that same yeer* ] And Annas sent Christ bound unto Caiaphas the high priest, verf. 24.

V. 14. *Now Caiaphas, &c.* ] Chap. 11. 50.

V. 15. *And Simon Peter followed Jesus* ] Mat. 26. 58. Mark 14. 54. Luke 22. 54.

*That disciple was known* ] It seemeth it was John who wrote this Gospel.

V. 18. *for it was cold* ] Being in the night, near morning, and spring time.

V. 20. *in secret have I said nothing* ] Nothing but that which I have, for substance, publicly preached in the Temple and Synagogues.

V. 22. *with the palm of his hand* ] Or, with a rod.

V. 24. *Now Annas, &c.* ] Mat. 26. 57.

V. 25. *They said therefore unto him* ] Mat. 26. 69.

V. 28. *Then led, &c.* ] Mat. 27. 2.

*the hall of judgement* ] Or, Pilates house, or, pretorie.

*and they themselves went not into the judgement Hall* ] Acts 10. 28.

*lest they should be defiled* ] For they might not by their tradition accompany with the Gentiles, Act. 10. 28. and 11. 5. specially being to eat the Pasche; this they made conscience of, but they made none to kill the Lord of life.

V. 31. *according to your law* ] This he spake, either because he conceived it to be a matter of their religion: or ironically he derideth their fury against right and equitie; for the Romanes permitted them not power of judicature in capitall matters; as they confesse.

V. 32. *That the saying of Jesus* ] How he should die condemn-

ned by a Gentile, (Matth. 20. 19.) and be crucified. John 12. 33.

V. 33. *Then Pilate* ] Mat. 27. 11.

*judgement-hall* ] Or, pretorie.

V. 34. *Sayest thou this thing of thy self* ] Is this thine owne prejudicate opinion of me? or is this the objection of my accusers?

V. 37. *Thou sayest that I am a King* ] It is an Hebrew conceffion, meaning thou gatherest by my words that I am a King.

V. 38. *What is truth* ] What truth do you speak of?

V. 39. *But ye have a custome* ] Mat. 27. 15.

V. 40. *Then cried they all again* ] Acts 3. 14.

## CHAP. XIX.

Verf. 1. **T**hen Pilate therefore tooke Jesus ] Mat. 27. 26. and scourged him ] Caused him to be scourged by his Officers, hoping thereby to satisfie and appease the Jews.

V. 2. *a crown of thorns* ] The Crown is a Sovereign ornament, and so was the purple robe, in so much that it was once accounted Treason for any private man to wear it; the Romanes admitted it to Kings great men, in triumphs, sacrificers, and at their funeralls; so that although they did this in derision of Christs Kingdom, yet it did as it were proclaim him a King, and a sacrificer, by his death triumphant.

V. 3. *Hail king of the Jews* ] Or, God save thee King. *they smote him with their hands* ] Or, gave him stripes with rods.

V. 5. *crown of thorns* ] For so bare he, and took away that curse of the earth, Gen. 3. 18. This may have an allusion to that sacrifice taken in the thorns by the head, which Abraham found upon the same mountain whereon Christ began his Passion. See Gen. 22. 2. 2 Chron. 3. 1.

*Behold the man* ] Behold what a King you are afraid of; or this he said to move them to compassion.

V. 7. *We have a law* ] By their law a Blasphemer ought to be stoned to death, Levit. 24. 16. which might justly take hold on themselves, it could not on Christ, for he is indeed the Son of God.

V. 12. *whosoever maketh himself a king* ] Pretendeth to be a King.

V. 13. *Pavement* ] A place high and raised above the rest, as the Hebrew word signifieth.

V. 14. *it was the preparation* ] The day before the Pasche, wherein they prepared themselves thereto.

*about the sixth hour* ] That is, about noon.

*Behold your king* ] This he speaketh in scorn.

V. 15. *We have no king but Cesar* ] They acknowledge that the Scepter was now departed from Judah, and therefore had not malice blinded them, they would have seen that mark of the Messias coming at that very time. Gen. 49. 10.

V. 16. *Then delivered, &c.* ] Mat. 27. 31. Mark 15. 1.

V. 17. *And he bearing his Crosse* ] Which they had prepared to crucifie him on. Crucifying, and bearing the Crosse was a putting to death after the Romane manner; they made him bear it, till they found Simon of Cyren, whom they compelled to carry it for him. Luke 23. 26.

*Golgotha* ] The place of execution: some of the Ancients think, that Adam was here buried.

V. 18. *and two other with him* ] According to the prophecie, Isa. 53. 12.

V. 19. *And Pilate wrote a title* ] Christ upon his Crosse is intituled King over all, by his hand whose mouth condemned him for aspiring to a kingdom.

V. 22. *What I have written, &c.* ] That is, I will not change it.

V. 23. *Then the souldiers* ] Mat. 27. 35. Mark 15. 24. Luke 23. 34. Of the Roman Garrison, who were his executioners.

*woven* ] Or, wrought.

V. 24. *they parted my raiment* ] Psal. 22. 18.

V. 25. *Cleophas* ] Or, Clopas.

V. 26. *whom he loved* ] John who wrote this Gospel. Ch. 21. 24. *Woman, behold thy sonne* ] Meaning, I commend thee to his charge, that he may keep thee in thine age.

V. 28. *that all things were now accomplished* ] All things were thus far forth accomplished in the great work of our redemption. *that the scripture might be fulfilled* ] Psal. 69. 21.

V. 29. *there was set a vessell* ] They went to give those who were to be executed, vinegar, or sharpe wine mingled with Myrrhe (Mark 15. 23.) which was to stupefie them.

*hyssope* ] See on Matth. 27. 48.

V. 30. *It is finished* ] Mans redemption, and all the Ceremonies of the Law are ended.

V. 31. *the preparation* ] See on Matth. 27. 62.

V. 34. *and forthwith there came out, blood and water* ] Which sheweth that he was truly dead, the pericardium which keepeth that water about the heart being pierced. V. 36.



18.38. Truth, What is Truth? Is  
that such a matter to be stood on? Is  
he wise that will cast away himself for  
Truth? Parker against the Cross  
p. 109. See the Dutch.

Cap. 18.36. This world I Tho' ye Kingdom  
of Chr<sup>t</sup> be not of this world; yet it is of  
ye world to come. Christ doth not say,  
My Kingdom is not of any world; only  
It's not of this world. Mather  
of ye Myst. of Chr. Salvation  
P. 133.

Cap. 19.1. — Praeclaram aliquid effectum pu-  
tant; si pauci crassius abusus correcti fuerint.  
Atqui praestant sepultam esse doctrinam ad-  
tempus, quam sic flagellari. Nam diabolo &  
omnibus tyrannis incitis, renasceretur: Nihil  
attam difficibus quam suae puritati restitui,  
ubi semel corrupta fuit. Calvin.

19.19. Scripsit — Longa altius pro-  
spexit Dei providentia, quae Pilati  
stylum gubernavit. Non venit qui-  
dem Pilato in mentem celebrare  
Christum ut salutis auctorem & Dei  
Nazaraeum, & Regem electi populi:  
Deus tamen hoc Evangelij praeronium,  
nescienti quid scriberet, dictavit.  
— Quod scripsi scripsi — Si a magis  
divinitus fuisse retentum ut inflexibi-  
lis maneret. Non cepit Pilatus Sa-  
cerdotum precibus, nec se ab illis cor-  
rumpi sustinuit. At Deus per os ejus  
testatus est, quam stabile sit filij sui  
Regnum. Calvin.

vide Mat. 27.37.

Possibly, the sight of this illustrious  
Superscription might help to awaken  
Repentance in the blessed Thief; &  
excite his Faith in petitioning for  
a place under the Reign & Govern-  
ment of this great KING.

Luke, 23.42, 43. Dec. 17. 1725.  
Rex Iudaeorum Audiunt igitur Iudaei,  
valint nolint, Christum esse Regem.  
— Pilatus titulum non mu-  
tat. — Ostendit autem Regnum  
Christi firmum esse, immutabile, et ae-  
ternum; quia titulus illius vatus manet.  
Aretius in Joh. 19. Col. 1025.

Cap. 18.12. — Captain — The  
captain over a Thousand — Dutch  
Annot. V. 36. — fight —  
have striuren — Dutch.  
deceitarent vulgar. Erasmus  
nywrijsort. Et docerassent Saza



John, 19. 38, 39, 40. Secretly  
By night; Joseph, Nicodemus.  
(John, 12. 24) Tantum valuit odoris suavitatis quem spiravit mors Christi in istorum duorum hominum animos, ut omnes carnis affectus facile extinxerit. Quum in illis regnaret opum amor, et ambitio, infusa erat Christi gratia: Nunc vero totus mundus illis sapere desinit. Caterum sciamus, eorum exemplo nobis praefigi quidnam Christo debeamus. Illi duo, ut fidei suae specimen ederent, Christum a cruce sublatum, non sine ingenti periculo, constantem tamen in sepulchrum tulerunt. Turpis ergo et pudenda ignavia est, si regnantem in caelestis gloria, fidei confessione fraudamus. &c. &c.  
Calvin. p. 194. April, 14. 1725. Scripsi

In 21. 15 — more than these?  
Than thy Nets, than thy Fish,  
than thy Friend, that are  
here about thee. Leigh ex  
Hildersham.

20. 17. Mattheus narrat mulieres  
fruisse complexas pedes Domini. —  
Quare hic Dominus non simpliciter  
primum factum, sed illam nimis duc-  
turnam in hacione improbat.  
Illyrici Glossa.

[ap. 20. 17. Touch me not] q. d.  
There is time enough; we shall  
be familiar in Heaven: but now  
thou art to go about thy business;  
Now tell my disciples, I am risen.  
This I take to be ye best meaning  
of it plain. Goodw. Ephes. Sermon. 20.  
p. 271.

21. 17. Sed Dominus cum illo sic  
egit, tanquam diceret, Ter me  
negasti timendo, ter me confi-  
tere amando. Augustin. ps. 90.  
col. 1016.

5th day, Decr 14. 1699.

In 21. 25. If all that was ami-  
able and worthy in Chr<sup>t</sup> Life,  
had been, in every particular, as  
large described; this carnal world  
would not have come up to the price  
of so many & great Volumes:  
Neither would they have afforded  
them the Reading, or room in y<sup>e</sup>  
closets. And possibly there might be  
some things necessary for Christ  
to say and doe in his Life, w<sup>ch</sup> to  
publish, woud not have been con-  
venient; the world woud not so well  
have borne them; nor have been  
so aptly perswaded by them, to ac-  
cept of Salvation <sup>through</sup> ~~by~~ Chr<sup>t</sup>; as they  
are by what our Lord has seen  
meet to put into our hands.



V. 36. *that the Scripture should be fulfilled* ] Exod. 12. 46. Numb. 9. 12. Psal. 34. 20.  
V. 37. *They shall look on him whom they pierced* ] Zech. 12. 10.  
V. 38. *And after this* ] Matth. 27. 57. Mark 15. 43. Luke 23. 50, 51.  
*but secretly* ] That is, before Christs death, but now he declared himself to be one of Christs disciples.  
V. 40. *in linen clothes* ] Because they had not time then to embalm him, the Sabbath being so near.  
V. 41. *was a garden* ] In a garden the first Adam fell, in a garden the second Adam was buried, and rose again; as we fell in Adam, we shall rise in Christ.  
*wherein was never man yet laid* ] Gods providence so ordering it, lest any caviller should say, that it was some other body, not Christ which rose again.

CHAP. XX.

Verf. 1. **T**he first day of the week ] Mat. 28. 1. Mark 16. 1. Which is with us the Lords day; for our Saturday was their Sabbath.  
*when it was yet dark* ] She departed from home before day, and by that time she came to the Sepulchre, the Sun was about to rise, Mark 16. 2.  
*unto the sepulchre* ] These women came now to embalm him, which for the want of time they could not before do. See Cha. 19. 40. & Mark 16. 1.  
V. 2. *other disciple whom Jesus loved* ] Chap. 13. 23. and 21. 20.  
V. 8. *and believed* ] That Christs body was taken away according to Mariess report.  
V. 17. *Touch me not* ] Because she was too much addicted to sense, Christ would teach her to lift up her minde to the consideration of his state of glory in heaven, where we must finde him with the eye of faith, not bodily senses. See 2 Cor. 5. 16.  
*my brethren* ] The disciples.  
*my Father, and your Father* ] My Father by nature, and your Father by adoption.  
V. 19. *Then the same day* ] Mark 16. 14. Luke 24. 36.  
*when the doors were shut* ] Shut (either because it was night, or for fear of the Jews) but he could make them open to himself, as he after did for Peter. Acts 12. 10.  
*Peace be unto you* ] This was an Hebrew manner of salutation, who by peace meant all prosperitie.  
V. 22. *he breathed on them* ] By this signe prefiguring what they should receive, to wit, the gifts and graces of the Holy Ghost, proceeding from the Father and the Sonne.  
V. 23. *Whose soever finnes ye remit* ] Matth. 18. 18. This power is equally given to all the disciples, and their successors; first in respect of the doctrine of faith and repentance, as the Key of heaven committed to their Ministerie, which (according as it is received and obeyed) bindeth or looseth: if we repent and beleve on earth, God forgiveth in heaven; and it is the Ministers office to preach the same in generall, and to applie it particularly, for the comfort of the truly penitent. Secondly, in respect of the power of excommunication and absolution, which is in discipline, that the spirit may be saved in the day of the Lord. 1 Cor. 5. 5.

V. 27. *Reach hither thy finger* ] Christ made such use of Thomas present unbelieve, that he thereby left the truth of his resurrection more certain and undoubted to us.  
V. 29. *they that have not seen* ] Which shall hereafter beleve through the preaching the Gospel, though they see me not in the flesh or bodily presence.  
V. 30. *And many other signes* ] Chap. 21. 25. In the presence of his disciples, to confirm them; for after his resurrection we read not that he ever appeared to the wicked.  
*which are not written in this book* ] As being sufficiently recorded by the other Evangelists, or for that God knew that which is written to be sufficient; as 2 Tim. 3. 15.  
V. 31. *that ye might beleve* ] For faith in Christ, and our salvation thereby, as it was the onely scope of Christs doing miracles, so was it of the Evangelists recording the same.

CHAP. XXI.

Verf. 1. **O**N this wise shewed he himself ] He setteth down the time, place, persons, occasion and manner of Christs appearing to them, to shew the evidence and certainty of his resurrection.  
V. 3. *I go a fishing* ] For though they were made fishers of men, they had not yet received those visible gifts of the holy Ghost, which were to furnish them out to that great work of preaching the Gospel to all Nations. Moreover they wrought in their calling to supply their necessities, as Paul also sometimes did, 2 Thess. 3. 8. Luk. 24. 49.  
V. 5. *Children* ] Or, *Sirs*.  
V. 7. *girt his fishers coat unto him* ] Some close linen coat, which hindered not their swimming.  
V. 14. *This is now the third time* ] That he shewed himself to his Apostles. For if you reckon his apparition to Mary, it should be the fourth.  
V. 15. *lambes* ] The souls committed to thy charge.  
V. 17. *the third time* ] This often repetition of the charge, doth not onely occasion Peters three times confession, opposed to his three denials: but chiefly declareth it to be the main dutie of the Ministers, and argument of his true love to Christ, to feed the flock depending on them.  
V. 18. *girdest thy self* ] This he spake alluding to the manner of the Eastern Countries, where wearing long loose garments they could on occasion, at their pleasure, gird them to their bodies to prepare themselves for travell or labour; and withall in the next words, to the binding of Peter as a prisoner for execution.  
V. 20. *whom Jesus loved* ] Chap. 13. 23. and 20. 2.  
V. 21. *what shall this man do* ] That is, shall he not also feed thy sheep? shall he be divided from me? or how shall he die?  
V. 23. *what is that to thee* ] He forbiddeth curiositie in enquiring after other mens conditions.  
V. 25. *And there are also* ] Chap. 20. 30.  
*the world it self could not contain* ] In this speech he followeth the vulgar manner of speaking: as Joh. 12. 19. The meaning of this Hyperbole is, there would be very many books: moreover he here glanceth at the depth of some mysteries in the words and actions of Christ, which the world could not have apprehended, had they been written. See Chap. 16. 12.  
*See Mat. 19. 11, 12.*

ANNOTATIONS  
ON THE ACTS OF THE  
APOSTLES.

CHAP. I.

Verf. 1. **I**n the former treatise have I made ] The Gospel by Luke.  
*all that Jesus began both to do and teach* ] Whereby is meant Christs Doctrine and his Miracles for the confirmation of the same.  
V. 2. *taken up* ] Untill his ascension.  
*had given commandments* ] To preach the Gospel to which he had chosen them.  
V. 3. *by many infallible proofs* ] The Greek word signifieth

such undoubted signes or arguments as set an end to all controversies concerning the matter in question. Such as were they seeing Christ, talking, eating with him, and touching him after his resurrection.  
*fourtie dayes* ] Christ would not presently ascend into heaven after his resurrection, that he might assure his Apostles of the truth thereof, by his conversing with them so long as certain times.  
*pertaining to the kingdom of God* ] What the Apostles were afterwards to deliver to the world, either in preaching, or writing, whereby God may reign in us here by grace, and such as concern our being with him in future glory.

V. 4.



V. 4. *being assembled together with them*] Or, *eating together with them*. Having gathered them together (who were dispersed with fear) that they might all be witnesses of his ascension.

*depart*] Or, *separate them/elves*.

*which, saith he, ye have heard of me*] Luk. 24. 49.

V. 5. *For John truly*] Mat. 3. 11. Mark 1. 8. Luk. 3. 16. Joh. 1. 26. Act. 11. 16. & 19. 4.

*with the holy Ghost*] With the graces of Gods holy Spirit. V. 6. *the kingdom to Israel*] The earthly Kingdome and worldly prosperitie, which they imagined the Messias should set them up. See Luk. 24. 21.

V. 7. *It is not for you to know the times or seasons*] The opportunities for the works of God, which he reserveth to himself.

V. 8. *But ye shall receive*] Chap. 2. 1. *power after that the holy Ghost is come upon you*] Or, *the power of the holy Ghost coming upon you*. Gifts of Tongues, Healing, Interpretation, Boldnesse to preach, &c.

*utermmost part of the earth*] Both to the Jews and Gentiles according to their commission, Mark 16. 15.

V. 9. *And when he had spoken*] Luk. 24. 51.

V. 10. *two men stood by them in white apparel*] Two Angels in mens shapes.

V. 11. *into heaven*] To which he is gone to take possession for us, by carrying thither the same flesh and blood of which we consist.

*shall so come*] At the last day he shall locally come, in the same body manifestly appearing in the clouds, 1 Thess. 4. 16, 17. Mat. 24. 30.

V. 12. *a sabbath-dayes journey*] How farre it was lawfull to walk on the Sabbath-day, the Law of God determined not: but their tradition limited it to two thousand cubits, which make a mile.

V. 14. *with the women*] Meaning those who went to follow the Lord (Luk. 8. 2, 3.) and the Apostles wives, *with his brethren*] His kinsmen. *ANAPOL*

V. 16. *which the holy Ghost*] Psal. 41. 9.

*guide to them that took Jesus*] Mat. 26. 47. 48. Joh. 18. 2, 3.

V. 18. *Now this man purchased a field*] Mat. 27. 7. This Luke speaketh in respect of the event; because with the thirtie pieces (the price of blood) a field was bought by the Priests for the buriall of strangers, Mat. 27. 6, 7, 8.

*and falling headlong*] Casting himself down from the place where he hanged himself, Mat. 27. 5.

V. 20. *Let his habitation be desolate*] Psal. 69. 25.

*His bishoprick let another take*] Or, office; or, charge. Psal. 109. 8.

V. 21. *went in and out amongst us*] Or, *was conversant*.

V. 22. *of his resurrection*] In that he mentioneth the principal Article of our faith, he comprehendeth all the rest.

V. 23. *they appointed two*] The before-mentioned Apostles.

V. 24. *And they prayed*] Because the Apostles were immediately chosen of God, therefore they pray God to direct the lot.

V. 25. *his own place*] To hell and eternall damnation.

V. 26. *he was numbred with the eleven apostles*] Or acknowledged to be one of the twelve Apostles.

## CHAP. II.

Verf. 1. *Pentecost was fully come*] When the fiftieth day from the Pascheover was come. See Deut. 16. 9. Levit. 23. 15. Which time God chose to send the holy Ghost; much people being there gathered to Jerusalem, that it might be divulged to the world.

*they were all with one accord in one place*] The Apostles.

V. 3. *tongues*] The appearance of tongues, to signifie their gift of tongues, or speaking divers Languages; miraculously infused into them: as a remedy for the confusion of tongues, Gen. 11. 7. by which a great part of the world was separated from communion with God and his Church.

*of fire*] To signifie the admirable force which should be therein, by the Spirit of God.

V. 4. *filled with the holy Ghost*] With his gifts and graces. *to speak with other tongues*] Besides their mother tongues they spake tongues which they never studied, nor understood before that moment. So it was promised, Mar. 16. 17.

V. 6. *when this was noised abroad*] Gr. *when this voyce was made*. How the Apostles spake all Languages on the sudden.

*confounded*] Or, *troubled in mind*.

V. 8. *how hear we every man*] Not that in the sound of one voyce, every man heard his own Language: as if one and the same word spoken by Peter, should sound Greek to the Grecian, Latine to the Romane, Egyptian to the Egyptian; (for so had this been a miraculous gift in the hearers, not in the speakers) but because every Apostle now spake all Languages, as occasion and the auditory served him.

V. 10. *profelytes*] Gentiles converted to the Israelites Religion.

V. 13. *full of new wine*] Gr. *sweet wine*.

V. 15. *but the third houre of the day*] Meaning but early dayes: the third houre, according to their account, (who reckoned the houres from Sunne rising, and so made them longer in Summer and shorter in winter) might be, as with us, about eight or nine of the clock in the morning.

V. 17. *And it shall come to passe*] Isa. 44. 3. Joel 2. 28. He acquiteth himself and the rest of the Apostles, by interpreting and applying the Prophecie: and sheweth their impudencie who durst deride the very mercies of God powred out on his Church.

*upon all flesh*] All sorts of men, Jews and Gentiles.

V. 20. *The sunne shall be turned into darknesse*] Joel 2. 31. Meaning that God will shew such signes of his truth through all the world, that men shall be no lesse amazed, then if the whole order of Nature were changed.

V. 21. *whosoever shall call on the name of the Lord*] Rom. 10. 13. Joel 2. 32.

V. 23. *by the determinate counsell*] Act. 4. 28. Not that the counsell of God herein excused the Jewes, nor Judas wickednesse: seeing he wrought not in them, but by them; making a good use of that they did wickedly.

V. 24. *the pains of death*] Meaning the bands of the grave, or power of death.

V. 25. *I foresaw the Lord*] Psal. 16. 8.

*on my right hand*] Or, *at*. Ready to help me.

V. 26. *in hope*] Of victory through God by a glorious resurrection.

V. 27. *leave my soul in hell*] Or, *me*. Thou wilt not let me lie long in the grave: but wilt raise me the third day, before my body shall corrupt there.

V. 28. *the wayes of life*] In restoring me from death to life.

V. 29. *let me*] Or, *I may*.

*of the Patriarch David*] 1 King. 2. 10.

V. 30. *Therefore being a prophet*] And knew by speciall revelation that which was to come concerning Christ.

*and knowing that God*] Psal. 132. 11.

V. 31. *that his soul*] Psal. 16. 10.

*soul was not left*] As vers 27.

*in hell*] Or, *grave*. Gr. *had*. The word signifieth a lightlesse place; and so is put for the grave here: for the Apostle saith, that David being a Prophet spake concerning the resurrection of Christ: who was not left in the grave, when he rose from the dead.

V. 33. *by the right hand of God*] By the power of God.

V. 34. *The LORD said unto my Lord*] Psal. 110. 1.

*Sit thou on my right hand*] Have thou glory and power over all: see Ephes. 4. 9, 10. David speaketh this concerning Christ, not himself: for he concerning whom that was spoken, saw not corruption, which David did: therefore that was spoken concerning another, who saw not corruption. See Act. 13. 36, 37. Neither is David so ascended into heaven body and soul, as to sit at Gods right hand, and to have power over all creatures: neither can this agree to any but Christ onely.

V. 36. *both Lord and Christ*] The anointed King: so that the Jews must know that he was called Christ, because he was the Lords anointed. See Ephes. 1. 21. & 4. 10. Phil. 2. 9, 10.

V. 39. *the promise is unto you*] Christ is promised both to Jews and Gentiles: but the Jews had the first place.

V. 40. *untoward generation*] This corrupt world: perverse and wicked men.

V. 41. *souls*] Or, *persons*.

V. 42. *in breaking of bread*] This is a terme taken from that which Christ did at his last Supper, Mat. 26. 26. Used to signifie the holy Supper of the Lord, which they used to celebrate when they made their Love-feasts, or feasts of Charitie, Act. 20. 7. Jud. 12.

V. 43. *And fear came upon every soul*] They were all amazed at the new and marvellous state, encrease, gifts, miracles and power of the Church: so that no man durst oppose them.

V. 44. *and had all things common*] That communitie was not of all the goods, of all the faithfull: but of that part, which every one would consecrate to the publike necessitie, or to the relief of any particular person. *Calvin. p. 23*

*from house to house*] Or, *at home*.

## CHAP. III.

Verf. 1. *Third houre*] Which was their three of clock in the afternoon: the time of their evening sacrifice, at which the Apostles were present.

V. 2. *called Beautiful*] Built in, instead of that of Solomon, and so called. See Joh. 10. 23.

V. 6. *In the name of Jesus Christ*] By the power and command

15. number  
of names  
turba capin  
tum. Bera.

communibus  
calculis al-  
lectus est.  
Bera.

Cap. 1. 15. number of names & company  
of persons. Dutch.



Act. 1. 24, 25, 26. In all Elections into Colleges or Parliaments; we must not stand upon pleasing our selves, or our Friends: but with single minds choose whom we ought to choose. Which to do, get first a single heart. Dr. Preston of ye Simplicity of God. Sect. 3. p. 109. Abridgmt.

Act. 2. 44. Were together] Coniuncti-  
Non est intelligendum, quod monacho-  
rum more, desertis quisque proprijs edi-  
bus, in comuni ipse adibus convixerint:  
sed ut statim eorum loco subditur, in  
templo erant quotidie — erant fre-  
quentes in templo. Bullinger, præ-  
cept. 8. Serm. 1. fol. 89. b. & 90. a.

Act. 2. 40. It is not, Save your selves  
but, Be ye saved: God is jealous of  
ascribing to us any power unto good.  
Jof. Exon. p. 53.

Cap. 1. 11. Videte a secedentem, cre-  
dita in absentem, sperate veni-  
entem, sed tamen per misericor-  
diam occultam, etiam sentite præ-  
sentem. Augustin. Ps. 46. col. 430.

Cap. 2. v. 2, 3. Linguarum diversitas  
quoddam vehit obstaculum erat, ne e-  
vangelium latius manaret. Ita si  
lingua tantum lingua fuisset eius præ-  
sentibus, omnes Christum putassent  
in angulo Judææ inclusum: Deus  
tamen viam invenit qua percurreret,  
et linguas Apostolorum fecit, ut  
per omnes populos dispergerent quod  
illis traditum fuerat. In quo refulget  
incomprehensibilis Dei bonitas: quia poena humana  
superbie, in materiam benedictionis  
conversa est. Unde enim diversitas lingua-  
rum, nisi ut impia et seculata homi-  
num consilia dissiparentur? Num Deus  
Apostolos instruere linguarum varietate,  
ut beatam unitatem homines hæc  
illuc palantes revocet. Lingue istæ  
multa fecerunt, ut omnes loquantur lin-  
gua Chanaan, quemadmodum Isaias præ-  
dixit. Nam quocumque loquantur sermo-  
nate, omnes tamen uno ore, et uno spi-  
ritu eundem invocant Patrem in cælis.  
— agnosceimus non temere voluisse  
nos Evangelium, sed Deo ordinante,  
linguas Apostolis in hunc finem dis-  
tribuit, ne qua natio doctrinæ  
commissa expers foret. Quo gentium  
salutatio comprobatur  
Calvin. Col. 10.

Act. 3. 6. — Silver and Gold have I none —  
Epiphania demum festo pro more corona-  
tus. — Ei spectaculo magna vis hominum  
undique confluit. Pluerat tota ea nocte, & diei  
parte; unde marmores ante basilicam vaticanam  
gradus, et eorum prælectiones lubricæ admodum  
factæ erant. Ea re in solemnium nummorum facta  
in eisdem fialis insignis hominum strages fuit,  
pecunias avidè arripere cupientium. Nam ne-  
que eo impetu sustinere a lapsu poterant, nec si-  
qui paululum titubarent, harere afflicti vesti-  
gio: aliqz super alios cadentes misere perie-  
runt. Circiter XVIII. homines ea turba  
necati; supra XL. lacerati et elisi: quod mis-  
rabile spectaculum fuit, ac a quibusdam ad ip-  
sius pontificatus res gestas, pro omne rela-  
tum. Onuphr. in vita p. 4. p. 376. c. 2.  
Vide Calvinum in Act. 3. 6. p. 25.

Cap. 3. 1. Ninth hour] — Statas horas  
Deus veteri populo esse voluit —  
Ac hodie, nisi obstaret nimis torpor,  
utile esset quotidiana habere tales con-  
versatus. Calvin.



3.21. — Restitution of all things] —  
 Christus jam morte sua omnia restituit  
 sed effectus nondum plene extat: quo-  
 niam Restitutio illa adhuc in cursu est,  
 adeoque Redemptio, quando adhuc sub on-  
 re servitutis gemimus. Sicuti enim dun-  
 taxat inchoatum est Christi Regnum, et  
 in diem ultimum differtur ejus perfectio;  
 ita ut quae illi annexa sunt, tantum dimidia  
 ex parte nunc apparent. Ergo, si multa  
 hodie in mundo confusa cernimus, erigat  
 nos et recreet fiducia ista, quod aliquando  
 adveniet Christus, ut in integrum omnia re-  
 stituat. Calvin.

Cap. 4. 13. — ignorant men-  
 laye men, Tindal. Without knowledge  
 Geneva. Of the vulgar sort, Rhemists.  
 The vulgar, Erasmus, Calvin, Baza,  
 Tremellius, French, Italian retain the  
 original, *illota*. Jark. 13. 1726. ser.  
 Vide Critica sacra Leigh.

4.32. his own] Non ergo aequalis fuit bono-  
 rum partitio, sed moderata dispensatio,  
 ne quis egestate ultra modum premiretur.

35. *had need* — laudatur Ioseph quod agrum utendiderat,  
 quem solum habebat; nam ita alios omnes  
 vicit. — neque enim quisque sibi priva-  
 tim suam habebat, ut eo solus frueretur,  
 alijs neglectis: sed prout necesse esset, par-  
 ti gratia in comuna conferre. — ceterum  
 quod hoc praetextu, nostris temporibus tumultu-  
 ali sunt Anabaptistae & fanatici homines,  
 quasi nulla civilis debeat esse bonorum pro-  
 prietas inter Christianos, hoc delirium  
 breviter jam refutavit Cap. 2. Nam neque  
 hic universis legem praestabit Lucas, quam  
 necesse habebat sequi, dum recitat quid ego-  
 rint illi, in quibus singularis quoddam Spi-  
 ritus Dei efficacia se exhibuit: nec sine exce-  
 ptione de omnibus loquitur, ut possit col-  
 ligi, non fuisse pro Christianis habitos, nisi  
 qui sua omnia venderent. Cap. 5. 4. \*

vide antithesin Calvin. p. 37. per elegantem.  
 \* Unde patet, omnino fanaticos esse qui  
 fidelibus licere negant quicquam habere  
 proprium.

3.13. — he was determined] —  
 κρίναντος ἐκείνου —

Petrus primum mentionem  
 fecerat de Moise. Deinde

3.24. — from Samuel —

Facit Samuelem caput Prophe-  
 tarum, quod ille plurimum  
 propagasset ordinem prophe-  
 ticum. Postremo quod nihil  
 extat scriptum ab aliquo  
 Propheta ante Samuelem.

Petrus Martyr, 1 Sam. 19. 24.  
 fol. III. b.

5.4. own power] unde patet, omnino  
 fraticulos esse qui fidelibus licere  
 negant quicquam habere proprium.  
 Calvin. p. 38.

5.34. Gamaliel] Neque animi veri-  
 simile est, ideo sic locutum esse, quia  
 probaret. Evangelij doctrinam, vel ejus  
 patrocinium fides non vellet; sed quia om-  
 nes alios videtur ab accensio, in humanum  
 et moderatus medio sermone excessum  
 illum temperavit. Scio quidem a multis  
 haberi pro oraculo: sed eos perperam  
 judicare, vel hinc falsi claud. patet, qui  
 hoc modo abstinendum esset ab om-  
 nibus poenarum, nec amplius ullum male-  
 ficium corrigendum. &c.  
 Calvin. p. 44.

6.2. Tables] Neque tamen intelligam  
 eos penitus abjecisse pauperum cura-  
 sed levationem quaesivisse, ut suo mu-  
 neri intenti esse possent.  
 Calvin. p. 46.



mand of that Jesus Christ, whom in contempt and scorn you called Jesus of Nazareth.

V. 12. *as though by our own power*] He correcteth the abuse of men, who attribute that to mans power or godlineſſe, which appertaineth onely to God.

V. 13. *the God of our fathers*] Act. 5. 30. The ſame onely true God, whom Abraham and all our fathers worſhipped.

V. 14. *But ye denied the holy one*] Mat. 27. 20. Joh. 19. 15. *deſired a murderer*] That is, Barabbas, Mar. 15. 11. Joh. 18. 40.

V. 16. *through faith in his name*] Becauſe he apprehended him who was riſen from the dead, whoſe name he heard of us.

V. 17. *through ignorance ye did it*] He excuſeth not their malice, but becauſe ignorance and blind zeale led many, he putteth them in hope of pardon. See 1 Tim. 1. 13.

V. 18. *by the mouth of all his prophets*] He meaneth ſome, not all, Joh. 7. 50. 51. and 19. 38.

V. 19. *times of reſtoring ſhall come*] It is a figurative manner of ſpeaking, taken from workmen reſting themſelves in the coole ſhades, to repreſent the eternall reſt, after the labours and travels of the life. See Luk. 16. 25. Rev. 7. 15, 16. & 14. 13.

V. 20. *Whom the heaven muſt receive*] Meaning, that his humanitie ſhould henceforth be reſident in heaven, and no more here on earth, till he come to judgement.

V. 21. *times of reſtitution of all things*] Unto the perfection of the kingdome of Chriſt, wherein all ſhall be repaired, which ſinne hath diſordered and ruined, wherein the creature ſhall be delivered from the bondage of corruption into the libertie of the ſonnes of God. See Rom 8. 21.

V. 22. *ſince the world began*] Or, *from all ages.*

V. 23. *A prophet ſhall the Lord*] Deut. 18. 15. Chap. 7. 37. *of your brethren*] Of the ſtock of Abraham.

V. 24. *Ye are the children of the prophets*] To whom the Prophets were addreſſed, and with whom the covenant was made.

V. 25. *And in thy ſeed*] Gen. 12. 3. Gal. 3. 8. Gen. 18. 18. & 22. 18. & 26. 4. That is, in Chriſt Jeſus, of the lineage of Abraham.

V. 26. *Unto you*] To you before the Gentiles, is the Goſpel and Doctrin of Chriſts reſurrection to be preached, Matth. 10. 6. Act. 1. 8. & 13. 46.

V. 27. *to bleſſe you*] In giving you faith and repentance by the Spirit of regeneration: ſee Gal. 3. 9. 14.

C H A P. I I I I.

Ver. 1. *Captain of the temple*] Or, *ruler.* Some think that he was a Ruler or Commander over the Levites, who miniſtered by turnes, and guarded the Temple. See 2 Chron. 35. 4. 5. *the Sadducees came upon them*] Who deny the Reſurrection.

V. 2. *rulers, and elders, and ſcribes*] Meaning their Sanhedrin or great Councell.

V. 3. *by what authority*] By what authority; by whoſe command.

V. 4. *Peter filled with the holy Ghoſt*] Aſſiſted by the grace of Gods holy Spirit, which enabled and emboldened him to ſpeak.

V. 5. *If we this day*] Or, *ſeeing that.*

V. 6. *examined of the good deed done*] Meaning, whereas you queſtion us for doing good, who ought to queſtion and puniſh evill doers onely, Mark 3. 4.

V. 7. *This is the ſtone*] Pſal. 118. 22. Mat. 21. 42. Mark 12. 10. Luk. 20. 17. 1 Pet. 2. 7.

V. 8. *of you builders*] You Priests, Elders, and Governours, who ſhould edifie the Church of God.

V. 9. *is become the head of the corner*] The corner ſtone, which as it uniteth two walls into one; ſo doth Chriſt unite both Jewes and Gentiles into one Church. See Ephes. 2. 14. 20, 21.

V. 10. *to no man in this name*] They commanded them to preach Chriſt no more.

V. 11. *we cannot but ſpeak the things*] We cannot chooſe but obey Chriſt, who hath commanded us ſo to do.

V. 12. *all men glorifie God*] All that beleaved, or many men.

V. 13. *they went to their own*] To glorifie God and to encourage them, by letting them know, how God had aſſiſted them.

V. 14. *Why did the heathen rage*] Pſal. 2. 1.

V. 15. *For to doe whatſoever*] Though they meant not to obey God in crucifying Chriſt, but had ſeverall other ends, yet God ordered this to our redemption. See Act. 13. 27. Iſai. 10. 7. *thy hand and thy counſell*] Thy power and providence.

V. 16. *behold their threatenings*] Divert their rage and malice, who enterpriſe againſt thee.

V. 17. *and grant*] Becauſe God only can give patience, perſeverance and boldneſſe to preach the Goſpel, they pray him to give it.

V. 18. *the place was ſhaken*] By this ſenſible ſigne, God ſhewed that he would confirm and heare them.

V. 19. *and they were all filled with the holy Ghoſt*] They were ſtrengthened with greater confidence to ſpeak.

V. 20. *were of one heart*] So unanimous, as if they had all but one heart, and one ſoule; becauſe they were all united and guided by one Spirit of God.

V. 21. *was his owne*] They gave, as if the needy had as good intereſt in their goods, as themſelves who were owners.

V. 35. *according as he had need*] They who wanted moſt had the greater reliefe given them.

C H A P. V.

Verſ. 3. *But Peter ſaid*] The thing being divinely revealed to Peter.

V. 4. *to lye to the holy Ghoſt*] Or, *to deceive.* When they had dedicated the poſſeſſion to God, for the reliefe of his ſervants; the fraud and falſhood concerned his intereſt, and this their ſeeming charity was hypocriſie and lying to God.

V. 5. *was it not in thine own power*] Meaning, no man compelled thee to ſell and give; but to make God a proffer of all, and to perform but a part, this was to tempt God (as v. 9.) to try whether he ſaw and would revenge.

V. 6. *And the yong men aroſe*] Which were of the company.

V. 7. *behold, the feet of them*] Meaning, they that buried thy husband are returned.

V. 8. *And of the reſt durſt no man joyn himſelf to them*] They were ſo terrified with this example againſt hypocrites, that they that were not ſincere, durſt not now make falſe ſhewes of it, nor condemn the Apoſtles.

V. 9. *into the ſtreets*] Or, *in every ſtreet.*

V. 10. *the ſhadow of Peter paſſing by*] See alſo chap. 19. 12. Not that the body of the Apoſtle, much leſſe the ſhadow, or garments, had any ſuch inherent vertue, as to heale the ſick; but God exerciſed the power of healing by the weakeſt meanes, that men might know that it was his power onely, teſtifying the exhibition of the Meſſias.

V. 11. *indignation*] Or, *envy.*

V. 12. *all the words of this life*] See Joh. 6. 68.

V. 13. *Did not we ſtraightly command you*] Chap. 4. 18. *this mans blood upon us*] That is, to make uſe ſeem guiltie of Chriſts death: thus hypocrites will be wicked, but not ſeem ſo.

V. 14. *We ought to obey God rather then man*] That is, when they command or forbid us any thing contrary to the word of God, Dan. 3. 18.

V. 15. *The God of our fathers*] Chap. 3. 13.

V. 16. *his right hand*] Power.

V. 17. *them that obey him*] That is, that obey Chriſt.

V. 18. *they were cut to the heart*] This word importeth a bitter perturbation of anger, taken from them that cut with a Saw.

V. 19. *named Gamaliel*] This was Pauls tutor, chap. 22. 3.

V. 20. *roſe up Theudas*] A notorious impoſtour; who under pretence of being a Prophet, moved ſedition among the Jewes.

V. 21. *obeyed*] Or, *beleaved.*

V. 22. *and beaten them*] This kind of puniſhment it ſeemeth, the Romans permitted the Jewes to execute within their Synagogues, but not publicly, Mat. 10. 17. 2 Cor. 11. 24.

C H A P. V I.

Verſ. 1. *The Grecians againſt the Hebrewes*] Whoſe anceſtours were Jewes, and having dwelt in Greece, uſed the Greek tongue.

V. 2. *were neglected in the daily miniſtration*] They were not relieved in the diſtribution of the almes.

V. 3. *and ſerve tables*] To make proviſion for, or ſerve at tables, in their ordinary diet provided for the poore; and at their feaſts of charity; becauſe they had greater work in hand, that is, to preach the Word of God, as v. 4.

V. 4. *Philip*] Chap. 21. 8.

V. 5. *a proſelyte of Antioch*] See chap. 2. 10.

V. 6. *they laid their hands on them*] By this impoſition of hands, the Primitive Church ſignified a conſecration of a man to God: This rite the Hebrewes uſed, in their ſolemn ſacrifices, and in their prayers and private bleſſings, as may appeare, Gen. 48. 14. Matth. 19. 13. 1 Tim. 4. 14. 2 Tim. 1. 6. Heb. 6. 2.

V. 7. *obedient to the faith*] That is, the doctrine of the Goſpel, Rom. 1. 5. & 16. 26.

V. 8. *certain of the ſynagogue*] It is likely that the Romans permitted other nations, having trade at Jeruſalem, to have their ſynagogue or Church by themſelves.

V. 9. *the Libertines*] Thus the Romans called the iſſue of their ſlaves when they were manumiſſed or ſet at liberty: which maketh it more probable that it was no Colledge for youth, but a ſynagogue or Church for ſtrangers, of which they were.

V. 10. *Cyrenians*] A ſort of Philoſophers, of whom ſpeaketh Cic. 1. 1. de ſen.

V. 11. *of Cilicia*] A countrey in Aſia, the leſſer, in which was Tarſus, the Citie where Paul was born, ch. 22. 3.

V. 12. *Then they ſuborned men which ſaid*] Inſtructed falſe witneſſes, what they ſhould ſay againſt Stephen.

V. 13. *cuſtomes*] Or, *rites.*

V. 14. *as it had been the face of an Angel*] With an admirable ſplendor and majeſty, ſuch as we read of Moſes, Exod. 34. 30.

C H A P. V I I.

Verſ. 2. *Neſopolitani*] He ſpeaketh here of Meſopotamia as comprehending Babylon and Chaldeia in it.

V. 3. *Get thee out of thy Countrey*] Gen. 12. 1.

V. 4. *he removed him into this land*] Or, removing cauſed him to dwell; or, gave him poſſeſſion in this land. See on Gen. 11. 26.



V. 6. *four hundred yeeres* ] Gen. 15. 13. Beginning to reckon the yeeres from the time that Isaac was born.

V. 7. *will I judge* ] Or, take vengeance of them, and deliver my people by a mighty hand.

V. 8. *And he gave* ] Gen. 17. 9. and so Abraham begat Isaac ] Gen. 21. 3.

and Isaac begat Jacob ] Gen. 25. 26.

and Jacob begat the twelve patriarchs ] Gen. 29. 31. &c.

V. 9. *And the patriarchs moved with envy* ] Gen. 37. 28.

*God was with him* ] He favored him, blessed & delivered him.

V. 10. *and gave him favour* ] Gen. 41. 37.

V. 12. *But when Jacob heard* ] Gen. 42. 1.

V. 13. *And at the second time* ] Gen. 45. 4.

V. 14. *threescore and fifteen soules* ] Whereas these persons are variably reckoned 66. 70. 75. we may conceive, that this varietie proceedeth from the severall accompts; in one accompt they onely are reckoned who lineally descended from Jacob to be 66. persons, Gen. 46. 26. In a second accompt, the whole number of the promised seed going into, or being in Egypt, are reckoned 70. persons; for so, if we accompt Jacob, Joseph, Ephraim & Manasses with the 66. the number is 70. Gen. 46. 27. In a third accompt are reckoned Jacobs sonnes wives (excepted in the former reckoning, Gen. 46. 26.) to make up the 75. persons here mentioned, in this word *anyma*, signifying as well affinitie (or kindred by marriage) as consanguinitie or kindred by blood. One thing in this and the like places, is necessary to remember, that the Apostle did not in vaine warn us of too much curiositie about Genealogies and fruitlesse questions. See 1 Tim. 1. 4. Tit. 3. 10.

V. 15. *So Jacob went down into Egypt* ] Gen. 46. 5. and dye. ] Gen. 49. 33.

V. 16. *And were carryed over* ] Meaning Jacob and Joseph at least, if not all the rest of the Patriarchs.

*into Sychem* ] Understand this distributively, as if he said, some were buried in Sychem, which Jacob bought, Gen. 33. 19. as Joseph, which fell to his lot in his sonne Ephraim, Josh. 24. 32. and some (as Abraham, Isaac and Jacob, Gen. 50. 13.) were buried in Hebron, the field that Abraham bought for money of Ephron (Gen. 23. 17.) See Mat. 26. 8. Joh. 12. 4.

*of the sonnes of Emmor* ] Or, besides that of the sonnes of Emmor of Sychem. Besides that place, or sepulchre which Jacob bought of the sonnes of Emmor of Sychem, where Josephs bones were buried. Here is set *ταύτην τὴν ἐκκλησίαν*, for *ταύτην τὴν ἐκκλησίαν* *Εμμορίων*, that is, *præter illud sepulchrum filiorum Emmor.*

V. 20. *In which time Moses was born* ] Exod. 2. 2.

*was exceeding faire* ] Heb. 11. 23. Or, fair to God. That is, divinely beautifull, or such as by the providence of God was very beautifull. *divinitus varietus. Bera.*

V. 21. *for her own sonne* ] As if he had been her own.

V. 22. *in all the wisdom of the Egyptians* ] In Philosophy and all the liberrall Sciences of the Egyptians.

V. 24. *And seeing one* ] Exod. 2. 11.

V. 26. *And the next day* ] Exod. 2. 13.

V. 30. *And when fortie yeares were expired* ] Exod. 3. 2.

*an angel* ] The angel of the covenant, Christ; as appears, v. 32.

V. 33. *Put off thy shoes from thy feet* ] In sign of reverence, Joh. 5.

15. and resignation of thy self to my providence. See Ruth 4. 7. *is holy ground* ] In respect of Gods present manifestation of his majesty there.

V. 36. *shewed wonders* ] Exod. 7. 9.

*and in the wilderness* ] Exod. 16. 1.

V. 37. *A prophet shall the Lord your God raise up* ] Deut. 18. 15. like unto me ] Or, as my selfe.

V. 38. *This is he that was* ] Exod. 19. 3.

*church in the wilderness* ] Or, Congregation.

*lively oracles* ] The powerful words which God spake to Moses.

V. 40. *Saying unto Aaron* ] Exod. 32. 1.

V. 42. *the host of heaven* ] The Sun, Moon and Stars, Deu. 17. 3.

*O ye house of Israel* ] Amos 5. 25.

V. 43. *ye took up the tabernacle of Moloch* ] Moloch, or Melchom, which some call Saturn, others Mars, the abomination of the children of Ammon, 1 King. 11. 5. 7. to whom they sacrificed their sonnes and daughters.

*god Remphan* ] That which the Prophet Amos 5. 26. calleth the starre of their god.

V. 44. *the tabernacle of witness* ] Where God principally

dwelt, and where the Arke of the Covenant was, and the law and testimonies. *Deut. 31. 26. Jos. 24. 26.*

V. 45. *in with Jesus* ] With Joshua, who bare both name

and type of Jesus Christ, in that he brought Israel into the pro-

phesed rest.

V. 47. *But Solomon built him an house* ] 1 Chron. 17. 12.

V. 48. *Howbeit the most High dwelleth not in Temples made*

*with hands* ] Chap. 17. 24. Is not comprehended in any place,

though he will be worshipped in place. He taxeth the impiety

of them, who trusted in an imaginary sanctitie, which they pre-

sented as worship of God.

V. 49. *Ye shall worship him that is true God* ] 1 Joh. 4. 24.

*and he that is true God* ] 1 Joh. 4. 24.

*and he that is true God* ] 1 Joh. 4. 24.

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*and he that is true God* ] 1 Joh. 4. 24.

*and he that is true God* ] 1 Joh. 4. 24.

tended they had from the Temple, when yet they neglected the true worship of God therein. See Jer. 4. 5.

V. 49. *Heaven is my throne* ] Isa. 66. 1. 2. 57. 15.

V. 51. *and uncircumcised in heart and eares* ] Who carry the externall sign of the circumcision in the flesh, but have not the effect thereof and inward regeneration of the heart. See Rom. 2. 28. 29. Jer. 9. 26.

V. 52. *of the just one* ] That is, Christ, 1 Joh. 2. 1. Act. 22. 14.

V. 53. *by the disposition of Angels* ] Or, ministry of Angels: or, by the proclaiming of Angels, Galat. 3. 19. Heb. 2. 2. Deut. 33. 2. The meaning is, if ye despise the Law given by so glorious and dreadfull a Ministry; no marvell if you despise the Gospel propoed to you in so simple and mean a manner.

V. 54. *were cut to the heart* ] See Chap. 5. 33.

V. 55. *and saw the glory of God* ] In this extraordinary vision he saw the admirable glory of Christ in heaven, as farre as mortall man could apprehend, to strengthen him in his tryall.

V. 58. *was Saul* ] Chap. 22. 20.

V. 60. *he fell asleep* ] That is, quietly dyed, as if he had fallen into a sweet sleep; which tearme the Scripture often useth, to give us secure & certain hope of the resurrection from the dead.

## CHAP. VIII.

Verf. 1. *And Saul was consenting* ] Chap. 7. 58.

V. 5. *Then Philip went down* ] Probably, this was Philip the Deacon, ch. 6. 5. for the Apostles stayed at Jerusalem, v. 1. *Calvin. p. 68.*

V. 10. *To whom they all gave heed* ] They marked and believed his words as oracles.

V. 13. *Then Simon himselfe beleaved also* ] Convicted by evidence of Gods power, working by Philip, he beleaved, or made externall profession of his faith, and of conversion.

V. 15. *receive the holy Ghost* ] Not only the inward grace of regeneration; but also that miraculous power which then shewed it selfe on them that were baptized or assigned to the Ministry.

V. 16. *only they were baptized in the Name of Jesus* ] They had onely received the common grace of adoption and regeneration, sealed up to all the faithfull in baptism; they had not yet the extraordinary gifts of tongues and miracles.

V. 17. *Then laid they their hands on them* ] See cha. 6. 6.

V. 21. *Thou hast neither part nor lot in this matter* ] No interest in this faith and doctrine, neither in this sacred office of preaching the Gospel committed to others by imposition of hands.

V. 22. *if perhaps the thought* ] He would not judge of Simons finall estate, but admonish him to repentance. See 2 Tim. 2. 25.

V. 23. *in the gall of bitterness* ] Meaning, in the most bitter and desperate condition.

V. 26. *unto Gaza* ] It was destroyed by Alexander the Great, and so remained waste: Some say, another of the same name was long after built in another place.

V. 27. *an eunuch of great authoritie* ] Or, great Officer, or noble man of the queens Court. See Ge. 37. ult. & 40. 2. Est. 4. 5.

*and had come to Jerusalem* ] Proselytes and others came up to the solemnitie. See 1 King. 8. 41. Joh. 12. 20.

V. 29. *Then the Spirit said unto Philip* ] By revelation, or divine inspiration.

V. 32. *He was led as a sheep to the slaughter* ] Isa. 53. 7.

V. 33. *In his humiliation* ] Because he tooke on him the form of a servant, subjected himselfe to death and state of condemnation, due to us; God highly exalted him, Phil. 2. 8. 9.

Ch. 2. 23. 24.

*who shall declare his generation* ] That is, how long his age shall endure; for being risen from death, he dyeth no more, Rom. 6. 9. Neither shall his Kingdome have any end, Luk. 1. 33.

*for his life is taken from the earth* ] His death was the passage to his eternall glory.

V. 35. *Then Philip opened his mouth* ] This was an usuall manner among the Hebrewes, to expresse a beginning to speak of some weighty matter. *Calvin.*

V. 37. *If thou beleevest with all thine heart* ] With a sincere and perfect heart.

V. 39. *that the eunuch saw him no more* ] He was suddenly taken away, and transported by the Spirit of God, as 1 King. 18. 12. Ezek. 3. 12. 14. This was, that the eunuch might know that Philip was sent to him by God.

V. 40. *But Philip was found at Azotus* ] That is, hee was presently in Azotus, a town in Palestine; some think this City was also called Ashdod, one of the five Cities of the Philistines, Josh. 15. 47. wherein was that idoll Dagon, 1 Sam. 5. 3.

## CHAP. IX.

Verf. 1. *And Saul* ] Chap. 22. 4. 5. 26. 10. 11.

*breathing out threatenings* ] It importeth a vehement heart of an enraged heart, which his very breath discovered in his words. *2 Tim. 3. 13. 26. 26. Rom. 8. 20.*

V. 2. *And desired of him letters* ] Because the Romans having conquered all Judea, permitted the Jewes to live according to their own Religion (whence the high Priests, as the presidents of their great councill, had power to examine and imprison any of theirs who dissented therein, though they had not power of life and death.)

V. 12. *And he desired of him letters* ] Because the Romans having conquered all Judea, permitted the Jewes to live according to their own Religion (whence the high Priests, as the presidents of their great councill, had power to examine and imprison any of theirs who dissented therein, though they had not power of life and death.)

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7.9. Sold Joseph] - Maximum flagitium  
sentis Israeliticae - Calvin.

B. 1. - consentienti Gueuodhūv  
ultro consenserat, Beza.  
Cupidus erat, et particeps mortis, Tramel.  
Well-pleased, Dutch.

[ap. 8.18. offered of Money] Spi-  
ritum volens emere, dum cogitat  
Vendere. Augustin. Psal. 110. col. 1289.  
Erat ergo de talibus qui in templum  
intrant ad emendum et vendendum.  
Emere volebat, quod vendere dispo-  
nebat. Psal. 130. 1514. Putabat A-  
postolos mercatores esse, quales  
Dominus de templo flagello -  
eiecit. - Columba non est ve-  
nalis. Augustin. Ioan. col. 91.

work ever y<sup>e</sup> d<sup>e</sup>th. Came y<sup>e</sup> p<sup>r</sup>incipall work was  
to pray & preach.

1. Ber. this is y<sup>e</sup> Power of god, to Breathe souls  
to build up souls.  
y<sup>e</sup> maner of preaching, with vehemency, Authoraty &  
y<sup>e</sup>t also familiarly. arts. 2. 40.

2. Ber. d<sup>e</sup>th. fulness of y<sup>e</sup> word

to what it upon y<sup>e</sup> m<sup>e</sup>n  
there is a blessing in y<sup>e</sup> neighbourhood to y<sup>e</sup> ch.

The Lord doth sometimes take his servants to simple ob<sup>j</sup> 26  
d<sup>e</sup>th. j. 8. when y<sup>e</sup> End & issue; work; it selfe is unknown.  
for awhile arts. 20. 22. g<sup>r</sup>m. 12. i.

7.56. See the heavens opened  
Nihil in Coelorum natura muta-  
tum fuisse arbitror: sed datam  
Stephano novam aciem, quae per  
obstacula omnia usque ad invisi-  
bilem regni coelestis gloriam  
penetravit. - non in coelis, sed  
potius in ejus oculis, editum fuisse  
miraculum. Calvin. p. 64.

8.2. planctum - Repudianda au-  
tem est vesana illa philosophia,  
quae homines proptus stupidos esse  
iubet, ut sapiant. Calvin. p. 67.

8.3. Saulus autem Duo hic notanda  
sunt; quanta fuerit hostium atroci-  
tas; Et quam minifica bonitas Dei  
qui Paulum dignatus est ex tam crude-  
li lupo facere pastorem. Calvin. ibid.

8.4. - annuntiantes - Est enim asser-  
tum, ut exilia et fugae, quae martyrii  
tyrannia sunt, multos et exanimos nos  
reddant. Calvin. ibid.

8.12. - quum credidissent - baptizati sunt.  
Quod Baptismus fide posterior fuit,  
consentaneum est Christi instituto, quan-  
tum ad extrinsecos spectat. Fide enim quor-  
tuit inferri in ecclesiae corpus, antequam  
symbolum acciperent. Sed nimis in-  
eptis probare nituntur, arcendos esse  
infantes a Baptismo. Baptismi non  
poterant viri et mulieres, quin fidem  
profiterentur. Sed hac lege admissi  
sunt ad Baptismum, ut deo simul  
consecrarentur eorum familiae: sic  
enim habet foedus, Ego Deus tuus,  
et seminis tui. Gen. 17. 7.

Calvin. p. 69.

8.27. To worship] Externa religionis  
profectio, quam a Domino exigi  
sciebat, plurius illi fuit quam homi-  
num gratia. Calvin. p. 73.

8.36. - What doth hinder -

Si paucorum horarum rudimentis,  
conspue proventus est; quam pudenda  
est eorum segnitia, qui fidem quin-  
que, decem, aut viginti annorum  
doctrina conceptam, intus suppri-  
munt? v. 39. Rejoicing] Sed quia  
ad hoc spirituale gaudium erigere se  
nequeunt, quorum animi occupati  
sunt variis mundi gaudiis; mundum  
ejusque illecebras omnes contemnere  
disceamus, ut nos vere Christos  
exhilararet.



5 Sense of sin agst self & danger of self will  
 affect ye outward & inward man  
 Deep fear causes the natural affections to be royled inward  
 Acts. 16. 29. Hab. 3. 16. 1 Sam. 12. 18.

1. from the efficient cause, gods glorious presence  
 Heb. 12. 28.

2. ye heavy load of sin

3. to magnify god who saveth from all  
 Revelation of self & of sin agst him & of danger  
 ye of it is not enough to quench ye soul to lively faith  
 or saving repentance.

Souls under trouble hope to help ym selves by yrown  
 doings.

7 The revelation of self may be to some very distinct  
 to others very confused. 1 Sam. 18. 29  
 1. from ye sight of god  
 2. from ye stupidity of man by nature. Isa. 42. 18. 19  
 of duty to dply ye word particularly Jo. 6. 53.

Since ye prophet is complete god is not wont to speak  
 private souls by immediate revelation. Acts. 10. 6. 44.  
 Isa. 8. 20. 2 Cor. 4. 7. Rom. 10. 14. 15. Act. 17. 11. 12  
 Isa. 59. 21.

11 The Lord knoweth all the conditions, dwellings of  
 Acts. 10. 6. Isa. 37. 28. ps. 56. 8.

1. for of his omniscience

his justice

his spiritual power & dominion

to encourage to best duties.

God hath a special regard to ye Prayers of humble  
 souls

The more doubtful & dangerous ye sinner is wch  
 god calleth to, ye more evident he makes ye  
 Call. Exod. 4. 8. Judg. 6. 14 to end

Act. 10. 25. Vix enim satis exprimere  
 verbis potest, quam proclivis sit ad su-  
 perstitionem lapsus, ubi defertur honor  
 Christi ministris qui vel minimam  
 divini cultus speciem prae se ferat.  
 In rega vel huius mundi  
 primoribus, mirus est pavor. &c.  
 Calvin.

Act. 10. 11. - great sheet] Lintheum  
 magnum, vulgar, Erasmus, Baza,  
 linen sheet - Dutch. In Luc. 24.  
 12. John, 19. 40. & 20. 5, 6, 7. The  
 diminutive is translated linen  
 cloth.

Act. 21. 17. - Withstand God? [10. 47]  
 Quoad modum hodie bellum cum  
 Deo pugnare dicimus, qui per baptis-  
 mum apprehendunt, quia quos Dei pro-  
 missio adoptat in Ecclesiam, ipsi  
 potius abdicant ab Ecclesia, et quos  
 Deus filiorum nomine dignatur, pri-  
 vant externo symbolo. Calvin. p. 99

omibury Profession withstandeth with ten obligation

His godly yt is approved of god. Psal. 4. 3. 32. 6

Fear yt is filial. springeth i. from ye apprehension  
 of gods rich mercy. Hab. 3. 5.

2. from a sight of ye holiness of god. 1 Pet. 1. 17. Heb. 12. 28  
 Ps. 99. 8.

3. of ye perfection of his worship. ps. 89. 7. 2. 11

Effects of this fear.  
 to attend to all good  
 to depart from sin. Pro. 8. 13. 14. 27. 16. 6  
 Gen. 20. 11.

to keep close to god. Jer. 32. 40.

to worship god with a true reverence. Job. 1. 5

It addeth to ye praise of a godly man to fear god  
 with all his thoughts  
 to such god reveals his secrets. Gen. 18. 17. 18. 19

is in covert.

Such are careful in choosing wives, servants;  
 are much in prayer. for ym, with ym

Reading. Psal. 119. 17. 19.

Chastizing. Dent. 6. 7. 11. 19. Pro. 31. 4. 3.

Charging  
 warning, & reforming

Setting good examples of piety. 1 Tim. 1. 5

ye maximis of yeare. for ym, with ym

ye great source of  
 yeakness. wants.

of expressions of gods hearing, answering  
 Ps. 116. 1. 2. 6. 5. 2. 32. 6.

a vision is a sight of an object invisible  
 Act. 12. 7. Job. 42. 5.

striking good men with terror. Dan. 8. 17.

Job. 4. 14.

for of gods majesty  
 frailty of humane nature

Prayer more acceptable when accompanied. Isa. 58. 7

with the alms deeds. Job. 31. 16 to 20.

Act. 10. 41. Chosen] προκεχειροτο

ναι. 16.

Act. 10. 11. four corners] Discus

qui quatuor lineis continebatur,

Orbis terrarum erat in quatuor

partibus. Has quatuor partes

sepe Scriptura commemorat,

Orientem, et Occidentem;

Aquilonem, et Meridiem.

Hec quia totius orbis terrarum

per Evangelium vocabatur,

quatuor Evangelia conscripta

sunt. Augustin. Psal. 103.

Col. 119 E.

10. 13. Macta & madduca] Quia in Ec-

clesiae corpus nemo intrat, nisi prius

occisus. Moritur quod fuit, ut sit

quod non fuit. Augustin. Psal. 123.

1454. - Renunciat saeculo, tunc

mactatur. Credit in Deum, tunc

manducatur. ibid.



# Acts of the Apostles.

Chap. xj.

power to determine in matters capitall) therefore Saul desired  
 committion from the Priests, to convent the Christians.  
 [Damascus] Damascus the chiefe citie of Syria, North-  
 ward from Canaan, from Jerusalem 6. dayes journey. *2 Cor. 12. 10*  
 any of this way] Act. 24. 14. Professed Christians.  
 V. 5. *Jesus whom thou persecutest*] In that thou persecutest  
 them that professe my name, who are one with me their head.  
 to kick against the pricks] This was a proverbe, noting their  
 contumacie and folly, who would obstinately hurt themselves in  
 pursuit of others: It signifieth here a resisting God to a mans  
 own hurt, Jer. 7. 19. 1 Cor. 10. 22. *Jo. 18. 6. Ps. 118. 21.*  
 V. 7. *hearing a voyce*] Meaning Sauls voyce, (as c. 22. 9.  
 See Dan. 10. 7.) not the voyce of Christ, except some confused  
 sound the meaning they knew not. *2 Cor. 13. 16. 2 Cor. 13. 11. 1 Pet. 1. 12.*  
 but seeing no man] He appeared or spake to Saul only *Jo. 3. 8*  
 V. 8. *he saw no man*] He was smitten blind by the brightnesse  
 of the light which shined unto him: to teach him that he was  
 spiritually blind in his opinion of wisdom, & rage against Christ.  
 V. 9. *And neither did eat nor drink*] So wonderfully was he  
 amazed at that which hapned to him; and it may be then was  
 his rapture which he speaketh of, 2 Cor. 12. 2.  
 V. 11. *called Saul of Tarsus*] This was a famous City of  
 Cilicia near Antioch. c. 21. 39. *Exod. 18. 24.*  
 for behold, he prayeth] It appeareth that God revealed to A-  
 nanius, that Saul prayed, and how he would enlighten him body  
 and soul, and therefore commanded him to repair to him for the  
 accomplishment thereof.  
 V. 12. *And hath seen*] Or, *he saw*. These words seem not to  
 be Gods to Ananias, but Lukes concerning Sauls vision; for o-  
 therwise he would probably rather have said, he hath seen thee  
 in a vision coming unto him; then he hath seene a man named  
 Ananias coming, &c.  
 V. 15. *a chosen vessell unto me*] A vessell of honour. See 2  
 Tim. 2. 20. To bear the divine treasure of the Gospel, the savour  
 of life unto life to the Gentiles, 2 Cor. 4. 7.  
 V. 16. *For I will shew him how great things he must suffer*] He  
 must suffer many things for my names sake; therefore I will  
 before inform him thereof, to frame him to invincible patience.  
 V. 22. *proving that this is very Christ*] By comparing or  
 matching places of Scripture. See ch. 17. 11. & 18. 28.  
 V. 23. *And after that many dayes were fulfilled*] That is,  
 three years, Gal. 1. 8.  
 V. 24. *But their laying await was known of Saul*] 2 Cor. 11. 32.  
 V. 25. *the Disciples took him by night*] The faithfull Christians.  
 V. 28. *was with them coming in, and going out*] Conver-  
 sant with them. With Peter and James, Gal. 1. 18, 19.  
 V. 29. *he spake boldly*] Making open profession of the Gospel.  
 the Grecians] Act. 6. 1.  
 V. 30. *forth to Tarsus*] That he might preach the Gospel to  
 his own Countrey-men.  
 V. 35. *dwelt at Lydda, and Saron*] Lydda was a Citie of  
 Palestine in the tribe of Ephraim, and Saron the Champion  
 Countrey between Casarea of Palestine and Mount Tabor, and  
 the Lake of Genesareth, running along beyond Joppe: the mean-  
 ing is, that as many saw him as in these parts turned to the Lord.  
 V. 36. *was at Joppa*] A citie by the sea side.  
 V. 37. *whom when they had washed*] They were wont to  
 wash their dead, and to anoint them before they put them into  
 the linen in which they buried them.  
 V. 39. *and shewing the coats*] Which she made to give the poor.  
 CHAP. X.  
 Ver. 1. *Cornelius*] An Italian Captain of the Garrison  
 soldiers of the Romans at Casarea.  
 V. 2. *A devout man*] It seemeth he was a Profelyte in heart,  
 though not of the Circumcision, and open profession.  
 V. 3. *He saw in a vision*] Not in a trance or rapt of spirit,  
 but a vision, and that not obscurely, but sensibly and evidently.  
 the ninth] Which was one of their set hours of prayer. Ch. 3. 1.  
 Thy prayers and thine alms, &c.] It is a manner of expression  
 borrowed from their burnt-offerings & incense, intimating how  
 charitie commended his prayers. See Heb. 13. 16. Revel. 8. 3, 4.  
 V. 9. *about the sixth hour*] About noon, which was another  
 hour for prayer, Psal. 55. 17. he went up to the top of the house  
 which was flat-roofed.  
 V. 10. *he fell into a trance*] A supernaturall elevation of the  
 minde, by the Spirit of God, filling all the sense and facultie of  
 the soul with a divine revelation.  
 V. 11. *And saw heaven opened*] This was the Vision of the Law.  
 V. 12. *were all manner of four-footed beasts*] Wherein seemed  
 to him to be all manner of beasts and creatures, as well those  
 which by their Law were to be accounted unclean, as others.  
 V. 13. *and eat*] That is, indifferently without any respect  
 to the distinction of clean and unclean; and therefore God af-  
 fected him with so sharp and sudden an hunger, ver. 10. be-  
 cause he meant to present him a vision suitable thereto.  
 V. 14. *com non or unclean*] Which the prescript of the Law  
 made such. See Mark 7. 2.  
 V. 15. *What God hath cleansed*] By taking away the diffe-

rence. By this he was taught, not to abhorre the Gentiles, as  
 impure, seeing God had taken away the difference. Eph. 2. 14.  
*call thou not*] Make thou not, or, esteem thou not.  
 V. 16. *received*] That is, seemed in this vision to be taken up.  
 V. 19. *the Spirit said unto him*] By an inward revelation.  
 V. 24. *his kinsmen*] To the end that they also might be par-  
 takers of the grace and mercy of God with him. *near friends*.  
 V. 25. *worshipped*] Not as God, with divine worship; yet with too  
 much humility, which Peter correcteth. See Rev. 9. 10. & 22. 8.  
 V. 28. *a Jew*] John 4. 9. & 18. 28. The Law of God forbade  
 them to marry with heathens, to have familiar conversation with  
 them, &c. but their tradition barred them from eating with  
 them, or coming into their houses, &c. Chap. 11. 3.  
 one of another nation] Being a Gentile, and not a Jew.  
 common or unclean] Meaning, in respect of the diversity of na-  
 tions; for now he hereby understood, that God would call the  
 Gentiles to faith and salvation by Christ.  
 V. 30. *a man stood before me*] The Angel in mans shape.  
 V. 34. *Of a truth*] Deut. 10. 17. Rom. 2. 11. 1 Pet. 1. 17.  
 no respecter of persons] Or, hath no regard to the externall  
 condition of the person, as of what nation, name or quality he  
 be of. He speaketh here of those following degrees of grace,  
 faith and obedience which where ever they are found, is evi-  
 dent they are acceptable to him.  
 V. 36. *preaching peace*] That is, reconciliation between God  
 and man, through Christ. Isa. 57. 19. Eph. 2. 14, 16, 17. Col. 1. 20.  
 Lord of all] Not only the God of the Jews, but the Gentiles also  
 & he wil gather his elect out of all the world Ro. 3. 30. & 10. 12.  
 V. 37. *after the baptisme*] That is, after John the forerun-  
 ner of Christ, had preached and baptized in his Name.  
 V. 38. *God anointed Jesus*] That is, indued his humane na-  
 ture with the graces of the holy Ghost, and consecrated his  
 whole person to the office of a Mediatour; both which were  
 prefigured by the ancient rite of anointing.  
 for God was with him] In the fulnesse of the Deity, as he was  
 the eternall Sonne, Col. 2. 9. and in power, grace, and favour, as  
 he was man and Mediatour. John 8. 29. & 16. 32.  
 V. 42. *of quick and dead*] Of those who being found alive  
 at his coming, shall be changed; and of those which shall be  
 raised from the dead, to come to judgement. 1 Thes. 4. 15. Rom.  
 14. 9. 2 Tim. 4. 1. 1 Pet. 4. 5.  
 V. 43. *To him &c.*] Jer. 31. 34. Mic. 7. 18.  
 through his name] By his merit.  
 V. 44. *the holy Ghost*] The graces of the holy Spirit in illu-  
 mination, regeneration, and the gifts of tongues.  
 V. 45. *because that on the Gentiles*] They did not before  
 understand that the grace of God appertained to the Gentiles,  
 which had been so long (like the dew in Gideon fleece) dis-  
 tilled onely on the Jews. See Psal. 147. 19, 20.  
 V. 47. *Can any man forbid water*] Seeing God hath given  
 them the inward grace, and spirituall part; should we, who are  
 but Ministers, not communicate to them the externall signe and  
 seal of incorporation into Christs body the Church?  
 CHAP. XI.  
 Ver. 3. *Thou wentest in*] See Chap. 10. 28.  
 V. 15. *as ours*] Chap. 2. 4. In the like  
 power, though not in the same signes of fiery tongues, nor with  
 the same degrees of fulnesse.  
 V. 16. *John indeed baptized with water*] John 1. 26.  
 V. 18. *they held*] They rested satisfied, which is indeed the pro-  
 perty of good men, who contend not so much for victory, as for  
 truth; whereas the perverse will be satisfied with no reason.  
 V. 19. *Now they which were scattered*] Chap. 8. 1.  
 Phenice] A region of Syria.  
 Cyprus] An Ile in the Carpathian Sea, between Cilicia & Syria.  
 Antioch] A famous City in Syria, near Cilicia.  
 V. 20. *Cyrene*] There were two Cities of this name; one in  
 Lybia, chap. 2. 10. the other in Assyria.  
 the Grecians] He meaneth not here the scattered Jews (who  
 used the Greek tongue in their Synagogues, as Chap. 6. 1. for of  
 them he spake ver. 19.) but the Grecians which were Gentiles.  
 V. 21. *the hand of the Lord*] The power and grace of God,  
 in miracles and inward working in the hearers, accompanying  
 their Ministry. See Luk. 1. 66. & 5. 17.  
 V. 23. *grace of God*] Meaning, the admirable effects thereof.  
 cleave unto the Lord] Deut. 10. 20. Deut. 30. 20. Resolving  
 to him, and to rest assured in expectation of his promises.  
 V. 24. *he was a good man*] Meaning Barnabas, ver. 22.  
 V. 26. *with the Church*] Or, *in the Church*.  
 were called Christians] Whereas before they were called  
 Disciples, and Nazarens; now at Antioch they were honoured  
 with the name of Christians.  
 V. 28. *name I Agabus*] Chap. 21. 10.  
 signified by the spirit] By divine revelation, whereby God  
 gave them occasion to relieve their brethren at Jerusalem.  
 V. 29. *every man according to his ability*] Luk. 11. 41. Mean-  
 ing of the Christians at Antiochia, because they of Jerusalem  
 might probably be in more necessity by reason of the malice



of the Jews, and their persecution. See Rom. 15. 26. 1 Cor. 16. 1. 2 Cor. 8. 4. & 9. 1. 2. Gal. 2. 10.  
 V. 30. *sent it to the elders* ] Chief pillars and Ministers of the Church. 1 Pet. 5. 1, 2. 2 John 1. 3 John. 1. Gal. 2. 9.  
 of Barnabas ] Chap. 12. 25.

## C H A P. XII.

Verf. 1. **H**erod ] He was nephew of Herod the great, and sonne of Aristobulus, a Viceroy or Deputie king to the Emperour of Rome, for the government of the Jews. *stretched forth his hands* ] Or, began.

V. 2. *killed James* ] This was one of the sons of Zebedeus, Mat. 4. 21. & 10. 2. There was another so named, which was the son of Alpheus, of whom verf. 17.

V. 3. *the dayes of unleavened bread* ] These words intimate the cause why he deferred Peters execution, for reverence of the Passeeover, which lasted eight dayes. See Ch. 20. 6.

V. 4. *four quaternions of souldiers* ] The number being sixteen, was divided by fours, to keep divers Wards.

V. 5. *prayer was made without ceasing* ] Or, instant and earnest prayer was made.

V. 7. *the angel of the Lord* ] Chap. 5. 19.  
*the prison* ] Or, the house.

V. 8. *thy sandals* ] Which were a kinde of light shooes, tyed on with strings, after the manner and convenience of those hot countreys.

V. 10. *which opened* ] By the command and power of God.

V. 11. *all the expectation* ] For they looked that Herod would have put him to death, as he purposed, and had done to James before, verf. 2.

V. 13. *to hearken* ] Or, to ask who was there.

V. 15. *It is his angel* ] Meaning, according to the common opinion, an Angel guardian, which they might suppose came to signifie his death, whom they in reason might give for dead. See Mat. 18. 10. Psal. 34. 7. & 91. 11.

angel ] Or, messenger, as Mal. 3. 1.

V. 17. *James* ] The sonne of Alpheus, James the lesse, Mark 15. 40. called the brother of (that is, kinsman of) the Lord, Gal. 1. 19. yet surviving, verf. 2. Mat. 10. 3. Luk. 6. 15. Chap. 15. 13. Antiquitie took him to be Superintendent, or Bishop of the Church of Jerusalem. See Chap. 21. 17, 18. Gal. 2. 9. Chrysost. hom. 33. in Act.

*another place* ] Some more secret and secure place, for fear of pursuit, when they should misse him in the prison.

V. 19. *put to death* ] Gr. led away; that is, to execution.

*he went* ] Meaning Peter.

V. 20. *was highly displeased* ] Or, bare an hostile minde, intending warre.

*the kings chamberlain* ] Gr. that was over the kings bedchamber. their countrey ] See 1 King. 5. 9, 11. Ezek. 27. 17.

V. 21. *set day* ] Probably it was appointed for audience of the Tyrian and Sidonian Commissioners about the peace.

V. 23. *he gave not* ] Because he suppressed not their impious flattery, but rather encouraged them by countenancing the same. *eaten of worms* ] Or, vermin. Some write that his Grandfather also was eaten of Lice.

V. 24. *the word of God* ] Was happily preached, and was received of many, with good fruit of faith and obedience; as Col. 1. 6. Act. 19. 20.

V. 25. *ministerie* ] Or, charge, Chap. 11. 29. 30. Which was to carry the benevolence of the Christians of Antiochia to the Saints at Jerusalem.

## C H A P. XIII.

Verf. 1. **W**hich had been brought up with Herod the Tetrarch ] Or, Herods foster-brother. That was Herod Antipas, who slew John Baptist, Mat. 14. 1.

V. 2. *ministred* ] In the publike service of God, as prayer, preaching, administration of the Sacraments, and other ministeriall offices. *the Holy Ghost said* ] By a prophetical revelation, either to some one, or many of them.

*Separate me Barnabas* ] That they may have like authoritie with the other Apostles, infallibilitie of the Spirit, and commission to preach unto the Gentiles. Gal. 2. 9.

V. 3. *Laid their hands on them* ] That imposition of hands signified their setting apart to this particular imployment, the consent of the Church, and their blessing. See Chap. 6. 6. & 14. 26.

V. 4. *Seleucia* ] A Sea-town of Cilicia.

to Cyprus ] Chap. 11. 19.

V. 5. *Salamis* ] A citie of Cyprus.

to their minister ] To the work of the Ministerie.

V. 6. *Paphos* ] A citie of Cyprus.

V. 7. *deputie* ] The Proconsul, or Propretor: a Roman officer.

V. 8. *Elymas* ] It is an Arabick word, and it signifieth a Magician, Wiseman, or Master of secret Art.

V. 9. *Then Saul* ] Becoming a Christian he changed his Hebrew name Saul, for a Roman name Paul, being specially assigned an Apostle and Doctor of the Gentiles.

V. 10. *thou childe, &c.* ] Mat. 13. 38. John 8. 44. 1 John 3. 8. *pervert the right wayes* ] To lay false imputations on the Go-

spel, and the way of salvation, to hinder the work of Gods grace.

V. 11. *the hand of the Lord* ] The power of God, which sheweth it self in punishing his enemies.

V. 12. *being astonished* ] Mat. 7. 28. Which he saw accompanied with such power of God in perswading, reprovng, and doing miracles; and of such Majestie and sanctity.

V. 13. *Pamphylia* ] A Countrey in Asia the lesse.

V. 14. *Antioch* ] This was another Antiochia in Asia, bounding upon Lycaonia, Maوريا, & Pamphylia; not that in Syria, c. 11. 19.

V. 15. *after the reading of the Law* ] Which they so distributed into parts to be read every Sabbath day, that they read all the Law and Prophets once a year. Verf. 27. Luk. 4. 16.

*rulers of the Synagogue* ] for no man might presume to preach without lawfull Authority and calling thereto, by the Governours whom God hath appointed.

V. 17. *when they dwelt as strangers* ] Exod. 1. 1.

V. 18. *and with an high arm* ] Exod. 13. 14, 16.

*suffered* ] Gr. *ερεσπορεσεν*, perhaps for *ερεσπορεσεν*, as a nurse beareth, or, feedeth her childe, Deut. 1. 31. 2 Mac. 7. 27. according to the Sept. and so Chrysost. He was provoked with their wicked manners, notwithstanding he fed and conducted them, and kept them tenderly.

V. 19. *He divided their land* ] Josh. 14. 2.

V. 20. *he gave unto them judges* ] Judges 3. 9.

*the space* ] Reckoning from Moses to Samuels Government, there were 16 Judges, Moses, Joshua, Othniel, Ehud, Deborah, Gedeon, Abimelech, Thola, Jares, Jephth, Abessam, Elam, Abdon, Samson, Eli, Samuel, who governed so long in all. Deut. 1. 34. Judges 3. & 5. & 8. & 9. & 10. & 11. & 15. 1 Sam. 4.

V. 21. *And afterward they desired a King* ] 1 Sam. 8. 5.

V. 22. *he raised up unto them David* ] 1 Sam. 16. 13.

*I have found David* ] Psal. 89. 20.

V. 23. *Of this mans seed* ] Isa. 11. 1.

V. 24. *When John had first preached* ] Mat. 3. 1.

V. 25. *Whom think ye that I am* ] John 1. 20.

*I am not he* ] See John 1. 21. 25.

V. 26. *this salvation* ] Meaning the Gospel, which is the glad some tidings of salvation in Christ, was first addressed to the Jewes.

V. 27. *they have fulfilled them* ] See chap. 4. 48.

V. 28. *And though they found* ] Mat. 27. 22.

V. 30. *But God raised him* ] Mat. 28. 6.

V. 33. *as it is also written* ] In that he was incarnate, hee began to fulfill his promise concerning Christ, as appeareth in this verse, which was fulfilled in his resurrection and ascension, as appeareth in the next verse.

*Thou art my sonne* ] Psal. 2. 7. Heb. 1. 5.

V. 34. *I will give you* ] Isa. 55. 3.

*mercies of David* ] Gr. *ελεη*, holy, or just things: which word the Septuag. both in the place of Isa. 55. 3. and in many others, use for that which is in the Hebrew, *mercies*. Meaning the promises which he made of his free mercie to David (concerning Christ) that his Kingdom should be eternal, &c. If. 55. 3.

V. 35. *Thou shalt not suffer* ] Psal. 16. 10.

V. 36. *after he had served, &c.* ] Or, after he had in his own age served the will of God. The meaning is, after David had lived uprightly toward God, in his appointed time he died; and therefore that which he foretold in these prophecies, appertained unto Christ, who saw not corruption; not unto David himselfe.

V. 39. *are justified from all things* ] Whereas by the legall ceremonies no man could be justified or acquitted of the guilt of his finnes; they that beleeve in Christ, are justified, because the law had but the shadow of that which was to be performed in Christ, Gal. 3. 21. 22. Rom. 3. 20. Heb. 10. 1, 4.

V. 40. *in the prophets* ] Hab. 1. 5.

V. 42. *the next sabbath* ] Gr. in the week between, or in the sabbath between.

V. 46. *It was necessary* ] Because so commanded, Mat. 10. 6. and judge your selves ] By your rebellion, incredulity, and obstinacy, you become worthy of eternall life, which is by the knowledge of God, and whom he hath sent, Jesus Christ.

*turn to the Gentiles* ] Chap. 18. 6. & 28. 28.

V. 47. *I have set thee to be a light* ] Isa. 49. 6.

V. 50. *women* ] Who had embraced the Jewish religion, and were led with a blinde zeal against the Gospel; so that the Evangelist speaketh according to the worlds estimate of them.

V. 51. *But they shook* ] Mat. 10. 14. Mark 6. 11. Luk. 9. 5.

## C H A P. XIII.

Verf. 1. **I**Conium ] A citie in Lycaonia: there were others of the same name.

*went both together into the* ] As they did at Antioch. Ch. 13. 14. *of the Greeks* ] Proselytes frequenting the Jewes Synagogues, though they received not circumcision.

V. 5. *an assault made both of the Gentiles* ] 2 Tim. 3. 11.

V. 6. *fled unto Lystra* ] Mat. 10. 23.

V. 9. *he had faith to be healed* ] Which unbelief hindereth, Mat. 13. 58. Mar. 6. 5.

V. 13. *brought oxen and garlands* ] Trimmed with garlands of flowers according to the custome of the heathens.



1 To ~~Reveal~~ <sup>Reveal</sup> his Name  
 2 To Confirm the Tenets of Scripture  
 3 To Prepare his People for such <sup>as</sup> by mss in 45.7  
 4 To Try y<sup>e</sup> faith of his People

Intyme of death it is a Redemptiōnall act of yr  
apostolical ch. to send vs for every one  
of his owne accord & according to yr ability  
to thos yt want & especially from whom they  
have receivd spiruall good things.

- 1 from yr fellowship & ch hath in one body
- 2 bet. god loves a cheerful giver.
- 3 from yr rules of equity, equality.

Good pur pōss are to be settled in good performance  
Contributions for yr saints are to be delivered to  
be sent by safe hands  
1 for they are holy

12. 12. 12

y<sup>e</sup> was 3 thredes one mat. 2.  
 another who beshedded John  
 And this thred was y<sup>e</sup> grand child of thred y<sup>e</sup> ges at  
 the Nephew of him y<sup>t</sup> flew John, the sister of  
 this thred was y<sup>t</sup> thredias y<sup>e</sup> damred.  
 This thred was a great obsever of y<sup>e</sup> Jewish rites  
 imprisoned by Libanus for y<sup>e</sup> fans of Casus Relax who  
 after he came to y<sup>e</sup> Crown thred this thred presally  
 gave him a chain of gold as bigg as were his  
 former chains of Iron when he came from Rome in  
 this Pomp he vexed y<sup>e</sup> ch.

This Temp. is vexing you.  
 The time of yr che. Enlargement in Consolation is  
 suddenly followed with affliction &c Jo. 12. 12 to 19  
 1 from yr strength which yr Joyful Lord is want  
 to Put on to fit ym for changes  
 2 from yr instability of all <sup>circumstances</sup> in y<sup>e</sup> sun  
 3 from Gods delight to keep yr spt of his saints sweet  
 favoury.

It is no new thing for Peirres to abuse ye. Althow  
hy to evill intreat ye ch.

- 1 from blood scale blue.
- 2 from Popularity.
- 3 mis information.

3 with information  
4 Polity to Cost of Leaders  
also Gods wife domia to give a pattern of faithful  
Patience, & also to show y<sup>e</sup> ch. depends not on any  
5 from it. Ipt. of Ambition & desire of Eminency  
twas in James. Math. 20. 26. If y<sup>e</sup> will be first  
himself ist muste to do great service & yet not  
to bear y<sup>e</sup> name fit.  
it was not onely a Carnall Ambition but that they  
actual desire to do service & God would have y<sup>e</sup> to be  
eminent either in doing or suffering.

v. 3. *Approval in sin is an encouragement to sinners to  
in Creativity. Effortation of Popularity is a snare to a sinner.*

*I fear ye exhortation it is found in all natural men  
Especially Princes & more especially Hipocrites  
who do all to buyen of man  
take heed ye face of Condemning appearing any  
sin but improve all ye Power agst it Jam 2.27 to  
wind.*

Populace of France is a dangerous stumbling block to  
an unformed heart. mark 6 36.  
Let thine cleave close to god & to yr right wife  
of justice & yr hands will cleave close to ym.  
The more holy the time is or yr heart of god is  
yr more unclean & corrupt is yr heart of hypocrites  
- even was a tribe put away & yr whole house, such is  
spread, hypocrisy malice & such I Cor 5. 6. 7. 8.  
The great enemy of wicked men as st. fit.

1 From y<sup>e</sup> naturall unity of w<sup>h</sup>ich is made  
y<sup>e</sup> more clear y<sup>e</sup> light y<sup>e</sup> more y<sup>e</sup> less  
y<sup>e</sup> more hdy y<sup>e</sup> tyer y<sup>e</sup> more un hdy y<sup>e</sup> h<sup>e</sup> way  
y<sup>e</sup> more Collecth our way but Collecth another way  
for y<sup>e</sup> unreasonableness & abhorred of Hypocrites  
when most shidions of our s<sup>h</sup>id<sup>h</sup> Trinity. Luk 11. 39.  
4 Imprisonment may be y<sup>e</sup> fall of Gods chiefest fruits  
g<sup>o</sup>. 39. 20. Jer. 32. 2. Dan. 6. 16  
though God hath ordeyned Prison for tr<sup>u</sup>st & abuse  
y<sup>e</sup> s<sup>h</sup>id<sup>h</sup>ly refuse Comfort. pl 107. 11. Job. 33. 16.

The Intentions of Princes are subject to disappointment.  
Mat. 2. 16. i. King 19. 2.

- 1 to May yr Prdr
- 2 Or they Consult not with god Job. 22. 21. 28.
- 3 Gods Design to Disappoint mens Counsels with Resol  
Isa. 28. 18.

The more difficult & harder one is to attain  
 & it is the more fervent in spirit is Prayer to  
 be made for you. Ps. 107. 6. 13. 29. 28.  
 from great Power & Prayer  
 from gods own plan of work of his own  
 Jpt. Rom. 8. 26. gen. 32. 26. Exod 32. 20.  
 of faith Exod. 17. 11.

of Humility Judg. 10. 15. Jona. 2. 4.  
God doth sometimes delay y<sup>e</sup> deliverance of  
his servants out of deep danger till it come to  
y<sup>e</sup> brink of Extremity gen. 22. 10. 11. 12  
ps. 31. 29. Est. 6. 1. ps. 37. 3.

A man, that suffers for a good cause with a good con-  
science may sleep safely in midst of deep storms  
nearst danger. p. 3: 6. p. 27: 3.

millions is the offering of prayer.  
generals & service of an Angel Jsa. 37. 36.  
The Angels of God tho they appear to help men  
in Distress, yet when distress means many  
sins they leave you. Josh. 5. 12.

The visions of y<sup>e</sup> saints were so evident y<sup>t</sup> they  
 could not deferre ym from such actions.  
 2 Cor. 12. 2. y<sup>e</sup> Lord w<sup>th</sup> for his good

2 Cor. 12. 12.  
what ever ye mean by it, I have seen  
of his children, & ye desire to know if I have  
is to be wholly ascribed to God  
ye waxes of a man well considered by ye  
a witness of God.

well guided as  
from Gods acceptance & blessing of those & law  
waives on him  
his wife or such as confide & wait  
rashness misguides they consult not with god  
with you'll with consent ps. 119. 9.  
When y<sup>e</sup> People of god are praying for a blessing  
god doth sometimes find a present answer  
cf. b. 8. ps. 32. 5. Jsa. 65. 24

for his own glory  
for his people's encouragement  
God hath formerly dispersed his People beyond y<sup>e</sup>  
faith, Hope, Reason, Eph. 3. 20. 2 Tim. 2. 13  
but God hath a larger Compassion of us y<sup>e</sup> we  
have of him Isa 55. 8. 9.  
y<sup>e</sup> great difference is y<sup>t</sup> y<sup>e</sup> Lord works w<sup>th</sup> for his  
People was to be diligently declared & plentifully  
attended

fellow brethren  
 to persevere in fidelity of faith who shd resist  
 cast stumbling blocks & offences before men of  
 the same rank  
 to hinder y<sup>e</sup> work of Christ & hands  
 of his servants in the fellow Brethren

2 To strengthen y<sup>e</sup> work of grace in  
right hand of fellowship is not an empty lexicon  
but obligeth to put forth y<sup>e</sup> strength of will  
for y<sup>e</sup> comfort & encouragement  
to maintain Brotherly love

3 when God hath set before an man an open door  
of deliverance it is not meet nor good to  
tarry long in a place which is wont to  
give Entertainment to men like ourselves

1. Fear of superfluous wisdom will
2. have his friends endowed with  
from the love they bear to his  
might not bring you into troubles for 18.



- mirrored -

- 



2. 4. Easter's Passover, Geneva,  
etch.

7. Chains fell off?  
Sponte sua patuisse foras, lapsa ~~q~~ lacertis  
ante sua, fama est, nullo solvente catenas.  
Ovid. Met. p. 101. lin. 699, 700.



Act. 15. 6. Satis enim constat, eos qui  
hoc loci sunt πρεσβύτεροι adpellati, non  
fuisse verbi ministros: sed viros etate,  
prudentia, et fide venerabiles, qui diri-  
gendis & agendis rebus id erant Ecclesiae,  
quod Senatus est urbi. Epist. 20. p. 8.

15. 11. — even as they? Est igitur una ratio  
omnium salutis, nempe per solum agnum  
Dei. Illyricus.

Cum aeternum sit et idem vite foedus quod  
Deus ab initio ad finem usque mundi cum servis  
suis pepigit: absurdum esset et minime tolerabi-  
le, diversam et aliam salutis obtinenda rationem  
hodie tradi, quam quae olim patribus fuerit.  
Affirmat ergo Petrus optimum nobis esse cum  
patribus consensum: quia illi non minus quam  
nos, spem salutis repuerunt in Christi gratia.  
Petrus socios ejusdem fidei nobis patres facit  
et communem utrisque salutem assignat.  
Hic. Cap. 15. 11. Calvin.

Vide 1 Cor. 10. 11. Col. 368.

16. 13. Women? Vel ad coetus tantum  
mulierum destinatus erat locus, ille:  
vel apud viros frigeat Religio, ut  
saltem tardius adessent.  
Non gravantur solis mulieribus  
offerre Evangelium.  
Calvin.

Cap. 17. 18. Babler — Lead gatherer.  
26. — One blood? Ex quocunque  
oriundi sunt loco, vel quacunque  
mundi plagam incolant; unus tamen  
omnium est fidor & pater, qui uno  
consensu ab omnibus querendus est.  
Et certe neque locorum distantia,  
neque fines regionum, neque morum  
diversitas, neque ulla divortij inter  
homines causa, Deum sui dissimile  
facit. Calvin.

May not the verse be read thus?  
Every nation of men  
on every face of the Earth; viz.  
On the Asian, African, European,  
and American faces: Upon the  
rugged and barren face of Savoy;  
and upon the beautiful & fertile  
face of Sicilia. March, 24.  
1719/20. On y<sup>e</sup> English Page  
in the Holland



unto the gates] Meaning the gates of the house where the Apostles lodged: for their temple was without the Town: and therefore the Priest brought the sacrifice (as he thought) to the Gods themselves.

V. 14. they rent] In token of their detesting & abhorring of it.  
V. 15. We are also men] Not without our infirmities and sinnes: Mortall, and subject to death as all others. See Jam. 5. 17. which made heaven] Gen. 1. 1. Psal. 146. 6. Revel. 14. 7.

V. 16. Who in times past] Psal. 81. 12. Act. 17. 30.  
to walk in their own waies] To live after their own fantasies. Not that God ever approved of their wickednesse, but because he justly gave them over (Rom. 1. 24.) to their sin & superstition.

V. 19. Antioch and Iconium] Chap. 13. 14.  
and having stoned Paul] 2 Cor. 11. 25.

V. 23. ordained them elders] Howsoever the word here used in the Greek originally signifieth such a choyce, as was made by lifting up of hands to signifie suffragies and consents: yet is it also used, to appoint or ordain in generall, as Act. 10. 41. The Syriac readeth, And they appointed unto them elders in every congregation.

V. 24. Pisidia] Chap. 13. 14.

Pamphylia] Chap. 13. 13.

V. 25. in Perga] Chap. 13. 13.

Attalia] A town of Pamphylia.

V. 26. had been recommended] Chap. 13. 14.

V. 27. done with them] That is, by their ministry.

opened the doore of faith] By the preaching of the Gospel, and power of the holy Spirit, he gave them entrance into the communion of faith in Christ. See Rev. 3. 7, 8.

CHAP. XV.

Verf. 1. **A**ND certain men which came down]. Epiphanius, hæref. 28. 2. faith Cerinthus and others: this policy of Satan whereby he assailed the Church by civill dissention, was concerning the office of Christ, whether we are justified by faith onely, apprehending Christs righteousness, or must therewith joyn the works of the law.

Except ye be circumcised] Gal. 5. 2.

V. 3. Phenice] Chap. 11. 19.

V. 5. sect of the Pharisees] Gr. heresie.

to keep the law of Moses] The Ceremoniall law.

V. 6. this matter] Gr. this speech.

V. 7. Men and brethren] Chap. 10. 20. & 11. 13.

a good while ago] At our beginning to preach the Gospel.

V. 9. put no difference] Touching adoption and eternall life.

purifying their hearts by faith] Chap. 10. 43. 1 Cor. 1. 2. He opposeth to legall purifications the substance, thereby figured

purification of the heart and whole man, by the blood of Christ and the Spirit of regeneration, Heb. 9. 14.

V. 10. to put a yoke upon the neck] Mat. 23. 4. Gal. 5. 1.

were able to bear] For every one that is circumcised is bound

to keep the whole law, Gal. 5. 3. under a severe curse, Gal. 3.

10. if he fail in any thing he is guilty of all, Jam. 2. 10. This none of the Fathers could bear: and it were meer tempting of

God to professe it, seeing Christ bare it for us, 1 Pet. 2. 24.

V. 13. James] Sonne of Alphæus. See Chap. 12. 17.

V. 14. Simeon] That is, Peter, 2 Pet. 1. 1.

for his name] To bear his name, to acknowledg and wor-

ship him for their onely God.

V. 16. After this I will return] Amos 9. 11.

tabernacle of David] Meaning the Church of God to be re-

stored by the Messias.

V. 20. pollutions] 1 Cor. 8. 1. 1 Cor. 10. 2.

of idols] Because some thought it no offence to be present

at the idols temples, and there to feast with idolaters, which

Paul saith is to drink the cup of the Devils, 1 Cor. 10. 21.

from blood] He sheweth that those ceremonies to which

they were accustomed many yeers, could not without great di-

straction, be suddenly abolished, untill they could better learn

their libertie in Christ. Therefore though they were dead in

Christs passion, no more to be revived, as Gal. 5. yet they did

not presently drag them out of doores, but gave them time, as

it were, for a decent buriall of them.

V. 28. necessary things] Necessary is not to be referred to

the ceremonies themselves here prescribed; but to the present

occasion and persons, whose unitie and salvation was necessari-

ly to be advanced by all means.

V. 31. consolation] Or, exhortation.

V. 32. prophets] See 1 Cor. 14. 29. 32. & 12. 28. Ephes. 4. 11.

V. 33. peace] With good love and blessing of the brethren.

CHAP. XVI.

Verf. 1. **D**Erbe and Lystra] Chap. 14. 6.

name of Timotheus] Ro. 16. 21. Phil. 2. 19. 1 Th. 3. 2.

certain woman] 2 Tim. 1. 5.

A Greek] A Gentile Profelyte without having received cir-

cumcision, Chap. 14. 1.

V. 2. Iconium] Chap. 14. 1.

V. 3. circumcised him] That he might make the better use of

his ministry among the Jews, who abhorred the uncircumci-

led: so far complied he with the weak, to win them to Christ,

1 Cor. 9. 20, 21.

V. 4. that were ordaine] Chap. 15. 28.

V. 6. Phrygia] A countrey of the lesser Asia.

Galatia] A countrey in the lesser Asia also, joyning to Phry-

gia; to this Church Paul wrote his Epistle.

forbidden of the holy Ghost] By a secret revelation: God

chooseth not onely men, but also appointeth time and place,

when, and where, he will have his word preached.

in Asia] In Asia the lesse.

V. 7. Mysia] A countrey by the Hellespont bordering on Troas.

Bithynia] A countrey in Asia neer Troas.

V. 8. Troas] A citie of Asia, called also Alexandria, and

Antigonia.

V. 9. a man of Macedonia] That is, an Angel in mans shape.

Macedonia was a Province and Kingdome of Greece.

V. 11. Samothracia] An Isle neer Thrace.

Neapolis] A citie and part of Macedonia.

V. 12. the chief] Or, the first.

and a colonie] A Romane Colonie: whose inhabitants came

from Rome to dwell there.

V. 13. prayer was wont to be made] It appeareth not who

they were who here prayed; but it is probable that the Jewes

and Profelytes there prayed for fear of Infidels.

V. 16. a spirit] This was the spirit of Satan, who would tes-

tifie the truth, that he might discredit the Gospel, and bring it

into suspect. See Mar. 1. 25. 34.

of divination] Or, of Python. Levit. 29. 27. Deut. 18. 10, 11.

1 Sam. 28. 7.

V. 19. hope of their gains was gone] It seemeth she received

a price of her divination and telling things to come.

market-place] Or, court.

V. 20. to the magistrates] Or principall Governours of the

Romane Colony.

V. 22. and commanded to beat] 2 Cor. 11. 25. 1 Theff. 2. 2.

V. 27. seeing the prison-doors open] Finding that they were

open: for he was in the dark, till he called for a light, verf. 29.

V. 33. their stripes] Their wounds received by their stripes.

V. 34. meat before them] Gr. a table before them.

V. 37. being Romanes] Not because he was born at Rome,

or of Romane parents; (he was an Hebrew born at Troas) but

because these citizens were by their priviledge freemen of

Rome: and so by their Valerian law might not be bound; and

by their Sempronian law, they might not be beaten or executed

without the Romanes consent.

V. 38. they feared when] Because the punishment was great

for any man that injured a citizen or free-man of Rome.

V. 40. and entered into the house] Verf. 14.

CHAP. XVII.

Verf. 1. **A**mphipolis] A citie of Macedonia, now called Chry-

sopolis.

Apollonia] Another citie in Macedonia; there was another

of that name in Africa.

Thessalonica] The chiefe citie of Macedonia; so called of

Philips victory over the Thessalians: to the Church hereof the

Apostle wrote two Epistles.

V. 4. Greeks a great multitude] Chap. 11. 20.

V. 5. the house of Jason] Who was Paul and Silas host.

V. 10. Berea] Another citie of Macedonia.

V. 15. Athens] A citie, and famous Universitie of Greece.

V. 16. his spirit was stirred in him] He was moved with

zeale to God, and indignation against their superstition, the

rather because that citie which was a fountain of knowledge,

became a filthy sink of idolatrie.

wholly given to idolury] Or, full of idols.

V. 18. Epicureans] A sect of Philosophers, as were also the

Stoicks.

babler] Or, base fellow.

V. 19. Areopagus] Or, Mars-hill. It was the highest court

in Athens. A court where the Judges called Areopagites sat

concerning the highest titles and causes, specially Religion.

V. 22. Mars-hill] Or, the court of the Areopagites.

V. 23. your devotions] Or, gods that you worship. 2 Theff.

2. 4. Your adoration, or the Gods that you worship: the Syriac

give *on 29 19 104* the house of your Religions.

TO THE UNKNOWN GOD] The Syriac give it

the hidden God: hereby Paul taketh occasion to bring them

to the true God whom they knew not.

V. 24. God that made the world] Chap. 7. 48.

V. 25. as though he needed any thing] Psal. 50. 8.

V. 26. of one blood] Of one Adam.

determined the times] Job 7. 1. & 14. 5. For the birth and

life of every man, as also the places of their habitation.

V. 28. in him we live] That is, by his power by which he

continually preserveth the creature in his being, Colos. 1. 17.

Heb. 1. 3.

poets have said] As Aratus, a Greek. See also, 1 Cor. 15. 33.

Tit. 1. 12.



V. 29. *we ought not to think* [Isa. 40. 18.  
V. 30. *times of this ignorance*] Chap. 14. 16.  
*God winked at*] God did not manifest himself unto them as  
unto the Jews, [Psal. 147. 19. 20. This sheweth Gods patience  
that he did not presently destroy them; not their impunitie, for  
the life to come.  
*but now commandeth all men*] Now he preacheth the Gospel  
to all Nations to draw them from their horrible sinnes: and  
now if they do not the known will of their Master, they must  
expect more severe judgements.  
V. 31. *righteousnesse*] [Psal. 96. 13. & 98. 9.  
*by that man whom he hath ordained*] Rom. 2. 16. Christ Jesus.  
It may be Paul nameth his humanitie in respect of the Gentiles  
ignorance of the mystrie of the Trinitie, and Christs incarna-  
tion: and lest they should so mistake that sacred mystery, as to  
confirm their opinion concerning pluralitie of Gods.  
*given assurance*] Or, *offered faith*.  
V. 34. *Dionysius the Areopagite*] A Senator or Judge in that  
court of Mars-hill in Athens.

## C H A P. XVIII.

Verf. 1. **C**orinth] A chief citie of Achaia situate between  
the Ægean, and Ionian seas.

V. 2. *Aquila*] Rom. 16. 3. A Jew converted to the faith of  
Christ.

*Pontus*] A Province in Asia.

*Claudius*] The Emperour of Rome.

V. 3. *and wrought*] This he did in respect of the present ne-  
cessitie, that he might not disadvantage the Gospel by being  
burthensome to any, [Act. 20. 34. 2 Thess. 3. 8.

*tent-makers*] Their trade was to make tents of skins, then  
much in use in those hot countreys.

V. 4. *Greeks*] Chap. 11. 20.

V. 5. *was pressed in spirit*] He had an extraordinary and ve-  
hement motion of the Spirit by a divine inspiration.

V. 6. *he shook his raiment*] Mat. 10. 14.

V. 8. *And Crispus*] 1 Cor. 1. 14.

V. 11. *continued there*] Gr. *sat* there.

V. 12. *Achaia*] That is a Province of Greece.

V. 13. *contrary to the law*] That is, the law of Moses, accord-  
ing to which the Romanes have permitted us to live: this they  
said, not being able to look to the end of the Law Christ Jesus,  
2 Cor. 3. 13.

V. 15. *and names*] The profane man thought the Jewes  
worshipped one name, and the Christians another, as the hea-  
thens who adored bare names and meer fancies of men.

V. 17. *the Greeks*] The Grecians which were not conyer-  
ted: the Syriac rendreth it, The profane.

*none of those things*] Neither for that which concerned Reli-  
gion, to defend Gods servants: nor for the States interest, to  
maintain peace and defend the oppressed.

V. 18. *having shorn*] As Nazarites did at the end of their  
yow, Num. 6. 18. That is, Paul shorn his head. See Ch. 21. 24.

*Cenchrea*] A part of the Corinthians.

V. 19. *Ephesus*] A citie of Ionia in Asia the lesse.

V. 21. *if God will*] 1 Cor. 4. 19. James 4. 15.

V. 22. *Cesarea*] Called Cesarea Stratonis.

V. 23. *Galatia and Phrygia*] Chap. 16. 6.

V. 24. *And a certain Jew*] 1 Cor. 1. 12.

*Alexandria*] A citie in Egypt.

V. 25. *instructed in the way*] The Greek word signifieth one  
that is entred into Religion, or catechised, as Luk. 1. 4. as those  
who are taught the rudiments and principles thereof.

*the Baptisme of John*] That is, the doctrine of John.

V. 26. *way of God*] The Doctrine of the Gospel.

## C H A P. XIX.

Verf. 1. **T**hrough the upper coasts] In the upper parts of Asia  
are Phrygia, Galatia, Lydia, Livonia, Ionia, in  
which was Ephesus.

V. 2. *Have ye*] The visible gifts, as speaking tongues, healing,  
&c. which then flourished in the Church.

*whether there be any holy Ghost*] Or, *whether the holy Ghost be*:  
as Joh. 7. 39. Whether there be any such gifts of the holy Ghost  
given to any. For they answered according to Pauls question:  
which being concerning the gifts and graces (not the infinite  
Essence of the Deitie) they answer according to the same. See  
Joh. 7. 39. Chap. 8. 16.

V. 3. *Unto what then were ye baptized*] That is, what doctrine  
professed you in your baptism?

*Unto Johns baptism*] That is, we professed the same doctrine  
which John Baptist had taught us: and we received baptism  
of him as a seale of our profession of the same, and our dedica-  
tion unto Christ.

V. 4. *John verily baptized*] Mat. 3. 11.

V. 5. *When they heard this*] That is, when they heard the  
preaching of John, they were baptized by John; not that Paul  
did rebaptize them; for otherwise, it would follow, that Christ  
whom John baptized, and we, are not baptized with the same  
baptisme: whereas he bare the same circumcision with the

Jews, and the same baptism with us Gentiles; that he might  
declare himself the Saviour of both.

V. 6. *and they spake with tongues*] Chap. 2. 4. & 10. 46. Mean-  
ing divers Languages, which before they knew not.

*and prophesied*] By a Divine and evident inspiration they  
preached and expounded the word of God as able Ministers of  
Christ. See 1 Cor. 11. 4. & 14. 1.

V. 9. *of that way before the multitude*] As Chap. 18. 26.

*one Tyrannus*] This seemeth to have been some Philoso-  
pher or publike professour of Rhetorick, converted by Paul.

V. 18. *and confessed*] Terrified with remorse of conscience,  
and desiring some remedie, and comfort; they confessed their  
sinnes. See Mat. 3. 6.

V. 19. *curious arts*] That is, Magick, Divinations by judi-  
ciall Astrologie, &c.

*fiftie thousand pieces of silver*] Or, fiftie thousand pence; which  
the Greek word signifieth. What this cometh to of our sterling  
money is not agreed on by the writers; but the least estimate  
bringeth it to abouteigh hundred pound.

V. 21. *the spirit*] By the motion of the holy Ghost.

*Macedonia*] Chap. 16. 9. *Achaia*] Chap. 18. 12.

V. 22. *Eraustus*] Rom. 16. 23. 2 Tim. 4. 20.

V. 24. *silver shrines for Diana*] Temples or medalls of silver  
with the forme of their Idol Diana's Temple, impressed or  
wrought thereon, which he sold to them who came thither ei-  
ther of superstition to worship, or curiositie to see the magni-  
ficence thereof.

V. 27. *this our craft*] This our manufacture of making medals.

V. 29. *Gaius and Aristarchus*] Rom. 16. 23. Colos. 4. 10.

*theatre*] A publike place, to which the custome was, in any  
trouble about the common wealth, to resort.

V. 33. *the Jews putting him*] It seemeth the heathens of  
Ephesus were equally enraged against the Jews and Christians,  
and that the Jews put him on, to justify their Nation and Reli-  
gion, that they might cast all the occasion of this discontent  
and tumult on the Christians.

V. 35. *a worshipper*] Gr. *the temple-keeper*. Meaning that E-  
phesus was so established in their Religion and worship of Di-  
ana their supposed tutelary goddesse, that there was no such  
cause of fear, as Demetrius suggested, that they should forsake  
their Religion for any other.

*which fell down from Jupiter*] So were they vainly perswaded  
by their covetous Priests.

V. 38. *the law is open*] Or, *the court-dates are kept*.

V. 39. *lawfull assembly*] Or, *ordinary*.

V. 40. *are in danger*] He meant, they were accountable to  
the State of Rome: whose law was, that all factious and sedi-  
tious persons under their government, should lose their liber-  
ties and Romane freedoms.

## C H A P. XX.

Verf. 4. **B**erea] Chap. 17. 10. *Derbe*] Chap. 14. 6.

*Tychicus*] Ephes. 6. 21. Tit. 3. 12.

V. 5. *Troas*] Chap. 16. 8.

V. 6. *And we sailed away from Philippi*] Chap. 16. 12. For  
though Philippi were not a Sea-town, yet it might stand upon a  
navigable river where it seemeth they embarked.

*dayes of unleavened bread*] That is, (seven dayes of) the Passe-  
over, wherein no leaven might be found in their houses, Exod.  
12. 19. In these dayes he would not set forth to travell, probably  
that he might not give offence to the weak Jewes.

V. 7. *first day of the week*] That is, the Lords Day, 1 Cor.  
16. 2. Rev. 1. 10. which we call Sunday: on this day the Chri-  
stians used to have their solemn assemblies for publike prayer,  
preaching, and administration of the Lords Supper.

*to break bread*] Chap. 2. 46.

V. 9. *and was taken up dead*] A remarkable example for  
Church-sleepers.

V. 13. *Assos*] Achiefe citie of Mysia, called also Apollonia,  
on the Asiatick shore.

V. 14. *Mitylene*] An Island of the Cyclades in the Ægean  
Sea: so named of the chiefe citie thereof now called Metelino.

V. 15. *Chios*] Another Island of the same, betwixt Samos  
and Lesbos.

*Samos*] Samos or Samus, another Isle over against Ephesus.

*Trogyllium*] Another little Isle in the Bay neer Ionia.

*Miletus*] A town on the Ionic shore, not far from Ephesus.

V. 18. *from the first day*] Chap. 18. 1.

V. 20. *I kept back nothing*] Verf. 35. Neither for fear nor  
favour of men.

V. 21. *repentance toward God*] Earnestly preaching that they  
should turn unto God by repentance and newnesse of life, and  
beleeve in Christ, who freely justifieth the sinner.

V. 22. *bound in the spirit*] My conscience leading me. Ch. 21. 14.

V. 23. *abide me*] Or, *wait for me*.

V. 27. *all the counsel of God*] Which concerneth your salva-  
tion. See Luk. 7. 30. Joh. 15. 15.

V. 28. *overseers*] Gr. *bishops*.

*with his own blood*] Which he, that is, Christ hath purchased  
with



Cap. 14. 30. They had but little light to do good by, therefore God was not so strict to observe what evil they did.

There is another sense wch I rather embrace, viz. men sinned & God never called upon y<sup>e</sup>, never opposed them, or sent any to teach y<sup>e</sup> better. God did not manifest his Will to y<sup>e</sup> as to y<sup>e</sup> Jewes

Ps. 147. 19, 20. So that this Winking is opposed to Favour, rather than to Justice. The latter branch clears this meaning; Now Gospel light is risen to y<sup>e</sup> world, and there are many sent out to call in, & reclaim wandering Prodigals, many to cry, Return, return. He speaks of it as of y<sup>e</sup> mercy & Priviledge of y<sup>e</sup> age, beyond what y<sup>e</sup> former had enjoyed.

Caryl Cap. 8. 4. & 14. 3. P. 23,

24. & 563.

In y<sup>e</sup> dayes of Ignorance God winked but deals w<sup>th</sup> abundance & quickness w<sup>th</sup> those y<sup>e</sup> live under y<sup>e</sup> powerful Ministry of y<sup>e</sup> word. Now is y<sup>e</sup> Ax laid w<sup>th</sup>. Perhaps they were old Drunkards, old Swearers; and they escaped long; but they must not think to escape so long now. Broughton Gospel-Feas P. 19.

20. 9. Nihil video esse causae, cur Adulescentis somnolentiam tantopere et tam acriter exagitent quidam interpretes, ut dicant torporis sui poenam morte luisse. Quid enim mirum, si nocte intempesta cum somno luctatus, tandem succubuit?

Calvin.

Vide Excusationis nobilissimae amplitudinem

20. 21. Repentance] Poenitentiam non ideo priora loco nominat, quod tota precedat fidem, quum pars ejus ex fide emanet, ejusque sit effectus: sed quia poenitentiae initium preparatio fit ad fidem. Initium vero nostri displicentiam, quae metu ire Dei ferio tactos ad querendum remedium nos impellit.

Calvin.



Cap. 23.5. Certainly Paul saw and knew that he was the high Priest; and it is as certain, that he did not tell a lye, when he said, I wist not that he was the high Priest. His meaning I conceive, was only this, *quod*. Having received such unjust usage in the Court, as to be openly smitten in time of hearing; I confess I was in a Passion, and did not consider, as I ought, that it was the high Priest; I spoke rashly and unadvisedly. I deliberated not with my self who it was I spoke to. Caryl, Job, 34-18, p. 626.

Act. 21. 11-14. The will of the Lord done.  
*Et certe ita nos Dei arbitrio deiet esse affixos, ut nulla utilitas, nulla rationis species, a simplici ejus obsequio nos dimoveat. Atque hoc freno cohibendi sunt omnes nostri affectus, ne quid tam acerbum sit, vel triste, vel durum, quod non mitiget ac emolliat Dei voluntas.*

20.32. - *able* participium *clouáperog* quo utitur Paulus, Deum, non sermonem ejus refert. Calvin.  
 Who is able; viz. God. Dutch Anot.  
 - *verbo, qui - verus.*  
 - *qui quidem Deus, Berd.*

23.5. - Wist not I I consider'd not - as Act. 12.12. So that Paul here acknowledgeth his incoquency, eats his own Word as not Warrantable.  
 Mr. Richard Gilpin, A Pious Sermon at Carlisle, 7.10.1660. but printed 1700.

Cap. 23.5. I wist not I I Considered not; Some conceive, Paul confessed his error. Mr. Wm Strong Will of man subjected &c. p. 236.  
 Tho' there be some difficulty in clearing Paul's sense (which to me signifies his opinion, - that he was not a lawfull rightly constituted, nor duly qualified High Priest; rather then either his negligence or inadvertency who he was) yet the Scripture alleged by him, leaves it as clear as Noon-day, that Magistrates are not to receive any course, or Unbecoming Language.  
 Caryl, Job, 29.8. p. 488.

24.26. Felix the Governour treated Paul fairly: but he had a foul hand, and a fouler heart; for when he saw nothing coming, he left Paul bound. He had no mind to help him, because he was helpless; only he shew'd him some favour, which he looked should return to him in a Bribe. Caryl, Job, 29.12. p. 518.



with his own blood. That which appertaineth to the humanitie of Christ, is here attributed to his Divinitie: because of the union of the two natures in one person, and communion of properties.

V. 29. *grievous wolves*] Mat. 7. 15. Joh. 10. 12. False teachers and bloody persecutors: so Christ called them, Mat. 10. 16.

V. 30. *perverse things*] Broaching false and hereticall doctrines, through their ambition to be singular and popular.

V. 31. *by the space of three years*] Three years current, not compleat, for he taught in their Synagogue six moneths, and in the Schoole of Tyrannus two years, Chap. 19. 8. 10. to which reckon the time of his going from them to his present return through Macedonia and Achaia (where he stayed three moneths, Chap. 20. 3.) and you have about three years time.

V. 32. *to the word of his grace*] That is, the Gospel.

*to build you up*] To encrease you with further grace, to edifie you, and finish his work in you.

*to give you an inheritance*] The kingdome of heaven: to which you have right, as sonnes by adoption in Christ. 1 Pet. 1. 4, 5. Rom. 8. 17.

V. 34. *that these hands*] 1 Cor. 4. 12. 1 Thes. 2. 9. 2 Thes. 2. 8.

V. 35. *It is more blessed to give*] It is likely this was spoken by Christ, and may also be gathered out of the Scriptures, though it be not expressly written.

V. 36. *he kneeled down*] See Ephes. 3. 4. Act. 21. 5. Luk. 22. 41.

#### C H A P. XXII.

Verf. 1. **C**Os] Or Cœa; an Island in the Ægean Sea: one of the Cyclades.

Rhodes] Another Island in the Lycian Sea, neer the continent of Asia.

Patara] A citie of Lycia.

V. 2. *Phenicia*] Chap. 11. 19.

V. 3. *at Tyre*] Which was the Metropolis of Phenicia.

V. 4. *that he should not*] That is, they prophesied of his danger, if he went up: that they did by the spirit of prophesie; but through humane affection they dissuaded him from going.

V. 7. *Ptolemais*] Which is a Sea town of Phenicia.

V. 8. *Cæsarea*] Chap. 18. 22.

*of Philip the Evangelist*] Who preached the Gospel to the Samaritans: this office was between an Apostle and a Pastor, Ephes. 4. 11. which was one of the seven] Chap. 6. 5.

V. 13. *to break mine heart*] Meaning that it was bitterness of heart to him to see them afflicted with grief for him, who was resolved, come life, come death, to be obedient to the guidance of Gods holy Spirit.

V. 16. *with whom we should lodge*] Meaning at Jerusalem.

V. 18. *with us unto James*] Chap. 15. 13.

V. 20. *thousands*] Gr. ten thousands.

*all zealous of the law*] He meaneth the major part of them were zealous (though without knowledge, Rom. 10. 2. Gal. 1. 14.) that is, tenacious of the ceremonies of the law, in which they had been bred.

V. 21. *to forsake Moses*] Which was an odious and false aspersions for the doctrine of the Gospel, which Paul preached, was according to Moses testimonie of Christ: onely he taught how we must passe from shadows to the substance, Gal. 5. 1. and use all those things indifferent, as knowing our freedome in wisdom and charitie, Chap. 16. 3. and 18. 18. Gal. 2. 3. Rom. 14. 13. 15. 19. 21. 1 Cor. 8. 13.

V. 23. *we have foure men*] Faithfull brethren, who had a vow, as Chap. 18. 18. They would make present use of these mens legall obligations, in the knowledge of Christian libertie, for the advancement of the Gospel.

V. 24. *Them take*] The meaning is: for as much as thou didst sheare thy head at Cenchrea, Chap. 18. 18. according to thy vow of a Nazarite, shew (now thou art at Jerusalem) the accomplishment thereof, by joyning in the charge with these foure men, offering according to the law on that behalf; by which it may appeare that thou art not a despiser of the law of Moses.

*shave their heads*] Num. 6. 18. Chap. 18. 18.

V. 25. *we have written*] Chap. 15. 20.

V. 26. *to signifie the accomplishment*] Num. 6. 13.

V. 28. *Greeks also in the*] Meaning that he had brought the uncircumcised beyond the court of the Gentiles, which was death to do.

V. 31. *the chieftain*] Romane Tribune, who was in the nature of a Colonel; and had Centurions or Captains of hundreds in his regiment.

V. 32. *they left beating of Paul*] For the Jews had not power of life and death permitted them by the Romanes.

V. 36. *Away with him*] Luk. 23. 18. Joh. 19. 15.

V. 38. *Art not thou that Egyptian*] Specified Chap. 5. 36. of whom Josephus Ant. l. 20. c. 11. et de bel. Jud. l. 2. c. 12.

V. 39. *of Tarsus*] Chap. 22. 3.

V. 40. *in the Hebrew tongue*] Whether in the pure Hebrew tongue, (in use before their captivitie, but in & before Christs time becoming a dead tongue) or in the Syriack, it is not certain: for it was called the Hebrew, both in respect of the derivation thereof from the Hebrew; and for as much as it was then the mother tongue of them who were Hebrews.

#### C H A P. XXII.

Verf. 3. **A**T the feet of Gamaliel] Meaning that he was a continual and diligent hearer of that grave Doctor Gamaliel: he alludeth to the posture of teachers standing in high places, and auditors sitting below them. See Deut. 33. 3. Luk. 10. 39.

V. 5. *unto the brethren*] Of the Synagogue of the Jews at Damascus. for to be punished] To be beaten or imprisoned. See notes on Ch. 9. 2.

V. 12. *according to the law*] This he speaketh to distinguish be-

tween a beleiving Jew and a Profelyte or pious Gentile.

V. 14. *and see that just one*] So 1 Cor. 9. 1. & 15. 8. He saw Christ, either in some supernaturall gifts, a rapt into heaven, or some apprehensible representation, as Chap. 7. 55.

V. 15. *what thou hast seen*] That is, not onely this precedent apparition, but principally in that vision described, 2 Cor. 12. 2.

V. 16. *wash away thy sinnes*] Act. 2. 38. By the Spirit of God giving the inward effect of baptisme by the effectuall application of the blood and merits of Christ: by purification of thy soul by faith, regeneration, and newnesse of life.

V. 18. *And saw him*] Saw in that trance the appearance of the Lord speaking to me.

V. 20. *And when the blood of thy martyr Stephen*] Martyr is a Greek word signifying a witness: and is in a peculiar manner used to signify him who in his constant profession in grievous punishment, or violent death, giveth testimonie to the truth of the Gospel.

V. 23. *cast off their clothes*] To prepare themselves to do violence. *throw dust into the aire*] This is a description of a seditious and enraged multitude.

V. 24. *by scourging*] To compell him to confesse something.

V. 25. *a Romane*] That is, which is a freeman of Rome, as he was being a citizen of Tarsus: see Chap. 16. 37.

V. 29. *examined him*] Or, *tortured him*.

*was afraid*] In respect of the severe punishment appointed to any, that should abuse a freeman of Rome.

V. 30. *brought Paul down*] From the Castle. verf. 24.

#### C H A P. XXIII.

Verf. 1. **I** Have lived in all good conscience] 2 Tim. 1. 3.

V. 2. *the high priest*] This seemeth to have been then but a Surrogate, brought in by corruption and disorder of those times.

V. 3. *thou whited wall*] False hypocrite. See Eze. 13. 10 Mat. 23. 27. *contrary to the law*] Levit. 19. 35. Deut. 25. 1, 2.

V. 5. *I wist not*] I know him not to be a lawfull high priest, who thus violateth the Law.

*Thou shalt not speak evil of the ruler*] Exod. 22. 28.

V. 6. *I am a Pharisee*] Phil. 3. 5. Which he spake not to get favour of the Pharisees, or to approve all their traditions; but out of policie to set division among them, for his easier escape.

*of the hope, &c.*] Chap. 24. 21. Not but that there were more points in question, but because for this chiefly the Sadduces hated him.

V. 8. *For the Sadduces say, &c.*] Mat. 22. 23. Mark 12. 18. Seeing the Scriptures which they received, so expressly speak of Angels, it is probable that they did not absolutely deny them, but perhaps might think them to be but a transitory apparition, created of God, onely to signifie his pleasure to men; or to do some commands, and so to cease again; whereas the Pharisees acknowledged both, that is, the resurrection, and Angels, and spirits.

V. 9. *but, &c.*] If he have had any divine or extraordinary revelation.

V. 11. *the Lord stood by him*] In a Vision.

V. 12. *under a curse*] Or, *with an oath of execration*.

V. 31. *Antipatris*] A City in the tribe of Manasseh, between Jerusalem and Cæsarea, formerly called Capharsalama, or Capharsalama; but king Herod repairing it, called it by his father Antipater his name.

V. 34. *of what province he was*] By this name the Romans called the countries by them subdued. *of Cilicia*] Chap. 6. 9.

#### C H A P. XXIII.

Verf. 1. **D**Escended] To Cæsarea.

*a certain Oratour*] An Advocate or Lawyer.

V. 3. *most noble Felix*] Felix was of obscure parentage, but Claudius Cæsar promoted him to honours; he had by his diligence suppressed the sedition under Eleazarus: otherwise he was a covetous and cruell man. See Josephus l. 20. c. 11. Ant. Jud. lib. 2. de bell. Jud. c. 12.

V. 5. *sect of the Nazarens*] Gr. *of the heresie*. This name they gave the Christians in those times from Jesus of Nazareth, according to which they called him in contempt *Jesus of Nazareth*, from the Citie where he was brought up; afterwards it was peculiarly attributed to the sect of Heretikes, of which Epiphanius Hæres. 29.

*profane the Temple*] Chap. 21. 28.

*according to our law*] That is, to examine the qualitie of the offence, which the Romanes permitted them to do, but not to execute sentence of death.

V. 7. *chieftain Lysias*] The Colonell Lysias.

V. 8. *accuse him*] That is, Paul.

V. 10. *a judge*] A governour: therefore thou art experienced in their customs, and canst more equally and readily judge.

V. 11. *yet but twelve*] Meaning, he wanted not time, had he been so minded, to stirre up sedition.

V. 14. *they call heresie*] Or, *sect*, as verf. 5. The Scribes and Pharisees called the doctrine of Christ so; so do the enemies thereof still.

V. 15. *the just and unjust*] Dan. 12. 2. John 5. 28, 29.

V. 17. *after many years*] It was long time since he had been at Jerusalem, which was when he brought them alms. Ch. 11. 30. Gal. 1. 10.

V. 18. *Whereupon certain Jews*] Chap. 21. 27.

V. 19. *Who ought, &c.*] For his accusers spake but by hearsay.

V. 21. *Touching the resurrection*] Chap. 23. 6.

V. 23. *let him have libertie*] And not to be kept close prisoner, but under a keeper, or with some chain on him. See Ch. 16. 29. & 28. 20.

V. 24. *Drusilla*] Agrippa's sister, a vicious woman.

V. 25. *Felix trembled*] Out of horroir of conscience, being a wicked man.

V. 27. *to shew the Jews a pleasure*] To do the Jews some pleasure, after



after the many injuries he had done them, to pacifie them, that they might not follow him with complaints.

C H A P. XX V.

Verf. 5. **A** Re able ] That conveniently can come.  
V. 6. more then ten dayes ] Or, as some Copies reade, no more then eight or ten dayes.

V. 9. the Jews ] To gain the peoples good word and opiion of him.  
V. 10. where I ought to be judged ] Doubting the sinceritie of the Judge, he claims his priviledge appealing to the Roman Emperour.  
V. 12. the counsell ] Without whose consent he could do nothing.  
V. 13. King Agrippa ] Ch. 9. 25. Son of Herod Agrippa.  
Bernice ] Sister to the same Agrippa, with whom she lived in publike infamie.  
V. 19. of their own superstition ] Thus profaenly did the Heathens think of true Religion.  
V. 20. I doubted, &c. ] Or, I was doubtfull how to enquire hereof.  
V. 21. hearing ] Or, judgement.  
Augustus ] Nero was at this time Emperour of Rome, but for the honour of their Emperour Augustus, they stiled his successors after his name.

V. 23. with great pomp ] That is, in a Princely manner.  
place of hearing ] Meaning the Court or place of Judicature.  
V. 26. unto my lord ] Unto Cesar, whose Deputy I am in this place.

C H A P. XX VI.

Verf. 1. **P**aul stretched forth the hand ] This was with them an usuall gesture of those who began to speak in publike. See Prov.

1. 24. Isa. 65. 2.  
V. 2. I think my self happy ] I take it for my advantage, that I may now speak before thee, who knowest the Law and Scriptures, and art therefore a more competent Judge; then he that is a stranger to all.  
V. 5. sett ] Here the word is taken in good part, or at least according to the vulgar opinion.  
V. 6. of the promise ] Concerning the Messias and his Kingdom.  
V. 7. twelve tribes ] Meaning the remnant thereof, as they returned from the Captivitee, 2 Kings 17. 6.  
serving God ] According to the discipline of the Law.  
V. 10. Which thing, &c. ] Chap. 8. 3.  
V. 11. compelled them ] Either this he effected by the crueltie he used, or gave them occasion so to do by his own example. 1 Tim. 1. 13.  
V. 12. Whereupon as I went to Damascus ] Chap. 9. 2.  
V. 17. from the people ] Of the Jews.  
V. 18. To open their eyes ] This is attributed to Ministers, as instruments and ordinary means, the effect whereof is onely in the Spirit of God, working thereon. See 1 Cor. 3. 5. 6.  
V. 19. the heavenly vision ] Gal. 1. 16. 17.  
V. 23. Christ should suffer ] That is, that Christ should not be a temporall king as the Jews dreamed, but a spirituall and eternall; redeeming and saving us by offering that which was due to us.  
the first ] As head of his Church, to give them a spirituall life.  
1 Cor. 15. 20. Colos. 1. 18. Rev. 1. 5.  
show light ] The knowledge of the Gospel. Luk. 2. 32. Mat. 4. 16.  
unto the people ] Meaning of the Jews.  
V. 26. For the king knoweth ] Being a Jew, and alwayes conversant in Judea he might know the propheties, and of those things which were there done and suffered by Christ in his life, death and resurrection.  
V. 27. that thou beleevest ] Meaning, that he was perswaded of the truth of these things which were written by the Prophets.  
V. 28. Almost ] Gr. in a little, or, within a little. This he speaketh being forced to acknowledge the power of the Gospel, which secular respects would not suffer to be fruitfull in him.  
V. 29. almost ] As verf. 28.  
altogether ] Gr. in much.  
except these bonds ] The Romanes used thus to produce their prisoners, with a souldier guardian, and some chain. c. 28. 20. 2 Tim. 1. 16.

C H A P. XX VII.

Verf. 1. **A** Centurion ] A Captain of an hundred footmen.  
Augustus ban ] The Band or Cohort was the tenth part of a Roman Legion; and these Bands or Cohorts were of severall numbers, names, and uses: that first wherein the Standard was, consisted of 1105. footmen and 132. horse, &c. There was a Pretorian Band or Cohort, to guard the Magistrate in his Province; these here mentioned seem to be such as Augustus appointed to some the like offices. See Vegetius de re Militar. l. 2. c. 7.  
V. 2. Amyntium ] A Citie and Port of Mysia.  
V. 3. Sidon ] A Citie in Phenicia.  
V. 7. Cnidus ] A little Iland over against Caria.  
Crete ] Or, Candie. An Iland in the Mediterranean Sea, formerly it had 100. Cities.  
Salmone ] This was an Eastern promontory, or high Cliffe of Crete. See Strab. l. 2.  
V. 8. The fair havens ] It seemeth so called of the safetie and commodiousness of the Road; as we call a Road of ours, the Downs.  
Lafca ] A sea Town and Citie of Crete.  
V. 9. the fast ] Of this fast yearly to be kept of the Jewes, see Lev. 16. 29. & 23. 27. Num. 29. 7. This was about October; so that Paul advised them to winter there, rather then to put to sea in the deep of winter, then at hand.  
V. 10. hurt ] Or, injury.  
V. 12. Phenice ] A port of Crete, not Phenicia a region in Syria.  
V. 14. arose ] Or, beat.  
V. 14. Eurodyon ] A North-east winde, furious and stormy, usuall

about those places in the beginning of winter: some call it the sea-mans plague.

V. 15. we let her drive ] A Ship is said to drive when the Anchor cannot hold her, but that she falleth away with the Wind or Tyde; so also when a Ship is at hull, or a trie, that is, hath taken in all her Sails, and tyed down the Helm to the Lee-side of the Ship, going as Winde and Tyde carries her, we say she drives, &c.

Clauda ] A little Iland.  
to come by the boat ] To recover, take up, and save the boat.

V. 17. undergirding the ship ] This undergirding is by trusses, which are ropes made fast to the yards, used either to bind fast the yard to the mast, when the ship rowles a hull, or at an anchor, or to hale down the yards in a storme or gulf.

into the quick-sands ] Certain sands which swallow up ships that stick fast and sit upon them.

V. 18. they lightened the ship ] By casting the goods over-board.

V. 19. the tackling of the ship ] The Greek word *ekton*, signifieth store, munition and necessary furniture for ships; so Jonah 1. 5. they cast overboard *אֶת-הַכֵּלִים* their instruments or furniture: the 70. give it by the very word here used, and so the Syriack interpreter, *vasa ipsius navis*, &c.

V. 20. all hope that we should be saved ] Meaning in respect of second causes, and mans reason.

V. 21. have gained this harm ] That is, prevented it.

V. 23. the angel of God ] Whom he sent to comfort and assure me.

V. 24. God hath given thee all them that saile with thee ] Or, surely given as a favour. Thou hast prayed for them, God hath heard thee, and will for thy sake save their lives.

V. 25. for I beleeve God ] I am confident out of good experience, that God will perform his promise.

V. 26. we must be cast ] Thus it will fall out, that we must be cast in Adria about midnight ] That is, in the Adriatick sea which divideth Italy from Dalmatia, and reacheth up to Venice.

V. 28. And sounded ] To find the depth of the waters by casting out a plummet of lead fastned to a long line.

V. 29. out of the stern ] Or, hinder part of the ship.

V. 30. out of the foreship ] The prow or formost part of the ship.

V. 31. Except these abide in the ship ] Not because the will of God, or his power to save, or the effect of his promise, depended on second causes; but because he that had ordained the end, ordained the meanes also, and that he would not have them tempt him, by dividing that which he hath united.

V. 33. continued fasting ] He meaneth, they eat no set meales, or so little for feare, that it was in a manner a fasting.

V. 34. hair fall from the head ] By this Hebrew phrase is meant; that they should be safe and sound, 1 Sa. 14. 45. 1 Kin. 1. 52. Mat. 10. 30.

V. 40. taken up the anchors ] Or, cut the anchors, they left them in the sea, and loosed the rudder-bands ] The Rudder is that peece of timber, which hanging at the stern post of the ship, is as the bridle to direct the course; this they had bound when they would drive, v. 15. and now because they would have it to direct the ship, that they might with their best advantage run her ashore, they loose it again.

and hoised up the main saile ] Which before they had stricken by reason of the violence of the storme; now they hoise it, that the ship might feelee the wind, and work for their running ashore.

C H A P. XX VIII.

Verf. 1. **C**alled Melita ] Now called Malta, an Iland between Africa and Sicile; there is another of the same name in the Adriatick bay between Italy and Epidaurus.

V. 2. barbarous people ] They were so called who spake neither Greek nor Latin, and were more rudely bred.

V. 4. yet vengeance suffereth not to live ] Whom they took to bee a goddess called Dica, or Nemesis.

V. 11. whose sign was ] Such as ships usually have whereby they may be the better known, and according to which sometimes they are named.

Castor and Pollux ] The Painims feigned these to be gods of the sea.

V. 12. at Syracuse ] A famous Citie in Sicilia.

V. 13. to Rhegium ] A Citie in Italy over against Messina of Sicilia.

to Puteoli ] A Sea-town of the kingdom of Naples.

V. 15. Appii-forum ] A Market-town upon a long high-way to the sea-ward, which Appius caused his Souldiers to make good; by the which there stood three taverns about a dayes journey from Rome.

V. 16. the centurion ] Or, governor of the Pretory or Judgment hall.

suffered to dwell ] He was not put into the common prison; which favour God gave him for his comfort, and the advancement of the Gospel.

V. 20. for the hope ] That is, for Jesus Christ his cause, whom they had long looked for, and who had now shewed himself their redeemer.

V. 22. this sett ] Meaning this profession of Christianity.

V. 23. the kingdom of God ] That the kingdom spoken of by the Prophets, now was offered unto them by Christ.

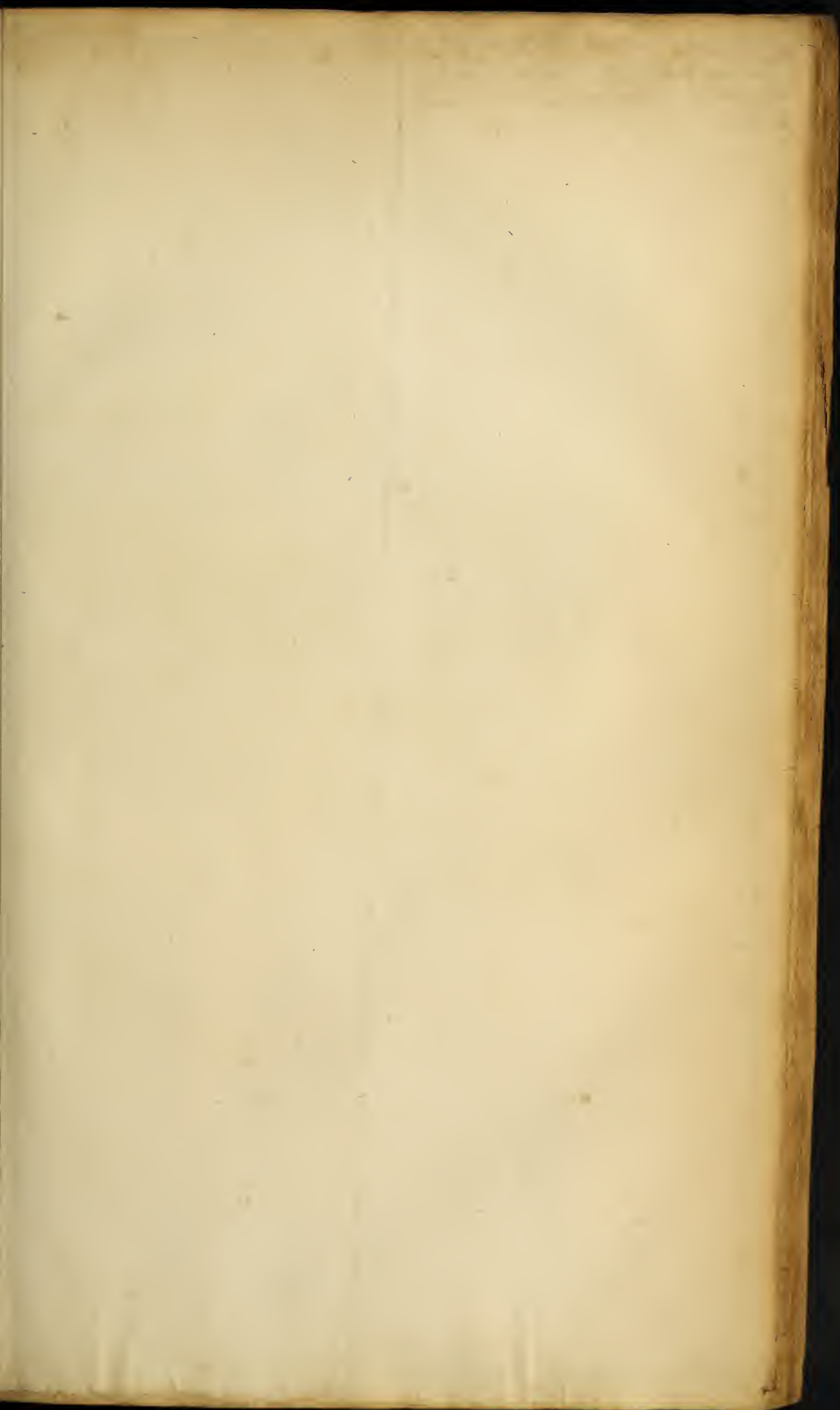
V. 26. Go unto this people ] Isa. 6. 9. Mat. 13. 14. Mar. 4. 12. Luk. 8. 10.

John 12. 14. Rom. 11. 8.

V. 27. have they closed ] They are in wilfull ignorance, and willingly know not, as 2 Pet. 3. 5. therefore God giveth them to strong delusions, to beleeve lyes, to their destruction, 2 Thess. 2. 11. 12.

V. 28. the salvation of God ] Meaning the Gospel, shewing the counsell of God therein, and the powerfull effect thereof by his Spirit.







Quid deterius Romana Urbe, in  
quam ex toto orbe rapina erant  
congesta? Molinaus, Acta. S. Don.  
p. 410.



[illegible]



1 for 1:20

the case of this man -  
x - "good" - "the  
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- as - "the case &  
the case & the man - "the  
" - "x" - "the case &  
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# ANNOTATIONS ON THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANES.

## CHAP. I.

Verf. 1. **P**aul, the holy Apostle, who wrote this Epistle and the rest, either had two names given him formerly, (at his circumcision) Saul and Paul, as the first Evangelist in order, had two names, Matthew and Levi, which the words of

Luke (Act. 13. 9.) seem to import; (Saul which also is called Paul) or, after his separation to the work of the ministry, and his converting Paul the proconsul, his former name Saul was changed into Paul, either by the proconsul Sergius Paulus, who graced him with the name of his illustrious family among the Romanes, as Titus did Josephus the Jew with the name of Flavius; or, by himself in memory of that great work God wrought by him, as well in the conversion of the proconsul as the confusion of Elymas the Sorcerer: so *Augustine* and *Jerome*, *victoriae erexit vexillum, ut Paulus diceretur e Saulo.*

*servant*] The word is not here taken as opposed to a free man, but signifieth a minister, or a man wholly addicted to Christs service, whose service is perfect freedom: in which sense Moses (Deut. 34. 5.) and Joshua (Chap. 24. 29.) and David (Psal. 18. 1.) and other holy men are called the servants of the Lord.

*called*] He expresseth here his calling, partly because it was extraordinary; not of man, nor by man, but immediately by Jesus Christ (Gal. 1. 1.) : partly to shew the Romanes presently in the beginning, that what he wrote to them in this Epistle was done according to the dutie of his calling, and that he had good warrant and commission for it.

*apostle*] The word Apostle is derived from *ἀποστέλλω*, and signifieth a Legat or Ambassadour of Christ sent to declare the Gospel to all nations, and such a one was *Saint* Paul, who had a generall Commission to preach both to Jew and Gentile, though specially by the appointment of God with the consent of both parties the Gospel of the uncircumcision was committed to Paul, as the Gospel of circumcision to Peter. Galat. 2. 7.

*separated*] See Acts 13. 2. Or, *set apart for*. From his mothers womb in Gods appointment (Gal. 1. 15.) ; but actually set apart by the command of the holy Ghost to preach the Gospel among the Gentiles (Act. 13. 2.) In the word Separate he seemeth to allude to the name of Pharisee, which signifieth a man separate; of which Sect he was before his conversion: and hereby he implyeth that he is still a separated man, but to a better purpose, namely, to the preaching of the Gospel of Christ.

V. 2. *promised*] Or, *foretold*. Shewed before in the types of the Law, and promised before in the words of the Prophets which were since the world began.

V. 3. *made*] See Gal. 4. 4. In regard of his humane nature, which is a true creature assumed by the Sonne of God in the unitie of his person. He useth the word *made* here and Gal. 4. 4. rather then *born*, to intimate his miraculous incarnation whereby he took flesh of a pure virgin.

*seed*] That is, of the substance of the Virgin Mary, who was of Davids posteritie.

*flesh*] That is, his humane nature (Joh. 1. 14. 1 Tim. 3. 16.) flesh being a part is by a Synecdoche taken for the whole man.

V. 4. *declared*] Gr. *determined*. Not made the Sonne of God as he was truly made the sonne of man; but declared to be the Sonne of God. The word in the originall signifieth more then a bare declaration, namely, a declaration by a solemn sentence, or definitive judgement, Psal. 2. 7. I will declare the decree: the Lord hath said unto me, Thou art my Sonne.

*with power*] Gr. *in power*.  
*spirit*] That is, according to his Divine nature called Spirit. 1 Tim. 1. 16. Heb. 9. 14.

*holiness*] Or sanctification; that is, holy in himself, and maketh us holy by his merit and vertue. Heb. 2. 11.

*resurrection from the dead*] Gr. *resurrection of the dead*. The god-head was formerly veiled under the infirmities of the flesh; but in the resurrection, and after it was manifested in Christ in the glory of divine power, and by effects most admirable, 2 Cor. 13. 4.

V. 5. *grace and apostleship*] Either he useth here a figure, or meaneth the grace and eminent gift of being an Apostle, or by grace he meaneth the favour of God, and pardon for

his former offence in persecuting the Church, or supernaturall gifts to qualifie him for an Apostle, or grace for his own conversion and Apostleship for the conversion of others.

*for obedience to the faith*] Or, *to the obedience of faith*. To bring the Gentiles to the obedience of Christ and faith, Act. 26. 16. or to make the Gentiles to submit by faith to receive the Gospel, whereby Christ reigneth over men, Act. 6. 7.

*name*] That his name might be known and glorified by them; or for him in his name, by his authoritie and commission.

V. 6. *called*] Outwardly by the Word, and inwardly by the Spirit: for in the next vers. he calleth them the beloved of God; and afterwards Saints.

V. 7. *Grace to you, and peace*] Either by Grace he understands all spirituall and supernaturall; and by Peace, all temporall blessings, agreeable to the signification of the Hebrew Shalom; which implies happinesse, or prosperous successe in all things: or by Grace, Gods free will and favour; and by Peace, the fruit and enjoying of the same; which brings peace of conscience, teatmed Christs peace, Joh. 16. 33. and peace with God, Rom. 5. 1.

V. 8. *for you all*] Gr. *Tec*. Or, *concerning you all*.  
*whole world*] That is, spread and made known to the Churches of the world. A figurative expression, yet thus farre it hath ground in the letter; that there was a resort to Rome from all parts of the world, and every one might relate of it in his own country.

V. 9. *with my spirit*] Or, *in my spirit*. That is, from my heart and inward affection; or in my spirit, that is, in my soul, which is as the spirituall temple, wherein God is worshipped, and served by the faithfull.

*that*] Or, *how*.

V. 10. *will of God*] This he addeth, for that in the publishing of the Gospel he still followed the order, which God prescribed him by his Spirit.

V. 12. *comforted*] Or, *admonished*. as Heb. 12. 5. For the Greek beareth both alike; and though Paul were never so excellent, yet he might be instructed, or at least admonished by the Church: for the Angels themselves received more particular knowledge by the Church of the manifold wisdom of God, Ephes. 3. 10. 1 Pet. 1. 12.

*with you*] Or, *in you*.

V. 13. *but was*] Or, *and was*.

*let his hereto*] Sometimes by accidentall difficulties, sometimes by the expresse commandement of God, Act. 16. 7.

*fruit among you*] Or, *in you*. Of my ministrie and calling to be an Apostle of Christ among the Gentiles to convert them unto him; or at least to confirme them more and more in their faith; or that I might make my ministrie to fructifie among you Romanes to the advancement of the glory of Christ, and salvation of his Church.

*among*] Or, *in*.

V. 14. *I am debtor*] That is, obliged by my Apostolicall charge to seek the salvation of All, and to communicate the talent unto them, which I received from God to that purpose, to the utmost of my power, without distinction of either nation, or condition of men. 1 Cor. 9. 16, 17.

V. 16. *ashamed*] I am not faint-hearted; I do not seek to withdraw my self, or shrink back from the publishing of the Gospel, as men are wont to do in things whereof they are ashamed.

*power of God*] That is, the onely and most effectually means to save men by faith in Christ set forth in the same; whereas man of his own nature was void of strength thereunto, Rom. 5. 6. and the law was weak through the flesh, Rom. 8. 3. 1 Cor. 1. 14. 24.

*first*] As unto that nation to which it was requisite the Gospel should be first preached, Act. 13. 46.

*to the Greek*] This word Greek is sometimes set in *Saint* Paul against the word Jew, so it signifies the Gentiles in generall, the greater part whereof and the nearest and best known to the Jews were in these dayes Grecians, both by nation and language: sometimes as it is set against the word Barbarian, Coloss. 3. 11. and so it signifieth the civil and learned sort of Greeks; and in this sense Athens was tearmed *ἡ ἡλλάς* that is, the Greece of Greece.

V. 17. *righteousnesse of God*] Of Christ given to us by God, and received by faith; or it is called the righteousnesse of God, because



because God ordained his Sonne true God, to fulfill and procure the same, imparting it of meer grace to his elect; and receiving it for their absolution: for this is that everlasting righteousness which is able to subsist before Gods judgement, Dau. 9.24. Or lastly, because it is the accomplishment of all his promises; for so is the righteousness of God sometimes taken for his faithfulness and mercy, Rom. 3.26.

*from faith to faith*] Or, out of faith to faith.

*faith to faith*] That is, from one degree to another, so that according as faith doth more and more encrease and get strength, the more likewise it is assured of that righteousness: or the revelation of the righteousness is received by a continuall act of faith which must never cease till it arrive to its accomplishment, to wit, in the life eternall, Psal. 84.7.

*The just shall live by faith*] Or, the just by faith shall live. See Hab. 2.4. Gal. 3.11. Heb. 10.38. Either the just shall live by his faith; or he that is just by faith shall live; which well agrees with the Hebrew, Hab. 2.4. and likewise with the principall drift of the Apostle. Here he proveth that man obtaineth life and salvation by the Gospel; for as much as the Gospel offereth unto us the onely cause of life; namely, the true righteousness, which is that of Christ imputed to man by grace, and embraced of him by a lively faith, whereunto the allegation out of Habakkuk is pertinent: for the Prophet attributing unto faith the obtaining and possessing spirituall life, doth consequently attribute unto the same the means of getting that righteousness which is the onely cause of life, Gal. 3.26.

V. 18. *ungodliness and unrighteousness*] Under ungodliness are comprehended all sinnes repugnant to the first Table; under unrighteousness, all sinnes against the second Table.

*who hold*] The Greek word signifieth a forcible holding; and we may render it an enslaving the truth by their perverseness and malice; whereby she is so let and hindered that she cannot exercise her command over their actions.

*the truth*] By truth, he meaneth all the light which is left in man since the fall; especially those common notions of God, his nature, power and will, imprinted in man by nature; as also the knowledge of morall good and evill.

*in unrighteousness*] That is, unjustly smothering the truth; or that do contrary to all justice and equitie, which requireth that we give unto God that belongeth unto him. And they may be said truly to withhold the truth in unrighteousness, who suppress it, forcing their own minds as knowing better then they do; like Medea in the Poet, *video meliora proboq, deteriora sequor*.

V. 19. *manifest in them*] Or, to them. That is, in the inwards of their mind or conscience; or else in them, that is, among them; namely, their wife and learned ones, who did leave a number of cleare and judicious Essayes and Sentences hereof in their writings, although they did contrary to the same.

*hath shewed*] Partly by the light of nature in their consciences, partly by the consideration of the creature of God, whereby his attributes are evidently notified, and after a sort tasted and felt, Psal. 34.8. Psal. 19.2. Psal. 148. 4,5, 6. Act. 14.17. Act. 17.27.

V. 20. *so that they are*] Or, that they may be.

*without excuse*] The Apostles meaning is not, that God gave them that knowledge to that end and purpose to make them unexcusable: for they might catch even at that for an excuse: neither doth he intimate that they being led by that divine light of nature might thereby come into favour with God, but that their own reason did condemn them of wickedness both against God and men: Or, he so farre revealed the truth unto them that they cannot be excused, viz. before the righteous judgement of God, as if they had not known that which either they did, or might have known.

V. 21. *as God*] As it belonged to the divine Majestie, according to that very knowledge they had of him.

*vain*] By the curiositie of their conceits, being fallen off to vain apprehensions of God, and of his worship, which they framed not according to the knowledge they had of God; but suitable to the dispositions of their perverted minds, in devising so many strange and different worships; and in setting up so many fabulous and idle deities, whereby the knowledge of God became still more and more obscured.

*imaginations*] Or, disputes, or, reasonings.

*darkened*] Ephef. 4.18.

V. 22. *Professing*] He speaketh of the Philosophers and Witsards among the heathen, who carried a semblance of wisdom in their discourses, and seemed to be much better minded then others; but yet did still follow the perverseness and vanitie of others.

V. 23. *And changed the glory of the uncorruptible God, &c.*] Psal. 106.20. Ezek. 8.10.

V. 24. *Wherefore*] The contempt of Religion is the fountain of all mischief.

*God*] For their superstitions, and the dishonour they offered to him, he abandoned them, and did not bridle their swarving desires; but let them have their full swinge: and moreover by his just judgement more and more deprived them of those gifts of nature which they abused and slighted.

*gave them up*] As a just Judge, leaving them over to Satan who tempted and led them to all iniquitie: as they dishonoured God by their idolatrie; so God made them ignominious; delivering them up to the unclean spirit and their own naturall corruption.

*uncleanness*] Idolatrie being spirituall uncleanness, is commonly followed with corporall; as you shall see these two sinnes joyued together, Num. 25. 1, 2. Revel. 17. 1, 2. 10. As on the contrary, religious Kings, as namely, Asa, reformed both these abominations together, 1 King. 15. taking away both the Idols, and male stews.

*through the lusts*] Or, in the lusts.

*between themselves*] Or, in themselves.

V. 25. *more then the Creatour*] Or, besides. For though they sometimes worshipped the true Creatour, yet their idolatrous worship of the creature farre exceeded it. Or, *more then*, in this place is not taken comparatively, but exclusively; as when Christ saith in the parable, The publican went home rather justified, then the pharisee: the meaning is, he went home justified, and not the other: so the Apostles meaning in this place seemes to be, They worshipped the creature, and not the Creator: at the least the major part did so, if not all.

V. 26. *vile affections*] That is, dishonourable: for as we are exhorted, 1 Thess. 4.4, 5. to possesse our vessels in honour; that is, to keep our bodies from all uncleanness: so on the contrary, those that give themselves unto uncleanness, dishonor both themselves and their bodies; especially those who are active and pensive in such filthiness as the Apostle afterwards instanceth in.

*against*] Or, beside.

V. 27. *And likewise also the men, &c.*] Gen. 19.5. Lev. 18.22.

V. 28. *to retain*] Or, to acknowledge.

*a reprobate minde*] Or, a minde void of judgement. Into a perverse and froward minde, whereby it cometh to passe that the light of conscience being once put out, and having almost no more remorse of sinne, men runne headlong into all kind of mischief. The word in the Original, *ἀναισθητός*, may be taken either actively or passively; actively for a minde which disapproveth all good courses, or doth not prove or trie good or bad; nor put difference between that which is vile, and that which is honourable; or passively for a mind disallowed of God: and so in this sense it is a metaphor taken from Goldsmiths trying metals, and making choyce of that which is good and precious, and rejecting and reprobating that which is vile.

V. 29. *unrighteousness, &c.*] The Apostle here reckoneth divers kinds of vices; not that every man is subject to all these, but some men to all of them, and all to some of them: and therefore that none may stand upon his innocencie before God, but that all need, and must flie to the righteousness of Christ.

*envie, murder*] In the Original there is an elegant Paronomasia, as in the vers. following; which as it sheweth the lawfull use of rhetoricall figures in Sermons & holy discourses; so the very affinity of the words may give us occasion to consider how easie it is to fall from one of these vices to the other; for he that is *ἐνvidίος*, that is, understandeth not the nature and conditions of covenants, will soon be *ἀνδραφόνος*, that is, a covenant-breaker: and he that is transported with envie, hath for the most part his feet swift to shed blood: as Cain first was guiltie of *φόνος*, that is, envie, and after of *φόνος*, murder: first he envied his brother Abel, and after slew him. Gal. 5.21.

*malignitie*] Or, ill conditions. That is, an evill disposition; such a perversitie of mind and nature as is apt to construe all things to the worst.

V. 30. *haters of God*] Or, hated of God. The word in the Original, *μισοθεοί*, may indifferently be rendred haters of God, or hateful to God, and hated of him; yet seeing the Apostle here rehearseth the most hainous and reigning sinnes among the Gentiles, the former signification seemeth best to fit the text. Psal. 81.15.

*despightfull*] Gr. *injurious*.

V. 31. *without naturall affection*] Or, unsociable. The Greek word implyeth properly the affection and love which is between parents and children; and the sinne here taxed by the Apostle, did likewise reign among the Gentiles, who sacrificed in some places their aged parents, and sometimes their children unto their Idols; exposed them to ruine, and destroyed them, though not guilty of any capitall crime. 2 Tim. 3.3.

*inplacable*] Or, unce-breakers.

V. 32. *have pleasure in them*] Or, consent with them. Approve and commend them, Psal. 10.3. Psal. 49.18. This is even the highest pitch of wickedness, not onely to do evill, but also to take delight in seeing it committed by others: such come neare the malignitie of the devil, who takes pleasure in evill, because evill, and instigareth others to the like without any bait of a false seeming good, or sensuall pleasure, which in other sinnes blindeth men, and allureth them to the commission thereof.

## CHAP. II.

Vers. 1. *Therefore thou*] Or, *Wherefore thou*. He convinceth them which would seeme to be exempt out of the number



cap. 1. 26. Primum Specimen offert in  
horrendo, facinore praepostera veneris:  
unde constat non profitos modo fuisse  
in bellinas cupiditates, sed infra besti-  
as prorupisse, quum totum naturae  
Ordinem evertent.

Illa, quam brutae pecudes abominantur,  
spurcitia, mirum quantopere tum  
divulgata esset. — Calvin.

Formica non contenta  
Venera secundum naturam, in vase or-  
dinario; etiam ad eam, quae est praeter na-  
turam, h. e. ad praeposteros Sodomiticos ...  
conculcatus sese maribus prostituunt.  
Pareus.



*[Faint, illegible handwritten text, possibly bleed-through from the reverse side of the page.]*



number of other mens faults, and faith, that they are least of all to be excused; for if they were well and narrowly searched, as God surely will search them, they themselves will be found guilty in those things which they reprehend and punish in others: so that in condemning others, they pronounce sentence against themselves.

*that judgest*] That dost check, correct and punish others. Here the Apostle taxeth such among the Gentiles as either were law-givers and Judges amongst them; or led a more strict and austere life then the rest, as some of the Philosophers did; whereby they seemed to judge and condemn the practice of others, when as yet they were inwardly full of hatred, envie, arrogancie, &c. and committed the same sinnes in secret when they thought they could hide them from the eye of man: all these mens seeming wisdom and justice serves but to condemn them; and therefore though they thought themselves exempted from the ordinarie sort of men, yet they are in the same, or a worse condition with them: and if they will be saved, must have recourse to the onely righteousness of the Gospel, seeing that their own is nothing but a vizard or false shew.

*for wherein thou judgest another, &c.*] Matth. 7. 2.

V. 2. *we are sure*] Gr. *we know*.

*truth*] That is, uprightly and justly; not according to the outward appearance, but as things are indeed. God regardeth not the outward shew and profession of leading a vertuous and commendable life, but strictly examineth the heart and the thoughts, words and works, proceeding from thence, Joh. 7. 24. Luk. 16. 15.

V. 4. *despiseest thou*] Hatt no care at all to imploy the same to the right and proper use, which is to give thee space of repentance, and afford thee many inducements thereunto; but contrarily thou dost profane them, and drawest occasions from them to strengthen thy self in evill as if thou shouldest never be punished, because God hath so long tolerated thee.

*riches*] That is, the multiplicity and varietie of Gods outward blessings. A phrase used by the heathen, also, as we may see in *Simplicius* his Disputation *de bono & malo*. ὁ πλεονεκτησὶς τῶν πασησιν ὀφελείαις. Here the Apostle especially argueth against those who were of opinion that their case stood not ill with God, forasmuch as God blessed them many wayes in this world, and gave them abundance of wealth and honour, as he did to the Romanes above other people, who had the command over all nations.

*repentance*] Sith the Apostle speaketh as yet of men under the law of nature, without the light of the word of God, and the efficacy of the spirit of regeneration, amongst whom there could be no true or saving conversion unto God: it seemeth that repentance here signifieth onely an outward forbearing of grosser sinnes, and changing their vicious courses into such as were morally honest and commendable. Or it may be meant also of true repentance: or the favour of God also leadeth men to their duty to God; Hos. 11. 4.

V. 5. *treasurest up*] See Jam. 5. 3. Heapst up Gods judgements upon thee in manner of a treasure, which encreaseth still by daily addition.

*wrath*] That is, punishment, which shall be at the last day inflicted to the full.

*day*] and the day of. The last day, when God shall reveale and judge the sinnes of all men, even those which are most secret, 2 Thef. 1. 7. 8. Revel. 20. 12. 13.

*revelation*] Gr. *Tec the retribution*.

V. 6. *Who will reuter, &c.*] Psal. 62. 12. Matth. 16. 27. Rev. 22. 12.

V. 7. *by patient continuance*] Gr. *according to patient continuance*. That is, perseverance with an equall and constant tenour of holinesse and righteousness according to the commandment, Deut. 27. 26.

*glory*] Which followeth good works: which he layeth not out before us as though there were any that could attain to salvation by his own strength; but by laying this condition of salvation before us, which no man can perforce; to bring men to Christ, who alone justifieth beleivers, as he himselfe concludeth, Chap. 3. 21, 22. following.

V. 8. *contentious*] Gr. *them of contentiousnesse*. Kicking and striving against the righteousness of God, Joh. 4. 4. chiefly by alleading and objecting their own righteousness, and outward observance of discipline, which is usual with hypocrites.

*truth*] The light and knowledge of morall good imprinted in their souls by nature, Rom. 1. 18, 19.

*indignation, and wrath*] Gr. *Tec, wrath and indignation*.

V. 9. *Tribulation*] Or, *affliction*.

*doth evil*] Gr. *worketh on evil*.

*Few first*] Though God inflicteth punishment indifferently upon all transgressors, without distinction of either nation or person: yet for all that the judgement of God begins at his own house; and those that have had more knowledge and do not accordingly, shall receive the heavier punishment: Amos 3. 2. Luk. 12. 47. Matth. 11. 22. 1 Pet. 4. 17.

*Gentile*] Gr. *Greek*.

V. 10. *peace*] By peace he meaneth according to the Hebrew signification of the word, happinesse, health, and salvation.

*worketh good*] Or, *doth good*.

*Gentile*] Gr. *Greek*.

V. 11. *there is no respect, &c.*] Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Act. 10. 34. Gal. 2. 6. Ephes. 6. 9. Coloss. 3. 25. 1 Pet. 1. 17.

*respect of persons*] That is, he regardeth not the qualitie or outward condition; he measureth not men by their countrey, nation, power, riches, or honour; either to receive them, or to cast them away. The Greek word signifieth as well countenance, as person, and the sense comes all to one; for by countenance we are to understand the outward appearance of men in the world, or those things by which men are outwardly valued and esteemed: Act. 10. 34. 1 Sam. 16. 7.

V. 12. *perish without law*] Be judged and condemned by the testimonie of their own conscience.

V. 13. *not the hearers, &c.*] Matth. 7. 21. Jam. 1. 22.

*hearers*] Not those who onely know the law, and boast of it, and fulfill it not. For as much then as the law cannot bring salvation to man by the knowledge and profession of it, as the Jews do beleve; and none among them can be found who liveth answerable to his knowledge: it followeth that the Jews are comprehended in the same malediction with the Gentiles, and have as much need to seek to Christ for righteousness as they.

*justified*] Shall be pronounced just before Gods judgement seat, which is true indeed if any such could be found that had fulfilled the law; but seeing Abraham himself was not justified by the law, but by faith; it followeth that no man can be justified by works.

V. 14. *not the law*] That is, the written law; for they have the law of nature imprinted in their souls.

*things contained in the law*] Gr. *the things of the law*. To wit, to restrain the outward man, and stirre up in him a desire of vertue and morall honestie, and prescribe and follow some things which God commands in his law.

*law unto themselves*] In commanding or forbidding that which the law of God commands and forbids.

V. 15. *their conscience also bearing witness*] Or, *the conscience witnessing with them*. Because the conscience is nothing else but the correspondencie of the spirit of man unto the law, to bind or loose him; to accuse or excuse him; to condemn or absolve him; therefore since the Gentiles have a conscience, they must have a law also.

*their thoughts*] Or, *their reasonings*. Chap. 1. 21.

*the mean while, &c.*] Or, *between themselves*.

*excusing one another*] Gr. *defending*.

V. 16. *when God*] Gr. *Tec, in which God*.

*my gospel*] As my doctrine witnesseth which I am appointed to preach. From this text of ~~the~~ Paul it seemed that the ancients tearmed the writings of ~~the~~ Paul by the name of his Gospel: as namely, Clemens, in his Epistle to the Corinthians: Take blessed Pauls Epistle into your hands; mark what he writeth in the beginning of his gospel: τὸ πρῶτον ἡμῖν ἐν ἡμέρᾳ τῇ ἐκείνῃ ἐγράφη.

V. 17. *Behold, thou*] Gr. *Tec, But if thou*. From hence forward the Apostle deals especially against the Jews that boasted still of their off-spring, their knowledge of the law of God, their circumcision, and other outward advantages whercon they relied; proveth that they are no more to be justified by these before God, then the Gentiles are by the law of nature.

*makest thy boast of God*] Or, *gloriest in God*.

V. 18. *approvest the things that are more excellent*] Or, *triest the things that differ*. Or different; that is, thou art able to judge what things are commanded, what things are forbidden, or what & is truly good, which thou art to follow, in stead of that false good which carnall reason or sense doth present unto thee, Phil. 1. 10.

*instructed out of the law*] Gr. *catechised out of*. Luk. 1. 4. Gal. 6. 6. Word for word according to the Greek; catechised from a child; carefully taught and tutored.

V. 19. *guide of the blind*] Wise men onely in Scripture are tearmed Seers, *נביאים* (Exod. 23. 2. The gift blindeth the wise, (Hebrew) the Seers) and all fools blind.

V. 20. *babes*] Those that have little or no knowledge, like children, Matth. 11. 25. 1 Cor. 13. 11. In this sense the word is also taken by the heathen, as in that proverbiall speech delivered by Hesiod. *παιδιον ὁ δὲν νῦν ἐστὶν ἄνθρωπος*.

*forme of knowledge*] The way to teach and enforme others in the knowledge of the truth; for the word in the originall is not *μορφή* but *ὑπόμορφος*, which signifieth a pattern to work by; or a perfect frame; not onely of what belongeth unto the true service of God in it self, but likewise of all that which we comprehend and judge of it in our selves; it may be rendred a set manner or modell of knowledge.

V. 21. *dost thou steal*] That is, by subtle and swifter wayes and practises, draw the goods of others unto thy self; which the Jews were ever much taxed withall, and still are at this day.

V. 22. *commu sacrilege*] Some here make a question, why the Apostle changeth the word, and saith not as before; Thou which saist a man shall not steal, dost thou steal? Thou which saist a man shall not commit adultery, dost thou commit adultery? So here, thou which abhorrest idols, dost thou commit idolatry?



idolatry? he saith not so, but, Dost thou commit sacrilege? varying the crime: Hereunto a double answer may be given; first, that the Apostle useth an aggravation, as if he should say, Thou which abhorrest idols dost thou commit a worse sinne, to wit, sacrilege? Secondly, it may be answered, That idolatry is spirituall sacrilege, because it robbeth God of his honour; for if by the Imperiall law in the *Code, titulo de crimine sacrilegii*, it is defined sacrilege, *Imperatori eripere quodejus est*, to take away from the Emperour any thing that is his; it ought to be much more accounted sacrilege to take away from God that which is his.

V.23. *breaking*] Gr. *transgressing*.  
among the Gentiles] Or, *in the Gentiles*.

through you] For your sake, by your sinnes and the sinnes of your forefathers.

as it is written] Isa. 52.5. Ezek. 36. 20. 23.

V.25. *keep the law*] Gr. *do the law*.

breaker] Gr. *transgressor*.

V.26. *righteousnesse of the law*] Gr. *righteous ordinances of the law*.

counted for circumcision] Shall not the uncircumcised be in as good state as if he were circumcised? Not that the Apostle doth absolutely reject circumcision before it was abolished; but he here dealeth with the Jews that followed the doctrine of the Pharisees, and placed their righteousness in keeping the outward and ceremoniall worship of God; otherwise circumcision was a signe and seal of the justification by faith, Rom. 4. 11. and was fulfilled, and consequently abolished by Christ, together with other ceremonies and shadows.

V.27. *fulfill the law*] He speaketh not as if there were any that had fulfilled in all respects, for that is expressly denied, Rom. 3.9. but this he saith to convince the Jews, that they must, as well as the Gentiles, seeke for righteousness out of themselves, in Christ, who alone hath fulfilled the law.

V.28. *outwardly*] Gr. *openly*.

outward in the flesh] Gr. *openly in the flesh*.

V.29. *inwardly*] Gr. *in secret*.

not the letter] In any outward signe or ceremonie, which are like unto some writing or picture, without any power, life, or motion, Rom. 7.6. 2 Cor. 3.6.7.

not of men, but of God] That is, hath not its originall from the abilities or works of men; but from God, who wrought the same in them by his Spirit, Rom. 9. 16. 1 Cor. 3.7. 2 Cor. 4.6. or which hath the approbation, not of man, but of God, 2 Corinth 10. 18.

## C H A P. III.

Verf.1. **A**dantage] Since both Jew and Gentile lie both under the same malediction, and the Jew in regard of his greater knowledge and outward profession of observing the law, if he fail in the practice thereof, (as he proved in the former Chapter the best of them do) is like to receive more and sharper stripes; what benefit or preferment hath the Jew above the Gentile?

Profit] If so be that there is no vertue in it, for want of the perfect observation of the law, whereof Circumcision was but a holy signe.

V.2. *chiefly*] Or, *first*.

Chiefly] Forasmuch as the Jews have received of old the promises of God in Christ, whereof the Circumcision was a Seal, according to the true order of God, Rom. 1. 11. They had the first offer: and this is the chiefest and foundation of all other advantages, which the Apostle doth set forth more at large, Chap. 9.4. Ephes. 1. 11, 12.

Oracles of God] The instruments, deeds, and evidences of the covenant, contained in the writings of Moses and the Prophets, Psal. 147. 19, 20. Acts 7.38. The oracles of God were committed to the Jews, that is, intrusted, as a pawn or precious pledge which they have kept and preserved for the whole Church; and in this regard Augustine and other of the Fathers terme the Jewes *Scriniarios Christianorum*, the registers or record keepers of the Christians; for they, dispersed among all nations, beare as it were before them the Scriptures, those glasses, whereby we Christians clearly see the right way to heaven, and their manifold errors and wanderings.

V.3. *Faith of God, &c.*] That is, if any do say that this advantage was lost by the unbelief of a great part of the people, the answer is, That the faithfulness of God and his promises and covenants were still verified and performed in his elect, in whose behalf they were made, notwithstanding their manifold defects, which God alwayes supplyeth by his grace and mercy, and thereby his glory was the more illustrated.

V.4. *God forbid*] Gr. *be it not*, or, *farre be it from us so to think or say*.

yea, let] Or, *but, let*.

let God be true] That is, be confessed and acknowledged true in maintaining of his covenant, and fulfilling his promise, notwithstanding the unbelief of some, and the unworthinesse of all.

every man a liar] Psal. 116. 11.

Thou mightest be justified in thy sayings] Psal. 51. 4.

justified] Acknowledged to be righteous and faithfull.

overcome] That is, found so clear, and without blemish in thy judgements, that all mouthes shall be stopped. Psal. 107. 42. David breakes out into this confession upon the consideration of his sinne against God, and the promise of forgiveness which Nathan had declared unto him.

judged] Or, *judgest*: the Greek bears it either way, but the Hebrew Text requires the active rather, which also doth better agree with the scope of Paul; which is to shew, that God remaineth pure and righteous still in judging, that is, in punishing the sinnes of men in the children of disobedience, according to their deserts, as also, in pardoning according to his promise; which is likewise an act of Gods justice, though it be done in mercy, Mat. 17. 20. and the truth of God in keeping his promises, is also expressly called justice and righteousness, in Scriptures. Psal. 143. 10. 1 John 1.9.

V.5. *take vengeance*] Gr. *who inferreth or inflicteth anger*.

speake as a man] I speak not these words in mine own person, as though I thought so; but this is the talk of mans wisdom, which is not subject to the will of God.

V.6. *God forbid*] See Verf.4.

How shall God] How is it possible that there should be iniquity in God, the Sovereign Judge of all the world; whose will is the absolute rule of justice?

V.7. *through my lie*] Or, *in my lie*.

V.8. *not rather*] The apostle answereth to the former objection by way of disdain: as if he should say, Why, if this objection were of any force, might not as well the profane wretch break out into this extremitie of impudence, why then let him lay up as much matter of glory as may be by the boundlesse multitude of all manner of wickednesse. But there is not that desperate soul in the world that dares go thus farre, for the conscience of the most wicked, dicateth unto them, that they shall be judged according to the manifest and publike law of God, as the rule and square of all their actions, and not according to his secret providence, which ordaineth the permission of sin it self for certain ends, but much different from those of men.

damnation is just] By these words the apostle sheweth, that he is so farre from approving of such consequences as were made by profane slanderers of the truth of God, mentioned ver. 7,8. that he threatneth them with the judgement of God that make them.

V.9. *No in no wise*] Gr. *not altogether*.

proved] Gr. *charged*.

under sinne] Guiltie of sinne, under the power and penaltie of sinne.

V.10. *written*] By all these places the apostle proveth, that not onely the Gentiles, but the Jews also are unrighteous in themselves before God; most of them speak of the unregenerate among the people of the Jewes, among whom there was alwayes a very great number; and therefore these reproofs of the prophets were still in force, and the apostle makes use of them; to shew, that without the grace of God, and the speciall working of the Spirit, all are lyable to them.

There is none righteous, no not one] Psal. 14. 1, 2, 3.

V.11. *there is none that seeketh after God*] Psal. 53. 2.

seeketh after God] Or, *seeketh out God*.

V.12. *become unprofitable*] Unfit to do any good, like rotten and unfavoury things that are cast out of doors. The prophet takes his similitude from corrupted wines, or meats putrefied and unfavoury, good for nothing.

good] Gr. *goodnesse*.

V.13. *Their throat is an open sepulchre, &c.*] Psal. 5. 9.

the poison of asps is under their lips] Psal. 140. 3.

V.14. *Whose mouth is full of cursing and bitterness*] Psalme 10. 7.

V.15. *Their feet are swift to shed blood*] Prov. 1. 16. Isai. 59. 7, 8.

V.16. *Destruction*] Or *conviction*, according to the Greek; that is, breaking all to pieces; the word *destruction* is not here taken passively, but actively, for that destruction they bring upon others.

V.17. *way of peace*] To live quietly themselves, and to let others live quietly by them; they know not how to lead an innocent and peaceable life.

V.18. *There is no fear of God before their eyes*] Psal. 36. 1.

fear of God] The fear of God is the ground and fountain of all other vertues, with the want whereof the apostle concludeth, not as if the vices above mentioned did alwayes break out with like force in all naturall men, but because the corrupt fountain of all these is within them, and that some of them are ever to be discerned in their life and conversation. See Gen. 20. 11. Mal. 3. 5.

V.19. *under the law*] Under the speciall jurisdiction of it, or under that outward covenant, whereof the law was as it were the contract or condition to be performed on their parts. These words are used by the apostle, to shew, that he chargeth these points home upon the Jewes; and them especially, because God speaketh to them directly and immediately in his word by the prophets.

mouth











*mouth may be stopp'd* ] That is, silenced. These things I propound after this manner, that not onely the Gentiles, but the Jews also, a nation so much privileged by God above others, might humble themselves in the confession of their sinnes, and in the acknowledgement, that all the good that is in them dependeth on the sole mercy of God.

*g. try before God* ] Or, *subject to the judgement of God.*

V. 20. *Therefore by the deeds* ] Because man is utterly disabled by sinne to fulfill the law, either naturall or written, it can neither be a ground of hope, nor argument unto him, either of righteousness or of life: all the efficacy which it hath, is to discover unto him his iniquitie, and without Gods mercy in Christ, to seal up his condemnation. Gal. 2. 16.

*no flesh* ] Flesh is here taken for man, as in many other places; and furthermore hath here greater emphasis, for it is put to shew the contrariety betwixt God and man; as if you would say, Man who is nothing but a piece of flesh, defiled with sinne, and God who is a pure Spirit, and most perfect in himself.

*justified* ] That is, absolved before the judgement seat of God, and acquitted from sinne and damnation, and so to be accounted righteous; so the word is taken, Job 9. 20. Rom. 8. 33. 34. Gal. 2. 16, 17. It cannot be here taken for making just, by infusing righteousness or holiness; for there would be then no sense nor truth in the words, if we thus interpret them, no flesh can have righteousness infused into it before God.

*in his sight* ] Here is a secret setting of the righteousness which is before men, be they never so just, against the righteousness which can stand before God: now there is no righteousness can stand before God, but the righteousness of Christ onely.

V. 21. *But now* ] After the coming of Christ, God hath clearly revealed the true righteousness, which he hath appointed and given unto man for his justification, according to the doctrine of all the prophets; viz. that of Christ, imputed to all that receive it by a lively faith; without any consideration of the works of the law (in the point of justification) either naturall or written, and without any difference of nations, be they Jews or Gentiles.

V. 22. *faith of Jesus Christ* ] Gr. *Tec. in Jesus Christ.* Which we yeeld to Jesus Christ, or which faith resteth upon him.

*difference* ] Gr. *distinction.*

V. 23. *all have sinned* ] The remedy is common to all indifferently, because on the other side the maladie of sinne is common unto all.

*come short* ] The Greek word signifieth properly to remain behind, or to come too short of getting something, as the prize in running of races; so likewise do all men come short, that seek to obtain everlasting life by their works.

*glory of God* ] By the glory of God is meant that mark which we all shoot at, that is, everlasting life; which standeth in this, that we are made partakers of the glory of God. Or, by glory of God, is meant his image after which we were created, for so the word glory seemeth to be taken, 1 Cor. 11. 7.

V. 24. *justified* ] From henceforward the apostle describeth all the causes, and the proprieties of justification revealed unto us in the gospel; the first and supreme cause is the undeserved grace and favour of God; the moving and meritorious cause is redemption and reconciliation purchased by Christ, the instrumentall cause whereby the same is imputed, is faith in the blood of Christ; the final is the glory of God in the declaration of his righteousness and faithfulness; the proprietie is, that all humane boasting is excluded by it.

*freely* ] Of his free gift and meer liberality.

*through* ] Or, *by.*

*redemption* ] The word is sometime taken in a larger sense for all manner of deliverance, but here it doth properly imply such a deliverance, as is brought to passe by purchasing or paying of a ranome, according as Christ himself speaketh, Matth. 20. 28. 1 Cor. 7. 23. 1 Pet. 1. 18.

V. 25. *for* ] Or, *fore-ordained.* First, in the eternall counsell, and after in the execution of the same in the fulness of time; and lastly, by preaching of the gospel, 2 Tim. 1. 9, 10, 11. 1 Pet. 1. 20, 21, 22.

*propitiatory* ] Or, *propitiatory placatory or mercy seat:* for the apostle seemeth to allude to the mercy seat or propitiatory made of pure gold, which covered the ark of the covenant, in which the tables of the law lay, which is called *propitiatory*, (the word here used) Heb. 9. 5. and it was a type of Christ, who by his puritie and obedience covereth our transgressions of the law, from the sight of God, and reconcilith us to him.

*in his blood* ] The name of blood calleth us back to the figure of the old sacrifices, the truth and substance whereof is in Christ.

*for* ] Or, *by.*

*remission* ] Or, *passing over.*

*that are past* ] Of those sinnes that were committed when we were his enemies.

*through the forbearance* ] Gr. *in the forbearance.* Through his patient and suffering nature; or, word for word according to the Greek, in the forbearance or the time of his patience; that is, when God did shew forth his goodness in suspending his judge-

ments upon the world, not suffering them to perish for their sinnes, although he had not as yet fully opened the treasure of his grace for an absolute pardon, the clear manifestation whereof he reserved for the time of the Gospell. Rom. 16. 24, 26.

V. 26. *at this time* ] Or, *in this present season.*

*that he might be just* ] That all might learn to acknowledge and approve this new way of proceeding of the justice of God in justifying him that is a sinner in himself, by faith in the righteousness of Christ. Or, the word *just* is here taken for true and faithful, or, him who observeth strict justice, who would not justify man by any means, but by full payment and satisfaction.

*which believeth in Jesus* ] Gr. *which is of the faith of Jesus.* In the Greek, word for word, justifying him who is of the faith of Jesus; that is, who is of that number who renounce all confidence in their own works, and seek life and salvation by faith in Jesus.

V. 27. *boasting* ] Who is he that can or dare boast of justification before God by his own righteousness? 1 Cor. 1. 31. Ephes. 2. 9.

*law of faith* ] That is, the precept or doctrine of faith, which according to the Hebrew manner of speaking, is called a law, Esay 2. 5. Or by that new order or covenant of God which doth strip man of all worth and righteousness of his own, and clothe him by grace with that of Christ.

V. 28. *conclude* ] Gr. *collect;* or, *gather by argument.*

*deeds of the law* ] Or, *works of the law.* Not onely such as were done before his conversion, but after the same also, as is proved by the apostle in the next Chapter, by the example of Abraham and David.

V. 29. *God of the Jews onely* ] God is said to be their God in the Scripture-phrase, who are in covenant with him; whom hee dearly loveth and tendereth.

V. 30. *which* ] Or, *who.*

*circumcision* ] That is, the circumcised Jews: as likewise by uncircumcision he meaneth the uncircumcised Gentiles.

*by faith* ] Or, *of faith.*

*by faith* ] According to the original, Of faith, or, out of faith. The apostle seems to distinguish of these two kinds of expressions, Of faith, and, Through faith; attributing the former to the Jews, the latter to the Gentiles; the former to the Jews, in whom, though they were adorned with many good qualities and graces above the Gentiles, yet God had onely regard to their faith, and out of that consideration received them to mercy; the latter, to the Gentiles, who through faith passed as it were into a new spirituall estate.

V. 31. *void* ] Do we utterly cassate the law, and make it of no force or validity.

*we establish the law* ] Gr. *Tec. we make it valid and sufficient.* In the edition of Tecla it is *irrevocable*, that is, we make the law sufficient and effectually to that end for which it was given: but if we read *irrevocable*, that is, we confirm and establish the law; then the meaning is, we demonstrate by the gospell how firm and irrevocable it is, seeing God made Christ under the law, to make satisfaction to the law to redeem man; and by his fulfilling the law, to purchase to him a right to the life it promiseth; Matth. 5. 17, 18. Gal. 4. 4. Moreover, God doth so renew those that are justified by him, through the Spirit, that they endeavour to regulate their life according to all Gods commandments, Rom. 8. 1, 2, 3. Not that thereby they may be justified before God, but partly to perform their duty, and to testifie their thankfulness unto him for this his inestimable benefit, and partly to be themselves more and more assured of their justification in such sort, as the apostle after declareth, Chap. 6. 7, 8.

### CHAP. IIII.

Verf. 1. *VVhat shall we say then* ] that is, Seeing then that all men are under condemnation and cannot be justified, but by faith without works, Rom. 3. 28. it followeth that Abraham himself, the father and chief of all those that enter into the covenant of grace, was not justified in any other manner. For although he did so much excell his progenie, yet he did not obtain life and glory by his own works, and that therefore his children cannot claime more advantage then he.

*as pertaining to the flesh* ] These words may be either referred to father, or to found: if to father, the meaning is, what did Abraham the father of us Jews according to the *flesh* finde? if they be referred to the latter word found, the meaning is, what found he according to the *flesh*, that is, according to his works that are seen outwardly, as the verse following doth declare, and the word *flesh* is also so taken, 1 Hil. 3. 4.

*found* ] Got, or obtained, as the word is taken, Hosea 12. 8. and Matth. 11. 29.

V. 2. *if Abraham* ] The reason stands thus, if Abraham had obtained any thing by way of justification by his own works, he should have had somewhat whereof to glory before God: but he hath nothing for the justification by faith, which he obtained, verf. 7. doth strip men off all self-glory, Rom. 3. 27.

V. 3. *Abraham believed God* ] See Gen. 15. 6. Gal. 3. 6. Jam. 2. 23.



2. 23. that is, the promise of God to be his shield, and great reward, and to give him an heir of his own body, Gen. 15. 4, 5. and to multiply his seed, whereby not only his numerous posterity is to be understood according to the flesh, but chiefly Christ his Sonne in whom all generations of the earth were to be blessed: see hereafter, Ver. 11, 12, 13. Gal. 3. 16.

V. 4. *Now* ] Or, *but*.

*to him that worketh* ] In opinion or hope to obtain or merit justification by his worke: or to him that worketh, that is, goeth about this way of works, and grounds himself thereon, and expects thereby the reward of life promised in the Law.

*not reckoned of grace* ] Or, *according to favour*. In case he should have fulfilled the condition propounded of perfect obedience.

*but of debt* ] Not indeed of an absolute merit, and as a naturall equivalence, which can never be between God and man, nor betwixt the work and the reward: because there is no proportion at all neither in the persons, nor in the actions: but only by virtue of that voluntary covenant of God, Do this and thou shalt live.

V. 5. *worketh not* ] That is, who not able to fulfill the condition of works, nor grounding himself thereon taketh the other way to be saved, viz. that of faith in the mercie of God towards sinners, whereby righteousness is bestowed upon him, and he clothed therewith, and by virtue of the same absolved from sinne and condemnation.

*justifieth the ungodly* ] That maketh him who is wicked in himself just in Christ.

*his faith* ] As not considered in it self as a work; but in its relation to Christ, and an act of receiving him, and lively applying him to himself, according as eating nourisheth, that is, the meat eaten, Esa. 55. 1. Rom. 5. 18, 19. 1 Cor. 1. 3.

*for* ] Or, *to*.

V. 7. *Saying, Blessed* ] See Psal. 32. 1. In the beginning of the 32. Psalm: the argument which the Apostle draws from thence is undeniable. For he that is justified by his works, the same hath no need at all of any pardon of sinne to make him thereby blessed; and he who prayeth that God would not impute his sinne unto him, the same prayeth withall that God would impute unto him the righteousness of Christ, in regard these two cannot be separated in the judgement of God. See Rom. 3. 24. & 5. 19. Eph. 1. 7.

V. 9. *Cometh this blessednesse* ] This pronouncing or making blessed. Whereby it appears that the word to pronounce blessed, and to make blessed, is taken by David for one and the same thing: and the reason is, that the ground and foundation of our blessednesse lyeth in the forgiveness of our sinnes, and the imputation of Christs righteousness.

*sign of circumcision* ] Gr. *Tec. he received circumcision the scale*. That is, circumcision which is a sign: as we say, the Sacrament of Baptisme, for, Baptisme which is a Sacrament.

*a seal* ] Circumcision was called before a sign in respect of the outward ceremony, now Paul sheweth the force and substance of that sign, that is, to what end it is used; that is, not only to signify, but also to seal the righteousness of faith: whereby we come to possesse Christ himself: for the holy Ghost worketh that inwardly and indeed, which the Sacrament being joyned with the word, doth outwardly represent.

*might be the father* ] God was pleased so to dispose both of the sign and the time with Abraham, to shew that the Gentiles as well as the Jews are to be reputed true children of Abraham, and comprised in the covenant made with him and his posterity, so they followed his faith; whether they were circumcised, as during the time of the ceremoniall law they were to be according to Gods order, or not circumcised; to wit, after that God in stead of that had instituted another Sacrament, to wit, Baptisme.

V. 13. *heir of the world* ] That all the nations of the world should be his children. Or, by the world, may be understood the land of Canaan; a most renowned and fruitfull part of the world. Or, the words may carry this sense, that he should be restored as a sonne of God into the same condition and degree, which Adam had before his fall, to be Lord over all the creatures, which was figured out to Abraham by the possession of the land of Canaan, promised to him and his posterity, and is performed in part by the just and comfortable enjoying of the creature, which God doth give unto his children as members of Christ, but it shall be perfectly accomplished in the kingdome of heaven. See the 1 Cor. 3. 22, 23. 1 Tim. 4. 3. Heb. 1. 2.

*through the law* ] For works that he had done. Or, upon the condition that he should fulfill the law.

V. 14. *of the law* ] If they be heires, which fulfill the law.

V. 15. *Because the law* ] It is cleare that these two means of getting righteousness cannot consist together; the law being altogether rigorous and requiring perfect obedience, or denouncing death and damnation to the transgressors: the promise on the other side is of grace and reconciliation, and acceptation of the will for the deed.

*worketh wrath* ] Or, *worketh out*. That is, manifesteth the wrath of God against the transgression thereof, and bindeth over the sinner thereunto, and aggravateth sinnes through the perverseness of mans nature, Rom. 7. 8.

*for where no law is, there is no transgression* ] Gr. *Tec. but if there*

*be no law*. as Chap. 5. 13. 1 Joh. 3. 4.

V. 16. *Therefore it is of faith* ] Since the first way of obtaining life by the law which God had proposed unto man, was by sinne not only made unprofitable, but hurtfull and pernicious, there must of necessitie recourse be had unto the other which is by faith; faith being the only vertue that can in this case stand with the free grace of God, in as much as faith doth not work by procuring and meriting, but merely by receiving what is given and bestowed upon,

Joh. 1. 12.

*be sure* ] Or, *firm*. That is, grounded upon God and his immutable good pleasure, &c. on the perfect and everlasting righteousness of Christ, and not upon the variable and inconstant obedience of man, Ezek. 16. 61. Rom. 9. 11. & 11. 19.

*all the seed* ] Or, *the whole seed*.

V. 17. *I have made thee a father* ] See Gen. 17. 5. Not of those only that should issue from him according to the flesh, but also of those among all nations that by faith should be adopted and received into his spirituall family.

*before him* ] Or, *like unto him*. That is, God, that is by a spirituall kindred, which hath place before God, and maketh us acceptable to him, or according to a spirituall and divine fatherhood gained by faith, according to which God is able to make a child of Abraham when he pleaseth, Matth. 3. 9. even as of nothing he hath created all things and raiseth the dead: and after this fatherhood, he judgeth which are the true children of Abraham, that he approveth, whereas according to mans judgement, none but the Jews could be counted such. If we reade *like unto him*, then the meaning may be this, that as God is a Father, not only in regard of those which are already, but even of all such whom he shall create anew by his omnipotent word; so Abraham in some conformity thereto hath been the adopting father of the Gentiles, though as yet destitute of all spirituall life and faculties, requisite for the being of such his children, Ephes. 2. 12. Lastly, if we reade the words (with some) *before that he beleaved*, which the Greeke will hardly brooke, then the meaning is, before the time that he beleaved, God made him, that is, designed him to be the father of many nations: and this the Apostle addeth, that Gods promise dependeth not upon Abrahams beliefe; as likewise, Rom. 9. he proveth that the election of God depended not upon foreseen works, because before the children were born or had done good or evil, it was said, The elder shall serve the younger.

*callesth those things* ] maketh them to be by his word, and as it were calleth them to come forth and appear for that end to which he hath ordained them, and as he did in the creation of all things, saying, Let there be light, &c. and in the miraculous raising from the dead; *Damcell I say unto thee, arise*; and, *Lazarus come forth*, &c.

V. 18. *against hope* ] Or, *besides*. Besides or above all causes, arguments and appearances of naturall hope, such as carnall reason and understanding could afford.

*in hope* ] Grounded upon the truth and power of God.

*So shall thy seed be* ] See Gen. 15. 5.

V. 19. *he considered not* ] Not as thereby to be weakened in his confidence, for otherwayes he had indeed objected his and Sarahs age, Gen. 17. 17. but howsoever he rested not upon the order of nature, according to which all hope of issue was taken from him; for true faith doth overcome all apprehensions of mans own infirmitie, by a lively perswasion of the truth of Gods promises.

*now dead* ] Voyd of strength, and unmeet to get children; howsoever God afterward renewed strength and vigour in that kinde, Psal. 103. 5. See Gen. 25. 2, 3.

V. 20. *staggered not* ] Or, *doubted not of*. *GENEVA*.

*giving glory* ] Acknowledged and praised God as most gracious and true, and of infinite power, to overcome all naturall difficulties, and performe what he had promised, though never so contrary to the course of nature.

V. 21. *what he had promised* ] Or, *what was promised*.

V. 22. *for* ] Or, *to*.

V. 24. *if we beleieve* ] Or, *beleeving*.

V. 25. *our offences* ] Gr. *fallings, or faults*. To pay the ranfome for our sinnes.

*our justification* ] God having declared by raising him from the dead, that he hath accepted of the death of his Sonne, as of a sufficient ranfome for our sinnes: for if Christ had remained still under the power of death, his satisfaction could not have been perfect, neither could he have applyed the vertue thereof to us. We may also conceive Christs resurrection to be our justification after this manner. Christ was our true pledge, he therefore after he had satisfied for us by his death, returning unto life gives us a cleare evidence, and affords us a sure argument that God was fully reconciled and life purchased for us. Which assurance we could not have had, if Christ our pledge had still remained under the power of death, for as much as his continuance in his payment would ever have argued the imperfection of it. See 1 Cor. 15. 17.

#### CHAP. V.

Ver. 1. *Therefore being* ] Another argument taken from the effect. We are justified by that which truly appea-



5<sup>v</sup>. His faith. faith for object of faith,  
Hope — Rom 8. 24.

4. 18. Against hope] i. e. Præter Spem,  
Sive ultra Spem. Erasmus, p. 362.  
Illyricus, Paris, Præter.  
Above Hope, Geneva.

vi. 20. ~~He~~ Staggered not] 's Menpion,  
Non disjudicavit, ~~aut~~ disquisivit, quod est  
diffidentis — Erasmus.  
He did <sup>not</sup> philosophically criticize upon  
the matter.

3. 13 — ut esset heres mundi.

Generaliter hoc verbo  
comprehendit instaurationem  
non a Christo speranda erat.  
Vælipua quidem fuit vita re-  
stitutio: collapsam tamen totius  
nupti statum reparari oport-

— Huius ge-  
neris quendam in presentia vita  
alibant p. Calvin. Col. 57,  
3. / Apr. 17. 1729. Scripsi-



Rom. 5. 8. — yet Sinners — Cum Peccatores essemus, diligebat nos ad vitam eternam; sed non quia peccatores eramus. Persona quæpiam nondum ad Christum conversa, nec ornata bonis moribus, sed inquinata peccatis, amatur a Deo: Quia prior Ipse dilexit nos, dicit Johannes.

P. Martyr, 2 Sam. 11. 27. f. 236. b.

v. 18. The ALL MEN here mentioned are described by, and limited unto, who receive the Abundance of Grace, & the Gift of Righteousness by Christ. v. 17. They are only those who derive a spiritual Life from Christ. Owen Justif. p. 480, 481.



seth our conscience before God; but faith in Christ doth appease our conscience, and not the Law, as was before proved; therefore by faith we are justified, and not by the law.

*peace with God*] That is, reconciliation to him, whereby our consciences are quieted, out of a true sense and apprehension of his favour.

V. 2. *By whom also we have access*] See Ephes. 2.18.

*by faith*] Gr. *Tec. in faith*. Whereas quietness of conscience is attributed to faith, it is to be referred to Christ originally, who is the giver of faith itself, and in whom faith itself is effectually, grounding itself upon him.

*grace*] Gr. *Tec. this joy*.

*wherein we stand*] By which grace, that is, by which gracious love and good will: or that state whereunto we are graciously taken.

*rejoice*] Gr. *glory*.

*hope of the glory*] Here he preventeth an objection which might be made against him, by those who beholding the daily miseries and calamities of the Church, might thinke that the Christians dreame when they glory of their felicitie: to whom the Apostle answereth, that their felicitie is laid up under hope in another place, which hope is so certaine and sure, that they do no lesse rejoyce for that happiness, then if they did presently enjoy it.

V. 3. *tribulations*] Or, *afflictions*.

*knowing*] See Jam. 1.3.

*tribulation*] Or, *affliction*.

*worketh patience*] Gr. *worketh out*. Tribulation accustometh us to patience, & patience assureth us by experience of the goodness of God; and this experience confirmeth and fasteneth our hope which never deceiveth us. When the Apostle saith, tribulation worketh patience, we are not so to understand him, that of itself and its own nature it doth so; for it produceth a contrary effect in the wicked; but it doth so as it is sanctified to us by the Spirit, out of the consideration of Gods will, and our conformitie thereby to Christ, Rom. 8.29.

V. 4. *experience*] Gr. *proofe or triall*. In Greek *dokimē*, proofe or triall, either of Gods favour to us, and the comforts of his spirit; or of our faith, which being much more precious then gold that is tried by the fire, is thereby found unto praise and honour, 1 Pet. 1.7.

*experience*] Gr. *proofe or triall*.

V. 5. *The love of God*] Not whereby we love him; but where-with he loveth us. And this affords great comfort in adversitie, that our peace and quietness of conscience be not troubled; for he that so loved them that were of no worth, and while they were yet in their sinnes, that he died for them, how can he neglect them being now sanctified and living in him?

*shed abroad*] Or, *hath been shed*. The sense and feeling thereof is shed abroad in our hearts, for we have a sensible feeling that we are beloved of God, and we taste and see how good and gracious the Lord is, Psal. 34.8.

V. 6. *in due time*] Or, *according to the time, or season*. To wit, when the fulnesse of time came, Gal. 4.4. which was the fittest and most convenient time, and therefore is termed here *season*, and 2 Cor. 6.2. *the accepted time*.

V. 7. *yet peradventure for a good man*] Some will have these words to be read with an interrogative point, and render them thus, Scarce will one die for a righteous man, for even for a good man will any man easily undertake to die? but if the words be to be read without an interrogative point, then the Apostles meaning is, that though it may be, some may be found so courageous and kinde, as to undertake such a taske, as to die for another, be he never so good a man; yet it is a thing very rare and that seldome happeneth.

V. 8. *yet sinners*] In the state of sinne, or, while sinne reigned in us, and we were wholly under the power of sinne. For other-ways we are still sinners. For if we say, that we have no sinne, we deceive our selves, and there is no truth in us, 1 Joh. 1.8. Yet we are not in the Apostles sense in this place sinners, or so reputed, because our sinnes are forgiven us, and sinne hath not now dominion over us; because we are not under the law, but under grace, Rom. 6.14. 1 Joh. 3.8.9.

V. 9. *from wrath through him*] Some translate the words, from that wrath; and the originall will beare it, for it is, *ἐκ τῆς ὀργῆς*. If we like of that translation, the meaning is, a futura ira, from wrath to come, Matth. 3.7. But if there be not an emphasis in the article *τῆς*, then wrath is to be taken more generally; for the punishments of sinne as well in this life, as in the life to come, which are the effects of Gods wrath.

V. 11. *joy in God*] Gr. *glorifying in God*.

*through*] Or, *by*.

*atonement*] Or, *reconciliation*.

V. 12. *Wherefore, as*] Here is the generall conclusion of the precedent discourse, concerning justification by faith; wherein the Apostle, briefly resumming what he had said, doth withall lay down the ground of it: which is, that God of his good pleasure hath appointed Christ to be the head of grace, and the fountain of justice and life to all his elect; by the imputation of whose righteousness they are restored to the favour of God, and consequent-

ly sanctified and glorified; in like manner as Adam was made the head and root by nature of all mankind; whence by his sinne imputed to all his posteritie, they became all under the curse of God, were deprived of originall righteousness, corrupted through their whole nature, and subject to death eternall.

*by one man*] Viz. Adam and Eve, comprehended together in one; as they two were one flesh, and the common stock of all mankind, Ephes. 5.31. 1 Tim. 2.14.

*sinne*] By sinne, is meant that disease which is ours by inheritance, and men commonly call originall sinne; for so he useth to call that sinne in the singular number; whereas when he speaketh of the fruits thereof, he useth the plurall number, calling them sinnes.

*passed upon all men*] Or, *passed over to all*.

*for that*] Or, *in whom*.

*for that all have sinned*] Gr. *had sinned*. Or, in whom; for the preposition *ἐν*, is taken for *in*, in divers other places, as Mark 2.4. Joh. 9.17. &c. And so the word *in*, is used also by Paul, treating of the same matter, 1 Cor. 15.22. as in Adam all die; or else the words are to be translated, forasmuch, or for that, all have sinned; and all comes to the same sense: for all that dye, have not committed actuall sinnes in themselves; as it is plain in some Infants, that die before they come to the use of reason, and therefore can be said no other wayes to have sinned, then in this one man in whose loynes they were, as Levi is said to have paid tithes, being in the loynes of Abraham, Heb. 7.9.

*is not imputed*] Gr. *Tec. was not counted*. Where there is no law made, no man is punished, as faultie and guiltie. If we admit of the translation according to Tecl. edition, sinne was not imputed, till the law was given, then the Apostles meaning according to the interpretation of the Greeke fathers, is, *ἐκ τῆς ἁμαρτίας ἐν νόμῳ*, that is, was not imputed in such sort; because there was no punishment set upon particular sinnes; neither could the number and hainousness of sinnes be so exactly known.

*there is no law*] Gr. *there being no law*.

V. 14. *Nevertheless*] Gr. *but*.

*is the figure*] The first Adam, answereth the latter, who is Christ, as it is afterwards declared; Adam, and Christ were like two roots or stocks, the one whereof, to wit, Adam, conveyed to his branches, sinne and death; but Christ, to all that are engrafted in him, righteousness and life.

V. 15. *But not as the offence*] Adam and Christ are compared together, in this respect, that both of them doe give and yeeld to *theirs*, that which is their own: but herein they differ; that Adam by nature, hath spread his fault to the destruction of many; but Christs obedience hath by grace overflowed to many.

*many be dead*] The word many, is oftentimes in Scripture taken for all; as Dan. 12.2. Many that sleep in the dust shall awake, that is, all; and Rom. 8.29. First begotten among many brethren; and here vers. 16. Of many offences to justification: for Christs blood cleanseth us from all our sinnes, 1 Joh. 1.9. & vers. 19. By one mans disobedience many were made sinners, that is, all: so in this verse, through the offence of one man, many be dead, all are become liable unto death.

*much more*] Gr. *Tec. much more therefore*.

V. 16. *And not as it was by one*] Here the Apostle sets down a second difference between Adam and Christ, that by Adams one offence, men were made guiltie, but the righteousness of Christ imputed unto us freely, doth not only absolve us from that one fault, but from all other.

*by one*] Or, *of one*.

V. 17. *if by one mans offence*] Or, *by one offence*. The third difference is, that the righteousness of Christ, being imputed to us by grace, is of greater power to bring life, and that a glorious and eternall life; wherein we shall reign with Christ; then the offence of Adam was to make his posteritie liable unto death.

V. 18. *by the offence of one*] Or, *by one offence*.

*judgement*] that is, guilt.

*by the righteousness of one*] Or, *by one righteousness*. Gr. *δικαιοσύνη*. So Paul styeth the obedience of Christ, as having vertue in it to justifie others also; as the Greeke word doth imply; and here it is set in opposition to the transgression of Adam, wherein likewise there was a power to involve others, and make them culpable and liable to condemnation.

*upon all men*] Either all sorts of men indifferently, though not all universally; or to all that appertaine to Christ, and are engrafted unto him by faith.

*justification of life*] Not onely, because our sinnes are forgiven us, but also, because the righteousness of Christ is imputed to us.

V. 19. *by the obedience of one*] The Apostle leaves out the word man in this member, either for brevities sake; or, because Christ was not a mere man, as Adam was, but *Θεὸς ἐκ Θεοῦ*, God and man in one person.

V. 20. *Moreover*] Or, *but*.

*that the offence might abound*] Chrysostome and Occumenius, and the Greeke fathers generally observe, that the conjunction *καὶ*, is not taken, *καὶ ἵνα* causally, nor doth any way imply, that God gave his law to this end (See Rom. 1.20) that sinne might abound; but rather to diminish it, and keep men from it, they there-  
fore



fore thus paraphrase the words; By the coming in of the law, so it fell out, that sinne abounded through the corruption of mans nature, and per accidens not according to Gods intention. Others who take the conjunction causally, make this sense: that the law came in through Gods appointment, to improve the benefit of Christ, and make it much more glorious by the manifestation and declaration, how farre sinne had abounded; that is, the law entred, that the offence might appear much more to abound, for the greater illustration of Christs glory in taking it away.

*grace did much more abound*] Grace was powred so plentifully from heaven, that it did not only countervail sinne, but above measure passed it.

V. 21. *reigned*] See on Chap. 6. 21.

## C H A P. VI.

Verf. 1. **W**Hat shall we say then] Here the apostle passeth from justification to sanctification, making his way by solving an objection framed after this manner, because where sinne aboundeth there grace more abounded, shall we from thence lewdly conclude, that we ought therefore still to abide in the state of sinne and corruption, and let the reins loose to all manner of wickednesse, that grace may still more and more abound? shall we, like the Spider, suck poison from the sweetest flower of paradise, the doctrine of free justification? God forbid.

*Shall we continue*] Gr. Tec. *Let us continue.*

*in sinne*] That is, in that corruption; for though the guiltinesse of sinne be not imputed unto us, yet the corruption remaineth still in us, the which sanctification, that follows justification, killeth by little and little.

V. 2. *God forbid*] Gr. *Be it not, or, by no means.* See Chap. 3. 4.

*How shall we*] The benefits of justification and sanctification are alwayes joyned together inseparably, and both of them proceed from Christ by the grace of God: Now sanctification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the cleannesse and purenesse of nature reformed.

*that are dead*] They are said by Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christ, that naturall corruption is dead in them; that is, the force of it is taken away so, that it bringeth not forth its bitter fruits: and on the other side, they are said to live to sinne, which are in the flesh; that is, whom the Spirit of God hath not delivered from the slavery of this corruption of nature.

V. 3. *Know ye not*] There are three parts of sanctification; to wit, the death of the old man, or sinne, his buriall, and the resurrection of the new man; derived from the vertue of the death, buriall, and resurrection of Christ; of which benefits our baptism is a signe and Pledge.

*that so many of us, &c.*] Gal. 3. 27.

*into Jesus Christ*] That is, by Baptisme are ingrafted into him, that growing up in one with him, we should receive his strength to conquer the power of sinne in us.

*baptized into his death*] That is, that we should be partakers not onely of the merit of his death in our justification, but also of the efficacy of his death in the mortifying our fleshly members.

V. 4. *are*] Gr. *were.*

*buried with him by baptism*] See Coloss. 2. 12. In this phrase the Apostle seemeth to allude to the ancient manner of Baptisme, which was, to dip the parties baptized, and as it were to bury them under the water for a while, and then to draw them out of it, and lift them up; to represent the buriall of our old man, and our resurrection to newnesse of life.

*by the glory of the father*] That is, by the glorious power of the father, as Lazarus was raised, John 11. 40. Or else the preposition *in*, is put for *with*; as likewise the 2 Pet. 1. 3. he that called us, *in* his glory, that is, *with* his glory, to glory and vertue; and so some translate it here, *raised from the dead to the glory of the father*; that Christ himself being discharged of his infirmities and weaknesse, might live in glory with God for ever.

V. 5. *planted together*] By this elegant similitude the Apostle representeth unto us, That as Plants engrafted, receive moisture, and juyce from the Stock, whereby they sprout out and bear fruit; so we receive vigour from Christ, whereby we live spiritually, and bear the fruit of good works: and as a Plant that is set in the earth lyeth as dead and unmoveable for a time, but after springs up and flourisheth; so Christs body lay dead for a while in the grave, but sprung up & resourised in his resurrection: and we also when we are baptized, are buried as it were in the water for a time; but after are raised up to newnesse of life.

*likenesse of his death*] In so much as by the meanes of the strength which cometh from him to us, we so die to sinne, as he is dead.

*likenesse of his resurrection*] That is, as he arose from the dead, to a new and heavenly life; so we rise from dead works, to walke in newnesse of life.

V. 6. *old man*] All our whole nature, as we are conceived and born into this world with sinne, which is called old, partly by comparing that old Adam with Christ; and partly in respect of the de-

formities of our corrupt nature, and the disabilitie to do any good. It is called *our old man*, because it sets on work all the faculties of our minde, and members of our body, as if it were our very selves; and because, as the Greek fathers note, *ὁ ἄνθρωπος ὁ παλαιός*; *because we make much of it, and love it as our selves, or more then our selves.*

*crucified with him*] Our corrupt nature is attributed to Christ, not in deed, but by imputation. The Apostle saith, our old man is crucified, because through the merits of Christ crucified, we obtaine the holy Spirit, which crucifieth our old man; for Christ by his death hath merited to us, and for us, not onely remission of sinnes, but also the Spirit of regeneration, whereby our corrupt affections are mortified, and we renewed in the spirit of our minde.

*body of sinne*] That naughtinesse which sticketh fast to us, and is as near unto us as our flesh; or he termeth it the body of sinne, because it hath a reall subsistence in us of it self, as if it were a body; or thirdly, because this corruption is not in one part or member, but diffused through the whole; neither is it seen and described in the breach of one commandment, but of all; making a kinde of body of wickednesse consisting of many parts.

*might be destroyed*] Gr. Tec. *should be destroyed.*

*not serve sinne*] That is the end of our sanctification, which we shoot at, and shall at length come unto, when God shall be all in all.

V. 7. *freed*] Gr. *justified.*

V. 8. *now if*] Or, *but if.*

V. 9. *dieth no more*] For he therefore died, that he might destroy death, both in himself, and in his members.

V. 10. *he dyed unto sinne*] He dyed unto sinne, not in regard of himself, for he knew no sinne; but as charged with the sinnes of the elect, and in the name of his Church, that he might expiate and take away the sinnes of all that beleve in him.

*liveth unto God*] That is, With God, or, To the glory of God, or in the sense our Saviour saith, Luke 20. 38. that Abraham, and Isaac, and all the faithfull live To God; that is, though they appear not to live to men, yet they live to God; that is, in his account, and before him.

V. 11. *reckon*] Or, *account.*

V. 12. *Let not sinne*] He taketh sinne, either indefinitely for any sinne, or for sinne which is the *genus* to originall and actual; or, he taketh it, according to *Austines* interpretation, *lib. de nup. & concupis.* for concupiscence or the originall corruption that is in us, which (saith he) is called sinne, *quia a peccato facta est, sicut vocatur lingua locutio, quam facit lingua; manus vocatur scriptura, quam facit manus*; because it is the issue or offspring of sinne, to wit, the sinne of Adam; as our speech is called *our tongue*, because the tongue uttereth it; and *our writing* is called *our hand*, because our hand maketh or draweth it: Howbeit, we must not so understand *Austines* words, as if it were onely in that respect called sinne; for it is all three, both the daughter of sinne, and mother of sinne, and sinne it selfe; the daughter or effect of Adams sinne in us, the mother of all actual sinnes, and formally sinne it self, because repugnant to the law, which saith, Thou shalt not lust.

*reigne*] By reigning *Paul* meaneth that soveraigne or high rule which no man striveth against, or if any do, it is in vain: or, Let not sinne reigne, that is, not have the upper hand of the motions of Gods Spirit within you, Rem. 8. 13. 14. Galat. 5. 16, 17, 18.

*in your mortall body*] This is not said, as if evill lusts were in the body alone, or as if they had the originall onely from it, and not from the soul; for Christ teacheth the contrary, Math. 15. 19, 20. but because these evill lusts do most of all shew and manifest themselves in and through the body, Gal. 5. 19. Or, the words may bear this interpretation, Let not sinne reigne in your mortall body, that is, while you live this bodily life here, which being subject unto death, it appeareth thereby, that there are some remnants of sinne yet behinde to be striven against, that we may mortifie and destroy them more and more.

V. 13. *yeeld*] Or, *offer up.*

*as instruments*] Gr. *as arms, or, weapons.* He fitly compareth our members; that is, parts of our bodie, and faculties of our minde, either to such tools as artificers work withall, or weapons wherewith souldiers fight; for as those, so these may be used well or ill. For example, with the same hand one man giveth an alms, and another stealeth; with the same tongue one blesteth, and another curseth.

*yeeld*] Or, *offer up.*

*instruments*] Gr. *arms, or weapons.*

V. 14. *For sinne shall not have dominion, &c.*] He granteth that sin is not yet so dead in us that it is utterly extinct, but he promiseth victory unto them that contend manfully against it, because we have grace given us, which worketh in us so effectually, that the law is not now to us the power and instrument of sinne, but the rule of righteousness.

V. 15. *under the law*] To be under the law and under sin, signifieth all one in respect of them which are not sanctified; as on the contrary, to be under grace and righteousness, agreeth to them that are



V. 12. reign] Non ait, non sit: sed non  
regnet. Quam diu vivis, peccatum  
necesse est esse in membris tuis: saltem  
illi Regnum auferatur; non fiat quod  
iubet. Surgit ira, noli dare iræ linguam  
ad maledictionem: noli dare iræ ma-  
num aut pedem ad ferendum.  
Augustin. Ioan. 309, 310.



Cap. 6.23. *Wages*]

Vixisti munere nostro:  
Nunc merito moriere tuo. <sup>Salv.</sup> Cape <sup>prema</sup>  
Ovid. Metam. Lib. 8. lin. 502.

Cap. 7. 8. When lust finds it self universal  
restrained, &c; - then like a river if it stop  
it riseth & foams, & rebels against y<sup>e</sup> law of  
mōd. And thus y<sup>e</sup> law is said to strengthen  
sin non per se, sed per Antipuristāsm.  
Reyn. Sint. Sin, p. 121.



are regenerate. Now these are contrarie, so that one cannot agree with the other, therefore let righteousness expell sinne.

V. 16. *to whom you yeeld your selves, &c.*] See John 8. 34.

2 Pet. 2. 19.

V. 17. *form of doctrine*] Gr. mould. The word in the Originall signifieth most properly a patterne or mould, and the Apostle would have us thereby to understand that the doctrine of the Gospel is such a patterne or mould which we are cast into, that we may be formed and fashioned like unto it.

*which was delivered you*] Gr. *whereto ye were delivered.*

V. 18. *of righteousness*] Gr. *to righteousness.*

V. 20. *from righteousness*] Gr. *to righteousness.*

V. 21. *What fruit had ye then*] The Apostle in this verse deterreth from sinne by a threefold argument, drawn from the three parts of time, past, present, and to come. Sinne for the time past hath proved unfruitfull; (*What fruit had ye then*) for the time present, shamefull; (*whereof ye are now ashamed*) for the time to come, pernicious and deadly: (*for the end of these things is death*)

*end*] Or, reward.

V. 22. *unto holiness*] Or, unto sanctification.

*end*] Or, reward.

V. 23. *For the wages of sinne is death*] That is, the reward due unto sinne. The comparison is taken from souldiers in war, who at the end of their service receive their pay or stipend. By death we are to understand, not only temporall, but eternall death; as appeareth by the opposition that it hath here to eternall life.

*but the gift of God*] Or, free gift. By the gift here many understand the gift of sanctification or righteousness, which is set against sin in the other member, and they say, the Apostle affirmeth this gift to be eternall life, because it bringeth, or hath for its end, eternall life: but it may be referred to eternall life itself, which is here termed not the wages of righteousness, but the free gift of grace; as ~~Augustine~~ Augustine acutely observeth; *lib. de grat. & lib. arbit. cap. 9.* The Apostle, saith he, might have said, The wages of righteousness is eternall life: but he altered the phrase of set purpose, and chose rather to say, The gift of God is eternall life: *ut hinc intelligeremus non pro meritis nostris Deum nos, sed pro sua misericordia vocare: unde dicitur in Psalmo, Coronat te in misericordia: that we might from this change of the phrase learne that God calleth us not to eternall life for our merits, but for his mercies sake; whence it is said in the Psalmes, He crowneth thee in mercy and compassion.*

## CHAP. VII.

Verf. 1. **K** Now ye not] By propounding the similitude of marriage, he compareth the state of man both in sin, and after regeneration, together: the law of matrimony saith he, is this, that so long as the husband liveth, the marriage abideth in force; but if he be dead, the woman may marrie again.

*over a man*] He saith not over the husband, or over the wife, but *hominis*, a word which signifieth either sex, and may be applied to either; to teach us that both are subject to the law of wedlock while they live.

V. 2. *the woman, &c.*] 1 Cor. 7. 39.

V. 3. *she shall be*] Gr. *Tec. the wife or woman.*

V. 4. *Wherefore my brethren*] Here he applieth the former similitude; as it fareth with the wife whose husband is dead, and she free to marry again, so it is with us; for now we are joynd to the Spirit, as it were to the second husband, by whom we must bring forth new children: we are dead in respect of the first husband; but in respect of the latter, we are as it were raised from the dead.

*dead to the law*] We are not onely dead to the law, but the law also is dead unto us; because it cannot thrust out its sting at us, either to curse us, or to provoke us unto sinne; the law hath no more power over us then dead men in either of these respects.

*body of Christ*] In as much as his body was mortified and crucified for us; by which his mortification, he obtained to us remission of sinnes, and the holy Spirit; whereby our flesh, or rather sinne dwelling in our flesh, is mortified in us.

*forth fruit*] He calleth the children which the wife beareth to her husband, fruit, Psal. 127. 3. As in the salutation of the Angel, Christ is called the fruit of the Virgins wombe: Blessed art thou, and blessed is the fruit of thy wombe.

*unto God*] Which are acceptable unto God: or if by fruit he understandeth not children, as before, but good works; then to God is here understood, to the glory of God; as Matth. 5. 16. Let your light so shine before men that they may see your good works, and glorifie your Father which is in heaven. See Phil. 1. 11.

V. 5. *were in the flesh*] When we were in the state of the first marriage; which in the next vers. he calleth, The oldnesse of the letter: or by flesh he meaneth the carnall observations of the law, concerning meats and drinks, and leprosie, and the

like: or when we were in the flesh, that is, when the flesh was not mortified in us by the Spirit, but was yet lively and strong in us, Chap. 8. 8.

*motions*] Gr. *passions.*

*by the law*] He saith not, of the law, but by the law; because the spring of sinne which dwelleth within us, takes occasion to work thus in us by reason of the restraint that the law maketh; not that the fault is in the law, but in our selves.

V. 6. *delivered*] Or, loosed.

*that being dead wherein we were held*] Or, *he being dead in whom we were held.* The Greek Scholiast readeth *ἐν τῷ θανάτῳ*, we being dead to that which held us, to wit, the law, or sinne; from which we were freed by Christ. Others read *ἐν τῷ νόμῳ*, it being dead; that is, the reigning power of the law and of sinne being abolished in us; by the death and spirit of Christ the reign of sinne being destroyed in true believers, there ceaseth withall that accidentall effect of the law, which is to provoke and stirre up the malignitie of sinne in us. Or he being dead, that is, the old man, of whom he speaketh in the former Chapter, verf. 6. *Our old man is crucified with him, that the body of sinne might be destroyed*, that henceforth we should not serve sinne: and this sense is very agreeable to the main scope of the Apostle.

*in newnesse of spirit*] As becometh them which after the death of their old husband are joynd to the Spirit, as whom the Spirit hath made new men. Or in newnesse of the spirit, that is, in true holiness, whereunto we were renewed in the spirit of our minds by the preaching of the Gospel which is called the ministration of righteousness, and of the spirit, 2 Cor. 3. 8, 9. Ephes. 4. 23. Whereas the law wrought nothing else but that it shewed man his dutie, as a writing or picture, without imparting unto him any lively or efficacious abilitie to performe: wherefore also that old means of attaining righteousness and holiness is now abolished, as of it self unprofitable and impotent.

*oldnesse of the letter*] Either by the letter he meaneth the law in respect of that old condition. For before that our will be framed by the holy Ghost, the law speaketh unto us but as to deaf men, and therefore it is dumb and dead to us as touching the fulfilling thereof. And in the word oldnesse, he insinuateth also the abolishing thereof in regard of the unsufficiencie thereof, Heb. 8. 13. Or by the oldnesse of the letter he understandeth the old corruption which by the outward letter of the law is more and more stirred and provoked in us, in as much as the law though it condemned the sinner, yet it affordeth no power at all to abolish or destroy sinne; in which regard it is called a killing letter, and the ministration of death, 2 Cor. 3. 7.

V. 7. *Is the law sinne*] Because he had said before, verf. 5. that the motions of sinne which were by the law had force in our members; lest any should mistake his meaning and from thence inferre that he condemned the law, as being a kind of *jaſſour* for sinne; he opportunely here moveth a doubt after this manner; What then, is the law the cause of sinne? or are the law and sinne all one? or do they agree together? No, saith he, sinne is reproved and condemned by the law; but because sinne cannot abide to be reproved, and was not in a manner felt untill it was provoked, and stirred by the law, it taketh occasion thereby to be more outrageous, yet by no fault of the law.

*not known lust*] Or, *concupiscence.* By lust in this place he meaneth not evil lusts in particular, which flow from concupiscence; but rather the corrupt fountain from which they spring: for the very heathen Philosophers themselves condemned wicked lusts and unclean desires; but as for the fountain of them they could not so much as suspect it, and yet it is the very seat of that naturall and unclean spot and filth.

*Thou shalt not covet*] Exod. 20. 17. Deut. 5. 21.

V. 8. *sinne wrought in me concupiscence*] These words seeme to be contrary to the words of James; (Jain. 1. 15.) for ~~James~~ James saith, *lust bringeth forth sinne*, but ~~Paul~~ Paul here, that *sinne brought forth, or wrought in him, concupiscence.* But they may be easily reconciled: for they take not the words in the same sense. For ~~Paul~~ Paul by *sinne*, as before hath been shewed, understandeth the corruption of our nature and pronenesse to sinne, which produceth in us actuall lusts, called by him all kind of concupiscence: but ~~James~~ James by *lust* understandeth the pravine of our appetite, and by *sinne* outward actuall sinnes; in which sense if we construe their words, the Apostles are so farre from contradicting one the other, that they both affirme the self same thing though diversly expressed.

*concupiscence*] Or, *lust.*

*was dead*] Though sinne be in us, yet it is not known for sinne, neither doth it so terrifie the conscience, nor stirre up our naturall concupiscence, nor rage after such sort in our members, as after the law is known, and in these regards it is said to be dead.

V. 9. *For*] Gr. *But.*

*as I was without the law*] When I knew not the law, then me thought



thought I lived indeed; for my conscience never troubled me, because it knew not my malady: or while the law stood aloofe off (*scilicet* often is so taken) and was not brought home to my conscience, I thought my self in a good condition.

*I died*] That is, I felt my conscience deadly wounded, whereas before I was secure, and thought my self in a safe way, though I pursued my former lusts.

V. 12. *ho'y, just, and good*] *Holy* because it teacheth holiness, and forbiddeth all wickednesse and uncleannesse; *just*, because it punisheth all sinfull lusts: *good*, because it was given to direct us into the paths of life. Or the Epithet *holy*, may have a reference to the ceremoniall law; *just*, to the judiciall; and *good*, to the morall.

*made death to me*] That is, the cause of death; to this the Apostle answereth, That the law is not the cause of death, but our corrupt nature being therewith not onely discovered, but also stirred up, and taking occasion thereby to rebell. For the more things are forbidden our corrupt nature, the more it desireth them; *nimur in vetitum*: and from hence cometh guiltinesse and occasion of death, Prov. 9. 17.

*God forbid*] So Chap. 3. vers. 4.  
*might become exceeding sinfull*] That sinne might shew it self to be sinne, and spit forth, as it were, all its venome; *ita dicitur* *ad rom. 7. 5. in prima pagina.*

V. 14. *For we know*] Hitherto the Apostle spake of the power of the law and sinne in corrupt and unregenerate man, as he also himself found it by his own experience in his former state, vers. 9. But now he proceedeth and speaketh of himself as he was since his conversion, and declareth what power the remainder of sinne had over him still after that now he was delivered from the dominion thereof.

*the law is spirituall*] Given by the Spirit, and requiring a spirituall and heavenly life and disposition; but men such as they be born, are bondslaves of corruption.

*But I am carnall*] In part, in regard of the remainders of the flesh that are in me: for that the regenerate also in respect of some weaknesse that is yet remaining in them, may be called *carnall*, is evident, 1 Cor. 3. 1.

*sold under sinne*] Not as a willing slave to obey and follow the desire of sinne in all things; as it is said of Ahab, 1 King. 21. 20. but as a Captive yet detained, though his ransom be paid; as one that against his will and purpose is yet subject to the assaults and lusts of sinne, not being able wholly and entirely to ridde himself of them, although he do vehemently resist them, and often subdue them by the Spirit of God that is within him, Gal. 5. 17, 18.

V. 15. *I allow not*] *Gr. know not.* My actions answer not every way, nay they are contrary to my will; therefore by the consent of my will to the law, and repugnance of my actions thereunto, it appeareth evidently, that the law and a right ruled will do persuade one thing, but corruption, which hath her seat also in the regenerate, another thing.

*what I would*] It is to be noted that the self same man is said to will and not to will, in divers respects; to wit, he is said to will in that, that he is regenerated by grace; and not to will, so farre as he is not regenerated; but such as he was born of his parents: howbeit, because the part which is regenerated at length becometh conqueror, therefore *scilicet* Paul sustaining the part of the regenerated, speaketh in such sort as if the corruption which sinneth willingly, were something without a man, although afterwards he granteth that this evil is in his flesh, or in his members. See 1 Joh. 3. 6. 9.

V. 17. *no more I, but sinne*] That naturall corruption which cleaveth fast even to them that are regenerated, and is not quite conquered. He speaketh this for the comfort of himself and others, who groan under the servitude of their naturall corruption, and that he would inferre is this, that he standeth not in feare to be rejected of God for these remains of sinne in him; because God judgeth of his children that are thus divided between flesh and spirit, according to the better and sounder part, which is that of the spirit, as most prevailing within them, and unto which they do most heartily and willingly adhere, which hath likewise a subsistence and root of a permanent life; and not according to the flesh, which they renounce and resist, and which by little and little decays in them, and in the end is reduced to nothing.

*that dwelleth in me*] That is, as yet remaineth in me, but disarmed of that mortall sting of condemnation, by Christ: as also of its power and dominion, by his spirit; being now no more but a trouble to the faithfull, Heb. 12. 1. Therefore these three things ought to be well distinguished, the *dominion* of sinne, the *habitation*, and the *combat*: the first is abolished in true beleivers, the other two remaine yet for their exercise and humiliation.

V. 18. *dwelleth no good thing*] He denieth good to dwell in us, but affirmeth sinne to dwell in our flesh, because we sinne continually, and thereby contract an habit which hath a permanent abode in the soul.

V. 20. *do it*] Or, *performe it.*

V. 21. *I find then a law*] Here followeth the conclusion of the Apostles discourse, which is this; that as the law of God exhorteth to goodnesse, so doth the law of sinne; that is, the corruption wherein we were born forcibly incline us to wickednesse: but the *spirit*, that is, our mind, in that, that it is regenerate, consenteth to the law of God; but the *flesh*, that is, the whole naturall man, is a bondslave to the law of sinne: therefore wickednesse and death are not of the law, but of that corruption which so reigneth in them that are not regenerated, that they neither will nor do good, but will and do evil continually: but in the regenerate though it reigneth not, yet it abideth and striveth against the spirit or law of the minde, so that they can neither do so well as they would, nor be so voyd of sinne as they desire, Gal. 5. 17.

V. 22. *I delight in*] *Gr. I am delighted with.*

*after the inward man*] The *inward man* and the *new man* are all one, and are answerable and set up contrarie to the *old man*: neither doth this inward man signifie mans mind and reason, and the old man the powers that are under them: but by the *inward man* is meant whatsoever is either without or within man, from top to toe, so long as that man is not born anew by the grace of God.

V. 23. *the law of my mind*] Minde is not here taken for the understanding part of the soul, as it is naturally in us from our birth: but for the whole soul of man, as it is renewed by the Spirit of God. *Ratio recta est ratio lumine Spiritus sancti directata.*

V. 24. *O wretched man*] It is a miserable thing to be yet in part subject to sinne, and to be wearied with continuall conflicts; but we must cry to the Lord, who will by death it self at length make us absolute conquerours, as we are already conquerours in Christ, Rom. 8. 37.

*who shall deliver me*] That is, O that I were out of this animal and earthly life, wherein I must suffer sinne yet to remain within me, by which I am subject still to the necessity of death! O that I were translated once into the glorious libertie of the Saints of God, in the happie life to come! Rom. 8. 21. Phil. 1. 23.

*from the body of this death*] Or, *from this body of death.* That is, from these carnall lusts which are a death unto me, or threaten my spirituall death. Or, by this body we may understand the remainders of sinne and of the old man, which are here called the *body of death*, as Rom. 6. 6. the body of sinne (see there the note.) Or else by the *body of death* is here meant our mortall body subject to death by reason of sinne, Rom. 8. 10. in as much as we shall never be perfectly delivered from these remainders of sinne, and our captivitie under it, till we shall have laid down this mortall body of ours.

V. 25. *I thank God*] That he hath delivered me from the curse of the law, and the dominion of sinne; and hath promised also perfectly to free me from all the power of sinne by translating me into the glorious libertie of the sonnes of God.

*I my self*] The Apostle ranketh himself among them that groan under the yoke of sinfull corruption: for as *scilicet* Jerome, and *scilicet* Augustine both testifie against the Pelagian Heretikes; this is the true perfection of them that are born anew, that they are sensible of their infirmities and corruptions, and confesse as well in truth as humilitie, that they are imperfect.

*serve the law of God; but with the flesh, the law of sinne*] How may this be that the Apostle should serve the law of God and the law of sinne? sith no man can serve two contrary masters. I answer, that we must distinguish either of faculties, so farre forth as renewed, or not; or of times. The Apostle doth not say that in the same part, or with the same facultie as renewed he serveth the law of God, and the law of sinne; as namely, that in or with the mind as renewed he serveth the law of God and sinne; but that in or with one as renewed, he serveth the law of God, but in or with the other as not yet renewed, the law of sin. Neither doth he say that at the same time he serveth both the law of God and the Law of sinne: but that though ordinarily, and for the most part he serveth the law of God; yet that sometimes through the strength of corruption, he is as it were enforced against his will, to serve the law of sinne.

## C H A P. VIII.

Vers. 1. *Here is therefore*] A conclusion of all the former disputation from vers. 16. Chap. 1. to this place; seeing that we being justified by faith in Christ, do obtain remission of sinnes, and imputation of righteousness, and are also sanctified by the Spirit: it followeth from hence that they that are engrafted into Christ by faith, are out of all danger of condemnation.

*who walk not*] The fruits of the Spirit or effects of sanctification, which is begun in us, do not engraft us into Christ, but declare that we are engrafted into him.

*after the flesh*] By the flesh he understandeth the carnall state of











of sinne and corruption, in which all men are born, and naturally follow before they are regenerated by grace; and those are said here not to *walk* after the *flesh* who follow not the *flesh* for their guide: for he is not said to live after the *flesh* that hath the holy Ghost for his guide, though sometimes he step awry.

V. 2. *For the law*] That is, the power and authoritie of the spirit, which is set in opposition to the tyrannie of sinne. Here the Apostle preventeth an objection, seeing that the vertue of the spirit that is in us is so weake: how may we gather thereby that there is no condemnation to them who have received that vertue? because, saith he, that vertue of the quickning spirit which is so weak in us, is most perfect and mightie in Christ; and being imputed to us which beleeve, causeth us to be so accounted of as though there were no reliques of corruption and death in us.

*Spirit of life*] That is, the Spirit which mortifieth the old man, and quickneth the new man, whereby those who are regenerated lead a new and spirituall life.

*in Christ Jesus*] That is, which is perfectly and absolutely in Christ, and resides in him as the head, and from him hath influx to all the members. This spirit is as a law commanding us, and appointing what we ought to do, and how to carry our selves through our whole life.

*from the law of sinne and death*] There is in the words a figure like that *pateris libavit auro, id est pateris aureis*: so here the law of sinne and death, that is, of sinne bringing death and killing the soul: and as before he tearmed the power of the spirit the law of the spirit; so here he calleth the power of sinne the law of sinne; because like a law it commands evill actions, and ruleth in the children of disobedience.

V. 3. *For what the law could not do*] He useth no argument here but expoundeth the mystery of sanctification, which is wrought in us: for because, saith he, that the vertue of the law was not such by reason of the corruption of our nature that it could make man pure, perfect, and free; and for that it rather kindled the fiery malady of sinne, then put it out, and extinguished it: therefore God clothed his Son with flesh like to our sinfull flesh, wherein he utterly abolished our corruption, that being accounted thoroughly pure and without fault in him, apprehended and laid hold on by faith; we might be found to have fully that singular perfection, which the law requireth; and therefore that there might be no condemnation in or to us.

*in that it was weak*] Not of it self, but through our fault.

*through the flesh*] Or, by. In men not born anew by the Spirit, whose disease the law pointed at; but neither did, nor could heal.

*in the likeness of sinfull flesh*] *Gr. flesh of sinne.* Christ took our nature upon him with all our naturall affections; yet without sinne: and therefore the Apostle here saith, God sent his Sonne in the likeness of sinfull flesh, not in the likeness of flesh, as if he had not taken true flesh upon him; but in the similitude of sinfull flesh: thus acutely *Augustine* also distinguisheth: *non in similitudine carnis, quasi caro non esset caro, sed in similitudine carnis peccati, quia caro erat, sed peccati caro non erat.*

*for sinne*] Or, by a sacrifice for sinne. Either there is an Ellipsis, and the word *Son* is to be understood, as it is in the Translation of the Seventie, *Levit. 4. 5.* and also in *Paul*, *Heb. 10. 6.* *non uti sacrificium, sed uti sacrificium.* in for sinne thou hadst no pleasure: that is, in sacrifices for sinne, thou hadst no pleasure. and then the meaning is evidently this; God abolished, and utterly destroyed sinne in the flesh by the expiatory sacrifice for sinne, which Christ offered upon the Crosse. Or we are thus to render the words, of sinne he condemned sinne in the flesh; that is, he condemned our sinne in the flesh of his Sonne of sinne; viz. of that capital crime: that it was the meritorious cause of the death of Christ who was most innocent. Or because it had wrought death in man by that which was good, and by occasion of the law became above measure sinfull *Rom. 7. 13.*

*in the flesh*] Or, of flesh.

V. 4. *righteousnesse of the law*] The very substance of the law of God might be fulfilled, or that same righteousnesse which the law requireth, that we may be found just before God. For if with our justification from sinne, there be joynted that active obedience of Christ which is imputed to us, we are just before God according to that perfect form which the law requireth.

V. 5. *they that are after the flesh*] They that are in their carnall state of sinne and corruption, which we drew from the loins of our first parents: or they that are led by the flesh, and follow it in the lusts thereof.

V. 6. *to be carnally minded is death*] *Gr. the minding of the flesh, or the wisdom of the flesh.* The word in the Originall is *peginon*, which sometimes is rendred the desire, or affection; sometimes *mind* or *meaning*; sometimes *wisdom*: and in all these senses that which the Apostle here calleth *peginon* *supra*, is death; that is, tendeth to death, or bringeth death: as on the

contrary, the desire, affections, and wisdom of the spirit are life, and peace; that is, tend to life, and procure our peace. *to be spiritually minded*] *Gr. the minding of the spirit, or, wisdom of the spirit.*

V. 7. *the carnall mind is enmitic against God*] *Gr. the minding of the flesh, or, wisdom of the flesh.*

V. 8. *they that are in the flesh*] The Apostle here by this phrase meaneth not those that are married, as *Siricius* the Pope absurdly interpreted this Scripture, and wrested it to the disparagement of holy wedlock in the Clergie: nor doth he thereby understand all that are clothed with flesh: for then no men upon earth should please God; but to be *in the flesh*, and to be *after the flesh*, and to *warre*, and *walk* *after the flesh*, signifie one and the same thing; to remain still in our carnall estate, and to be led by the motions and lusts of the flesh. Those that are so led, till God give them a better guide, and deliver them out of their corrupt estate by nature, cannot please God.

*Now if*] *Gr. But if.*

V. 10. *if Christ be in you*] He confirmeth the faithfull against the reliques of flesh and sinne, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts which he calleth the *body*, an impure lump, which is not yet purged from earthly filthinesse and death: but therewithall willing them to doubt nothing of the happy success of this combate, because that even this little sparke of the Spirit, that is, of the grace of regeneration, which appeareth to be in them by the fruits of righteousnesse, is the seed of life, *1 Joh. 3. 9.*

*because of sinne*] *Gr. for sinne.*

*because of righteousnesse*] *Gr. for righteousnesse.*

V. 11. *shall quicken your mortall bodies*] He speaketh either of the resurrection from death, or regeneration. For although the work of the Spirit quickning us be principally wrought and felt in our soul: yet the vertue of it is derived also into our body, as the instrument of our soul. Therefore the Apostle exhorteth, *Chap. 12. vers. 1.* That we give up our bodies as a living sacrifice, holy and acceptable unto God *Chap. 6. vers. 12.*

*by his spirit*] Or, because of his spirit.

V. 12. *We are debtors*] Here followeth an exhortation to subdue the flesh daily more and more, by the vertue of the Spirit of regeneration; because, saith he, you are debtors unto God for so much as you have received so many benefits from him.

V. 15. *ye have not received the spirit of bondage*] He declareth and expoundeth by the way in these two verses, by what right this stile to be called *children of God* is given to beleevers: because, saith he, they have received the grace of the Gospel; wherein God sheweth himself not, as before in publishing of the law, terrible and fearfull; but a most benigne and loving father in Christ: so that with great boldnesse we call him *Father*, the holy Ghost sealing this adoption in our hearts by faith. By the *spirit of bondage* he meaneth the operation of the Spirit of God by the law, which doth cast down and affright the hearts of men by the dreadfull threatnings against transgressors; as we see in the Israelites when God did proclaim the Law of the Tenne Commandements in their hearing upon the Mount, *Exod. 20. 19.* which the Apostle liath an eye unto here, as likewise *Heb. 12. 18, 19.*

*The spirit of adoption*] *Gal. 4. 6.* By the spirit of adoption, he understandeth the gracious operation of the holy Ghost by the preaching of the Gospell, which quickens the heart of true beleevers, and assureth them of their adoption.

*whereby we cry*] *Gr. in whom, or, in that we cry.* With an holy boldnesse, sweetly and tenderly calling on our heavenly Father, and importuning him as his children.

*Abba, Father*] *Abba* signifieth Father in the Syriack tongue, and the Apostle kept it of purpose, it being a word implying much tendernesse and affection; it being also used by children almost in all languages, when they begin to speake; and he joyneth here the word, *father*, unto it, not onely to explaine the former word, but also the better to expresse the eager and earnest and vehement desire and affection of the faithfull in their calling upon God, as Christ himself redoubled the word *Father* to the same purpose, *Mark 14. 36.* he said *Abba, Father, &c.* and on the Crosse likewise, he doubled the words, *my God, my God.* The Syriack interpreter translateth *Abba*, our Father, and a learned interpreter truly noteth, that sometimes the Article which is here prefixed to *Father*, hath the power and signification of an *Affixe*, and if it be so, then it should seeme the Apostle here alludeth to our compellation of God in the Lords Prayer. *Our Father, &c.*

V. 16. *beareth witness with our spirit*] The holy Ghost doth not only stirre us up to call upon God as our father, but doth also seal unto our hearts, that we are truly his children: thus the Spirit testifieth to our spirit; (as some render the words) but if we translate them, beareth witness with our spirit, the meaning is, that the Spirit witnesseth together with our own spirit,



which doth likewise help to beare witnesse by observing the proper marks of Gods adoption, which our spirit findeth in our selves by the Spirit of God. This witnesse though it be not alwayes alike evident and powerfull in true beleivers, yet it doth oftentimes manifest it self, even when they are in their lowest estate and greatest extremitie.

V. 17. *then heires* ] Partakers of our fathers goods, and having a right to his kingdome, and that freely, because we are his children by adoption and grace.

*if so be that we suffer with him* ] Now ~~Paul~~ Paul teacheth, by what way the sonnes of God come to that felicitie, to wit, by the crosse, as Christ himself did, and therewithall openeth unto them three fountains of comfort: the first, that we have Christ a companion and fellow of our afflictions: the second that we shall be his fellows also, and co-heires with him in everlasting glory: the third, that this glory we looke for, doth a thousand parts surmount the misery of our present affliction.

V. 18. *For I reckon* ] Gr. *Tec. but I reckon or count.*

*that the sufferings of this present time* ] Word for word, according to the Greeke, of this *now season*. Whereby the Apostle intimates two things: first, that our tribulations and afflictions last but for a *now*, that is, a moment in comparision: secondly, that now, that is, this present life is the proper season and opportune time, to lay out for a crown of celestiall glory.

*are not worthy to be compared* ] Holdeth no proportion or correspondency with the reward, neither in respect of the dignitie and worth, nor in respect of the time: and if the sufferings of Martyrs fall thus short, how much more the best actions of Saints?

*with the glory* ] Gr. *are not worthy to the glory.*

*shall be revealed in us* ] It is now partly in us, but hid, and therefore he saith, shall be revealed. For now our life is hid with Christ in God, but when Christ who is our life shall appear, then shall we also appear with him in glory.

V. 19. *earnest expectation of the creature* ] Gr. *the looking out, or, putting forth of the head.* By the creature, he understandeth the world; and the singular number which he useth, implyeth the unitie thereof: and the doctrine which he delivereth from this verse to the 23. concerning the world is, that as the world was not at the beginning in that state which now it is, but by the sinne of man came to be subject to a vanishing and flitting estate; so it shall at length be restored with the elect, to a more stable and glorious estate.

*manifestation of the sonnes of God* ] The word, *manifestation*, is not here taken actively, but passively, that is, the creature waiteth for the time when the sonnes of God shall be manifested, and their glorious and happy estate, to which those words of ~~John~~ John have a reference, 1 Joh. 3. 2. *Behold, now we are the sonnes of God, and it doth not yet appear, what we shall be, but we know when he shall appear we shall be like him.*

V. 20. *not willingly, but by reason of him* ] Not by their naturall inclination, but in obedience to the Creators command, whom it pleased to shew by their fickle estate, how greatly he was displeased with man for his disobedience.

*subjected the same in hope* ] Or, *upon hope.* That which before he called the expectation, he here termeth the hope, for hope is an earnest expectation of a thing: and it is called so in this place, for that God had promised an universall deliverance of the creature from the corruption and abuse of man, which the angels and blessed souls do long for, Revel. 6. 10. and the rest of the creatures seeme to have a naturall instinct or inclination thereunto, which in the next verse save one is by a metaphor called a *groaning* and *travelling in pain*. The ground of this hope or expectation of the creature is, that having by reason of the fall of man suffered for part of his malediction; when it shall come to passe at the last day, that man shall be completely restored to grace again; then all the steps and traces of that malediction shall be utterly rased out of the world, as is declared, Esa. 51. 16. & 65. 17. & 66. 22.

V. 21. *delivered from the bondage of corruption* ] Shall be subject no more to any such alteration or corruption as now it is; much lesse to serve for the object and instrument of sinne: but according to every ones degree and nature, shall partake of the glorious estate of the children of God; and be fully delivered from all vanitie and evils.

*into the glorious libertie* ] Gr. *into the libertie of the glory.*

V. 22. *For we know* ] Gr. *Tec. but, or now we know.*

*the whole creation* ] Or, *every creature.*

*travelleth in pain* ] This elegant metaphor expresseth, not only the exceeding sorrow of the creature, but the fruit also that followeth after it. For albeit the world doth seeme for the present to be even at the height of its splendor and beautie, yet there lies that evill upon it which doth presse it down, and sinke it into perdition, and that is sinne, whereof it doth strive and struggle to the utmost to ease and disburden it self, as it were, much like unto a woman in travell.

V. 23. *And* ] Gr. *but.*

*not onely they, but our selves also* ] If the rest of the world

looke for a restoring, and groane as it were for it, and that not in vain; let us not thinke much also to sigh and groane, but groane out of hope, because we are more certainly perswaded of redemption to come, for as much as we have the first fruits of the Spirit.

*first fruits of the Spirit* ] That is, the first degree of regeneration and of the gifts of the Spirit, which is conferred upon us in this life, for a pledge of the whole *crop* as it were, which we shall receive in the life to come, 2 Cor. 1. 2. 2. Ephes. 1. 14.

*groane within our selves* ] Even from the bottome of our heart. That which the world doth by a secret instinct without sense & discourse; we the faithfull do by a certain knowledge and well grounded judgement, sighing and groning for anguish under the heave burden of sinne that lies upon us, and for the vehement and ardent desire of our full and final deliverance.

V. 23. *waiting for the adoption* ] That is, the full manifestation and effect of our adoption, the possession and fruition of the inheritance which is promised to us in our adoption.

*redemption of our body* ] See Luk. 21. 28. That is, the freedom thereof, not only from the miseries which they are subject unto in this life, but also from the power of death and corruption: and in this sense our Saviour taketh the word redemption in those his gracious and comfortable speeches to the faithfull, when he treateth of the dissolution of the world. *When these things come to passe, lift up your heads, for your redemption draweth nigh*, Luk. 24. 28.

V. 24. *For we are saved by hope* ] Hope is necessarily joyned with faith. Seeing then that we beleve those things which we are not yet in possession of, and hope expecteth not the thing that is present but future; we must therefore patiently wait for that which we beleve shall come to passe.

*But hope that is seen, is not hope* ] As the object of faith is often termed faith; so here by a metonymy, the object of hope is termed hope: hope, that is, the thing hoped for, the possession of our heavenly inheritance, Colos. 1. 5.

V. 26. *Likewise the Spirit* ] There is no cause why we should faint under the burden of affliction, seeing that prayer ministereth unto us a present and most sure help which cannot be frustrate, seeing it proceeds from the Spirit of God which dwelleth in us.

*helpeth* ] The Greeke word, *συναντιλαμβάνεται*, doth properly imply such a help, as when another man of strength and abilitie steppeth in to sustaine the burden that lyeth upon our shoulders, setting his shoulders under it, to lift it up and beare part of it with us.

*our infirmities* ] Gr. *Tec. infirmities.* Which we are yet subject unto; especially under the crosse, and in afflictions, both in regard of our spirit which is apt to murmur, as we see in Job and David, and of our flesh also which is most tender and fraile. If we reade according to Tecl. edition, *infirmities* in the singular number, then the meaning seemeth to be this, the Spirit helpeth our weaknesse and unabilitie to pray as we ought, assisting us by his holy inspiration, both with powerfull and effectuall words, and sighes and groanes also that cannot be expressed.

*maketh intercession* ] Provoketh us to prayers, and telleth us as it were within, what we shall say, and how we shall groane. The Sonne doth properly make intercession for us, who is our Advocate with the Father, 1 Joh. 2. 11. yet by a figure, the holy Ghost is said to make intercession for us also; because he rowseth and stirreth us up to prayer, and prompteth, as it were, our lesson unto us, how we ought to pray in all our necessities, Joh. 16. 13. Gal. 4. 6.

*with groanings which cannot be uttered* ] That is, whose fervencie, force and efficacie proceeding from the supernaturall motion of the Spirit, none is able to conceive or expresse. Others read [without speaking] that is, whose vertue and excellency doth not consist in the number and flourish of words, as the prayers of hypocrites, Matth. 6. 7. but in most lively feelings, pangs and prickings of the spirit.

V. 27. *And he* ] Gr. *But he.*

*minde of the spirit* ] Or, *meaning.* That is, what sobs and sighes proceed from the instinct of the spirit, and what the spirit meaneth by those sighes and groanes.

*because* ] Or, *that.*

*for the saints* ] Though the remaines of sinne cleave so fast to the best of Gods children, that they cannot utterly shake them off; yet they are here termed saints, partly in regard of their sincere and unfained desire of sanctity, and earnestly striving for it; partly in regard of Gods gracious acceptance, who taketh the will for the deed, and out of his infinite mercy in Christ, accounteth them for saints, by not imputing their sinnes unto them. Rev. 8. 3. Psal. 32. 1. See Rom. 1. 7.

*according to the will of God* ] That is, praying for such things, and in such a manner as God requireth and alloweth. 1 John

5. 14.

V. 28. *And we* ] Gr. *But we.*

*know* ] That we are not afflicted either by chance, or to our



7.23. Groaning} This groaning when it is constant & habitual, is one of ye choicest effects of Faith in this Life. so confused, unsteady, imperfect are our thoughts of Chr that y<sup>e</sup> commonly issue in a Groan. — Ordinarily this trouble & groaning is amongst our best attainments in this Life work, a trouble wch I pray God I may never be delivered from &c.  
Owen Gl. Chr<sup>t</sup>. 190, 192.

Rom. 8. 21. He shall raise the Earth and awake the Creature. Whatever Change shall be made in the Creature at the last Day; it shall be perfective, not destructive.  
Strong Cont. Book 2. cap. 2. p. 155.  
See also Book 3. cap. 6. p. 397, 398.

Rom. 8. 17. If Children, then Heirs.  
*mercedem namque Servus expectat; Hereditatem Filius sperat. Juxta Naturam tribuit Filijs Hereditatem relictam. Si Leges municipales aliquando obstant, ut non omnes Filijs sint ex aequo Haeredes: juri naturali nihil deedit. Parens.*

They y<sup>e</sup> are adopted, are adopted to some Inheritance; so here, If Children then Heirs; be they Sons, or Daughters; begetters to God sooner, or later. Male and Female are all one in Christ; Gal. 3. 28. they are not debarred from the Inheritance  
Dr. Manton. p. 175.

Rom. 8. 21 — Calvin. Inst<sup>t</sup>  
Lib. 3. Cap. 25. S. 11.

— Here, the more Company, the greater the Privilege. What a Happiness is it, to enjoy God among all the Saints! The Company is ~~not~~ propounded as a Blessing. mat. 8. 11. Ye shall sit down with Abraham, —  
Dr. Manton, Rom. 8. 17. p. 177.

Rom. 8. 21. Rev. 21. 1. By a New h and new E. is meant the renewed estate of h & Earth, after this Life, in their qualities, not in y<sup>e</sup> Substance. For we doe believe according to y<sup>e</sup> Scripture, that this visible heaven, and this visible Earth shall continue for ever, as touching their matter & Substance. 2 Pet. 3. 13.  
— I doe greatly incline to y<sup>e</sup> Opinion, w<sup>th</sup> hold y<sup>e</sup> h & Earth with all their furniture being re-integrated and restored to y<sup>e</sup> first Estate, shall remain for ever, to set forth the glory of y<sup>e</sup> Creator; and for that use of glorified men, which now y<sup>e</sup> Angels have of them. Arthur Dent on the Rev. cap. 21. p. 284, 285. / And p. 56. For y<sup>e</sup> heavens and y<sup>e</sup> Earth being re-integrated, & purged from Corruption, shall be y<sup>e</sup> portion of y<sup>e</sup> Saints, and y<sup>e</sup> habitation of y<sup>e</sup> Elect for evermore.

See Bayne on Ephes. 1. 17  
p. 151.



8.28. Among those (all Things)  
we may even take in their Sins,  
Weaknesses, Ignorance, Simplicity.  
Caryl. Cap. 18. P. 41.



our harme, but by Gods providence for our great profit, who as he chose us from the beginning, so hath he predestinated us to be made like to the image of his Sonne, and therefore will bring us in his time, being called and justified, to glory by the crosse. Hebr. 12. 10.

*that all things work together for good* ] Gr. *Tec. that God worketh or maketh all things work together for good.*

*according to his purpose* ] Or, *decree.* He calleth that purpose which God hath from everlasting appointed with himself, according to his good will and pleasure. Matth. 11. 26. Ephes. 1. 11. 2 Tim. 1. 9.

V. 29. *For whom* ] Here he proveth by a *Sorites* or golden chaine, the glorification of Gods children, no link whereof can be unclined, because the fastning thereof is the work of Gods omnipotence.

*he did foreknow* ] For his own, as the word is taken, John 10. 14, 27. those whom he marked out as it were out of all other men in the world, and set his affection upon. Psal. 1. 6. Jer. 1. 5. Matth. 7. 23.

*he also did predestinate* ] Ordained to conformitie, both in grace and glory, with his Sonne their head, not onely in their sufferings, but also in their sanctification and glorification.

*that he might be the first-born* ] Intending that his own Sonne should have many adopted brethren, of whom he might be the head, as the first-born was wont to be in all families. Coloss. 1. 15, 18.

V. 30. *Moreover* ] Gr. *But, or, And.*

*them he also called* ] To the obedience of faith, by the outward preaching of the Word, and the inward and effectuell operation of the Spirit.

*them he also glorified* ] That is, will certainly and infallibly glorifie them; the cause, ground and pledge whereof is, the glorification of Christ our head already obtained.

V. 31. *What shall we then say* ] We have no cause to fear that God will not give us whatsoever is profitable for us, seeing that he hath not spared his own Son to save us.

V. 33. *Who shall lay any thing to the charge* ] A most comfortable conclusion of the whole second part of this Epistle, that is of the Treatise of justification. There are no accusers that we have need to be afraid of before God, seeing that God himself absolveth us as just, and therefore much lesse need we fear damnation, seeing that we rest upon the death, and resurrection, and the Almighty power of Jesus Christ. Therefore what can there be of so great moment in this life, or of so great force and power, that might affright us, as though we might fall from the love of God wherewith he loveth us in Christ? Surely nothing, seeing that it is in it self most constant and sure, and also to us, being confirmed by stedfast faith.

V. 34. *Christ that died* ] Gr. *Tec. Christ Jesus that died.*

*even at the right* ] Gr. *in the right.*

V. 35. *tribulation* ] Or, *affliction.*

V. 36. *For thy sake, &c.* ] Psal. 44. 22.

*for the slaughter* ] Gr. *of the slaughter.*

V. 37. *Nay in all* ] Gr. *But, or, Nevertheless in all.*

V. 38. *nor Angels, &c.* ] Under the name of Angels he also comprehendeth Archangels; and by principalities and powers, those that are in the highest places of authoritie, and have greatest power upon earth, as Kings in peace, and Commanders in warre.

*from the love of God* ] The words may bear either of these constructions, Nothing can separate us from the love which God beareth to us, or we bear to him in Christ Jesus: but this latter seemeth better to agree with the Antecedents, For thy sake are we killed, &c.

CHAP. IX.

Verf. 1. *Say the truth* ] Because the Apostle purposeth to speak much of the casting off of the Jews, he useth an insinuation, declaring by a double, or rather triple oath, his great desire of their salvation, and his singular love towards them; and withall he freely granteth them all their true prerogatives.

*in Christ, &c.* ] Entering into a profound discourse, hard to be beleaved by flesh and blood, that he might gain the more credit to the ensuing doctrine, and the protestation of his sincere affection to his countrymen, he produceth three witnesses beyond exception; Christ, the holy Ghost, and his owne Conscience.

V. 2. *continuall sorrow in my heart* ] For the incredulity of the Jews his kinsmen, and their rejection.

V. 3. *my self were accursed* ] Or, *separated.* These words admit of a double interpretation; either that such was his love to his brethren, that he desired, if it had been possible, and it might have stood with the good will of God; to have redeemed the casting away of the Israelites, with the losse of his own soule for ever. A desire utterly impossible indeed, and never to be accomplished and used by the Apostle; onely to witnesse his excec-

sive love towards his brethren, and most fervent zeal for the glory of God, which he supposed would have been farre more illustrated by the saving of a whole Nation, then of one man. Or that here, by *swallowing*, he means onely to be excommunicated, and held as accursed & execrable, and as such exterminated and deprived of all communion with the Church; not as if the Apostle did wish to be hardened in heart against Christ, and severed from his love; for that can never be wished by any pious man, but out of the overflowing of his love, he wished, that he himself might bear the punishment which they might expect from the righteous judgement of God for their hardnesse, so they might be freed from this hardnesse and accursednesse. The like we know Moses did in the behalf of the Israelites. Exod. 32. 32.

*my kinsmen according to the flesh* ] Those of mine own country and nation: withall insinuating a double kindred, carnall and spirituall: by the carnall he was allied onely to the Jews, but by spirituall cognation, to all the household of faith, consisting as well of Gentiles, as Jews.

V. 4. *whom pertaieth the adoption* ] Gr. *whose are the adoption.* For God preferred the Israelites before all nations of the earth, and accounted them his peculiar people, and named them not onely his Children, but, *his first-born*, Exod. 4. 22. *Israel is my sonne, yea, my first-born*, Jer. 31. 9.

*and the glory* ] That is, the Ark of the Covenant, which was a visible token of Gods presence; so we read, 1 Sam. 4. 21. The glory is departed from Israel, when the Ark was taken; and Psal. 63. 3. To see thy glory, as I have scene thee in the sanctuary.

*and the covenants* ] Or, *testaments.* The Tables of the covenant. Ephes. 2. 12.

*and the giving of the law* ] The judicall and morall.

*and the service of God* ] That is, the manner of his worship, prescribed by the ceremoniall law.

*and in the promises* ] Made to Abraham and his posterity.

V. 5. *God blessed for ever* ] A most evident testimony, and pregnant prooffe of Christs divinity. Blush for shame, faith Oecumenius, and be confounded, O thou wretched miscreant Arius, when thou hearest Christ glorified by the Apostle with the title of God, in the singular number, with the article *the*, the God, or, onely God, and God over all, and blessed for ever.

V. 6. *Not as though the word of God hath taken none effect* ] Gr. *But it cannot be that the word of God hath failed.*

*are not all Israel, which are of Israel* ] That is, all are not that people of God, to whom the promises were made, who descend from the loines of Jacob; for there are three sorts of Israels: according to the flesh onely; such are the unbelieving Jews: according to the spirit onely; such are the faithfull among the Gentiles: according to the flesh and spirit; such was Jacob himself, and his beleiving posterity.

V. 7. *in Isaac shall thy seed be called* ] See Gen. 21. 12. Isaac shall be thy true and naturall sonne, and therefore heir of the blessing, although Ismael also was born of Abraham, and circumcised before Isaac.

V. 8. *the children of the flesh, &c.* ] Not all they who are carnally born of Abraham by the course of nature, are the children of God, to whom the promise of grace was made; but the children of promise, that is, those who were born by virtue of the promise, those who by Gods speciall grace were adopted (as Isaac by a speciall and singular promise was begot by Abraham) they onely are accounted for that seed mentioned in the covenant, *I will by thy God, and the God of thy seed.*

*the children of the promise* ] See Gal. 4. 28.

V. 9. *At this time, &c.* ] Or, *season.* See Gen. 3. 10.

V. 11. *For the children being not yet born, neither having done any good or evil* ] Namely, when by they might be differenced one from the other; for otherwise they were already conceived in sinne, and living in the mothers womb, when the sentence of God passed upon them; so that God had not regard unto faith in the one, or infidelity in the other, but that it was upon his own absolute pleasure, not upon any desert, that God preferred the younger before the elder.

*any good* ] Gr. *Tec. good, or, that good.*

*purpose of God according to election* ] Or, *the purpose according to the election of God.*

*might stand* ] Gr. *might remain.*

*not of works* ] That is, not at all by observing any condition depending upon the will of man, which would have made the decree wavering and uncertain, seeing that man is so variable in all that he doth, or undertaketh.

*but of him that calleth* ] Out of undeserved grace and favour, and calleth not onely outwardly, but inwardly and effectually, to bring men to faith and godlinesse. Rom. 8. 28, 30, 31. 2 Tim. 1. 9.

*The elder shall serve the younger* ] See Gen. 25. 23. This prophetic is not to be understood of any outward service or domination; for Esau did not serve Jacob after that manner; at least in his



his own person; but either it is to be understood of the posterity of Jacob and Esau, that the posterity of the elder should serve the posterity of the younger, as they did also for a time; and for this the words of the Lord by Moses, Gen. 25. 23. are expresse; *Two nations are in thy wombe, and two sorts of people shall be separated from thy bowels; and the one people shall be stronger then the other, and the elder shall serve the younger.* Or else the prophetic is to be understood of the eternall and spirituall dominion which the children of God are to enjoy hereafter, whereof the inheritance and dominion in Canaan was a type, Heb. 11. 15, 16. We may also thus expound the words, The elder shall serve the younger, that is, he shall be deprived of his birth-right, in token that from him and his posteritie should be taken away also the part and claim of the blessed seed; and that he should be no otherwise in the world, then as a servant in his fathers house, in comparison, namely, of Jacob, who shall be his heire.

elder] Or, greater.

younger] Or, lesser.

V. 13. *As it is written*] Forasmuch as the word *servant* seemeth not to be clear enough to expresse the election of Jacob and rejection of Esau in the purpose of God, the Apostle brings in this other passage out of Malachi 1. 2. for a declaration of the former; and proveth, that this same servitude or subjection of Esau unto Jacob, was accompanied with Gods eternall and undeserved love of Jacob, and with his just and righteous hatred of Esau.

*Jacob have I loved, &c.*] Mal. 1. 2, 3.

V. 14. *God forbid*] See Chap. 3. 4.

V. 15. *I will have mercy*] See Exod. 33. 19. I will be favourable and gracious to whom I list to be favourable. God is most free, and cannot be taxed with injustice, though he cast brighter beams of his favour upon one, then another; for although he chuse and predestinate to salvation them that are not yet borne, without any respect of worthinesse; yet he bringeth not the chosen to their appointed end, but by the means of his mercy, which is a cause next under predestination: now mercy presupposeth misery, and misery, sinne, and a voluntary corruption of mankind, and this corruption presupposeth a pure and perfect creation. Moreover, mercy is shewed by degrees, to wit, by calling by faith to justification and sanctification, so that at the length we come to glorification: Now all these things ordinarily following the purpose of God, do clearly prove, that he can by no means seem unjust in loving and saving his.

*I will have mercy*] Or, *I have mercy.*

*I will have compassion*] Or, *I have compassion.*

V. 16. *not of him that willeth*] These words contain the conclusion of the Apostles answer, therefore God is not unjust in chusing and saving, of his free goodnesse, such as it pleaseth him; as he also answered Moses when he prayed for all the people. By *will*, he meaneth here, the thoughts and desires of the heart; by *running*, our earnest endeavours, and good works, and commendable course of life; to neither of which yet hee ascribeth the praise, but onely to the mercy of God. Upon this verse Augustine acutely observes in his Enchiridion, against the Pelagians, that when the Apostle saith, *It is not of him that willeth, nor of him that runneth*; the meaning cannot be, that it is not wholly of him that willeth, or of him that runneth, but partly of him that willeth, and partly of him that runneth, and partly of God that hath mercy: for according to that exposition, the Apostle might have said, *It is not of him that hath mercy, but of him that willeth or runneth*; because, according to their Pelagian tenet, it is not wholly of God that hath mercy, but partly of him that willeth, and of him that runneth. But if no man dare say that it is not of God that hath mercy, for that were in direct terms to contradict the Apostle; it remaineth therefore that this must be the sense, That it is not at all of him that willeth, nor of him that runneth; but wholly of God, who hath mercy, *qui voluntatem preparat adiuvandam, & adiuvat preparatam.*

V. 17. *Even for this same purpose, &c.*] See Exod. 9. 16.

*have I raised thee up*] Or, *stirred*, or *set thee up*. The words may beare either of these interpretations; I have made thee to stand, that is, I have reserved thee and not struck thee, or destroyed thee with the pestilence as I did the rest of the people, Exod. 9. 15. Or, for this cause I have set thee upon the throne of Egypt, or have placed thee as it were in a high theater, to make thee an example to all that shall dare to set themselves against me, by the fearfull judgements that I shall inflict upon thee and thy people.

*throughout all the earth*] Gr. *in all the earth.*

V. 18. *he hardeneth*] By Gods with-holding his grace, and not mollifying their rebellious hearts, it cometh to passe, that all the means which he imployeth outwardly, though never so good and holy, are perverted by them, to the increase of their hardnesse. Moreover, it is to be noted, that as the Text saith, that God hardened Pharaohs heart; so it is said, Exod. 8. 15. 32. that Pharaoh hardened his own heart, so that he could have none

excuse; sith Gods induration was inflicted upon him most justly and deservedly for his wilfull opposing God, and maliciously rebelling against him.

V. 19. *Why doth he yet find fault*] This is another objection, which may arise in mens minds, either from carnall reason, or by the suggestion of the devill: If God doth appoint to everlasting destruction such as he listeth, and that cannot be hindered, or withstood that he hath once decreed, how doth he justly condemn them which perish by his will?

V. 20. *but O man, who art thou*] Although the will of God is alwayes grounded upon good reason for whatsoever he doth; (For his will is the rule of all righteousnesse, and is never severed from his wisdom, howsoever the reason be not manifest unto us, or transcend our understanding, Rom. 11. 33.) yet he is not to give an account to man or any other creature of his actions; and therefore the Apostle here stoppeth the mouth of all that dare to move such curious questions; why God disposeth thus or thus of men: God hath alwayes a reason of his will, but his will made known to us, ought to stand for an all-sufficient reason, and it as little becomes man, who is dust and ashes, to expostulate with God, as it doth the clay to expostulate with the potter.

*repliest against God*] Or, *answerest again, or disputest with God.* *shall the thing formed say to him that formed it*] Isa. 45. 9.

V. 21. *potter power over the clay, &c.*] See Jer. 18. 6. Wis. 15. 7. *of the same lump*] By this metaphor, is intimated the original of all mankind out of one blood, Act. 17. 26. out of this corrupt masse, it is in Gods power of his free will to appoint some to everlasting glory, and others to everlasting shame and ignominie: as it is in the potters power at his pleasure, of the same stuffe to make up one vessell to serve for honorable uses, and occasions, as vessels for eating and drinking, and utensils for state and ornament; and another vessell for base and abject employments.

*one vessell unto honour, and another unto dishonour*] Gr. *this unto honour, and that unto dishonour.*

V. 22. *What if God, willing*] Gr. *but if.* As if he should say, Hast thou any just cause to reply against God? seeing that in exercising that absolute freedome of his soveraigntie, to save one and punish others, he useth such long-suffering toward the wicked to allure and draw them to repentance, which yet notwithstanding, doth but harden them so much the more in their evil, Rom. 2. 4, 5. In this speech the Apostle seemeth to have a speciall eye on the Jews, towards whom God had used the utmost of long-suffering before he would altogether reject them.

*vessels of wrath*] That is, those men on whom he will exercise his severe judgement, being formerly compared unto vessels of dishonour, and after said to be fitted to destruction, that is, whose state and condition is so sinfull and corrupted, that neither being pardoned, nor amended by the grace of God, it can serve for no other use, then to be a dreadfull example and subject of his just judgement.

*fitted*] Or, *made up.*

V. 25. *I will call them my people*] Hos. 2. 23. 1 Pet. 2. 10.

V. 26. *And it shall come to passe*] Hos. 1. 10.

V. 27. *Though the number of the children of Israel be as the sand of the sea*] Isa. 10. 22, 23.

*a remnant shall be saved*] Gr. *Tec. a part taken out shall be saved.*

V. 28. *For he will finish the work*] Or, *the account.* Some take this as a threatening against the wicked Jews whom God should cut off, and reject, and thereby bring that unkinde and unthankfull people to an extreame fewnesse, alwayes preserving such as are his among that nation. Others understand here the constancie of the decree of God in keeping and preserving his, notwithstanding the rebellion of the greater multitude of others, which agreeth well with the verse following.

*work*] Or, *reckoning, or word.*

V. 29. *Except the Lord of Sabaoth had left us a seed*] Isa. 1. 9.

V. 30. *which followed not after righteousnesse*] So then, the Gentiles had no workes to move and procure Gods mercy before-hand, and in that the Gentiles attained to that which they sought not for, the mercy of God is to be thanked for it; and in that the Jews attained not to that which they sought after, they are to thank none for that, but themselves, because they sought it not aright.

V. 31. *which followed*] Gr. *following.*

*attained*] Or, *is.*

V. 32. *not by faith*] That is, because they sought not righteousnesse in Christ in whom alone it is, and no otherwise to be obtained then by faith, and not by the merit of our own workes.

*by the works*] Gr. *Tec. by works.*

*stumbling-stone*] By the stumbling stone, he meaneth Christ crucified, 1 Cor. 1. 23. and the same is implied by Simeon, Luk. 2. 34. This child is set for the fall, and rising again of many in Israel, and for a sign which shall be spoken against.

V. 33. *Behold, I lay in Sion a stumbling-stone*] Isa. 8. 14. & 28. 16. 1 Pet. 2. 6.

*ashamed*] Or, *confounded.*



1. 17, 18, 19. Providentia Dei est  
que incubat rebus. Non dicitur Deus  
simpliciter causa peccati, sed quin  
argat peccatum, non est negandum:  
si Deum a gubernaculis excutere  
velimus. P. Martyr, 2. Sam. 13.  
pl. 250. b.



Cap. 10. 1. ~~for Israel~~ — The phe-  
nomena following the Vulgar Latin, are so un-  
happy as to insert for them in their  
Translation.

Sed cum ad Israelitum ventum est,  
Prærogativa sua ornatur: nempe quod  
sit hæreditas Dei, ut inter novos fratres  
ius et honorem Primogeniti retineat.  
Nomen enim Hæreditatis nescio quid  
majus exprimit. — — — — —  
Quamvis igitur nunc  
latius patet Dei Gratia, primum  
tamen gradum, non merito suo, sed  
Promissionum vi, retinent.

Calvin. Ha. 19. fine.

X. 6, 7, 8, The things Christ did, were  
done at a distance from us, & they  
are long since past: But ye won of  
ye Gospel wherein these things are  
revealed, and whereby an application  
is made of them unto our Souls, is nigh  
unto us, even in our hearts; i.e. if we  
are true Believers, & have mixed ye  
word with Faith.



## C H A P. X.

Verf. 1. **B** *Reithren* ] The Apostle intending to set forth in the Jews, an example of marvellous obstinacie, beginneth with a sweet insinuation, as it were anoynting the brim of the cup with honey, out of which they were to drinke a bitter potion.

V. 3. *For they being ignorant* ] The ignorance of the law which we ought to know, excuseth none before God; especially, it excuseth not them who are of his household.

*of Gods righteousness* ] That is, the righteousness of Christ, both active and passive, imputed to every beleever.

*going about to establish their own righteousness* ] Gr. *Tec. being zealous to establish*. The first entrance into our vocation to salvation, is to renounce our own righteousness: the next to embrace the righteousness by Christ, which God freely offereth us in the Gospel.

V. 4. *For Christ is the end of the law* ] Christ is said to be the end of the law, partly, because all the ceremonies of the law prefigured him, and had reference unto him, as their scope, end, and accomplishment: partly, because by the law ceremonially, morall, and judicall, the consciences of all that were under the law were convinced of sinnes, the expiation whereof could no where be found, but in the sacrifice of Christs death. Or Christ may be said to be the end of the law; because the end of the law is perfect righteousness, that a man may be justified thereby, which end we cannot attain of our selves through the frailtie of our flesh, but by Christ we attain it, who hath fulfilled the law for us.

*for righteousness* ] Gr. *to righteousness*.

*to every one* ] Not only to the Jews, but also to the Gentiles.

V. 5. *That the man which doth those things* ] See Lev. 18. 5. Ezek. 20. 11. Gal. 3. 12.

*shall live by them* ] Gr. *in them*. In the Greeke it is *in them*, which is a kinde of Hebraisme, signifying by them: for such is the condition of the law, he that doth the works of the law shall live; but cursed is he that confirmeth not all the works of the law to do them, Deut. 27. 26. To which our Saviours answer to the young man in the Gospel, who demanded of him what he should do to obtain eternall life, agreeth, saying; Keep the commandments: Do this and thou shalt live.

V. 6. *Say not in thine heart, Who shall ascend into heaven* ] See Deut. 30. 12. That the law hath regard, and tendeth to Christ, that is a manifest proof, for that it propoundeth such a condition as can be, and is fulfilled of none but Christ only, which being imputed unto us by faith, our conscience is quieted, so that now no man can aske, Who can ascend up into heaven, or bring us from hell, seeing the Gospel teacheth that both of these are done by Christ, and that for their sakes who with true faith embrace him, who calleth them. Or, God hath so plainly and fully shewed the way of salvation, that we need not seeke further for it, above or below.

V. 8. *The word is nigh thee* ] Deut. 30. 14. By the word Moses understood the law which the Lord published with his own voyce, and Paul applies it to the preaching of the gospel, which was the perfection of the law.

V. 9. *the Lord Jesus* ] Gr. *Tec. the Lord Jesus Christ*.

V. 10. *beleeueth unto righteousness* ] Gr. *belief is to righteousness*.

Faith is said to justify; and furthermore seeing the confession of the mouth is an effect of faith, and it is the way to come to salvation, it followeth, that faith is also said to save.

V. 11. *Whosoever beleeueth on him* ] See Isa. 28. 16. To beleeve in God, is to yield and consent to Gods promise of salvation by Christ, and that not onely in generall, but in particular, that the promises pertain to us, whereupon ariseth a sure trust.

V. 12. *difference betweene, &c.* ] Gr. *distinction of Jew and Greek*.

V. 13. *For whosoever shall call upon the name of the Lord* ] See Joel 2. 32. Acts 2. 21. True calling upon the name of God is the testimony of true faith; and true faith, of a true vocation; and a true and effectuell vocation or calling, of true election. By calling on Gods name he understandeth the whole worship of the true God.

V. 15. *How beautifull are the feet of them that preach the gospel of peace* ] Gr. *Tec. who bring glad tidings of good things*. See Isa. 52. 7. Nahum 1. 15.

V. 16. *Lord, who hath beleevd our report* ] See Isa. 53. 1. John 12. 38.

*our* ] Gr. *the hearing of us*.

*report* ] Gr. *preaching*.

V. 18. *But I say, Have they not heard* ] As for the Jews which have not beleeved, what can be said thereof? Is it for that they have heard nothing of the gospel? Surely, no; for the gospel like unto the Sunne, Psal. 19. 5. hath cast his beames over the whole world: May we not therefore say, that the fault lies in themselves, who rejected that light of saving knowledge which the Gentiles have embraced? The Apostle answereth, verse 19. that it is not to be gainsayed, seeing Moses had protested the very same of old.

*their sound went* ] See Psal. 19. 4. This place is taken out of Psal. 19. 4. and is properly meant of that knowledge of God which all men may have by contemplation of the heavens, and the creatures therein; yet it is by the Apostle very fitly applied to the sound of the word preached by the Apostles.

V. 19. *Did not Israel know* ] Or, *Hath not Israel known*.

*I will provoke you* ] See Deut. 32. 21.

*them that are no people* ] He calleth the Heathen no people, because they are not said to live, but to die, who are appointed for everlasting condemnation: Or else we are to understand the Pronoun *my*, and the sense is this, I will provoke you to jealousy by a people, that is not my people, that is, not comprised within my covenant.

V. 20. *I was found* ] Or, *I have been found*. See Isa. 65. 1.

*I was made* ] Or, *I have been made*.

*All day long, &c.* ] See Isa. 65. 2.

## C H A P. XI.

Verf. 1. **H** *Abh God cast away his people* ] Gr. *Tec. his people whom he foreknew*. Now the Apostle sheweth, how the doctrine formerly delivered, is to be applied to others; teaching us, that all the Jews in particular are not cast away: and therefore we ought not to pronounce rashly of private persons, whether they be of the number of the elect, or not.

V. 2. *which he foreknew* ] Which he loved and chose from everlasting, and decreed to save before the foundations of the world were laid.

*Wot ye not what the scripture saith of Elias* ] Gr. *in Elias*. In the dayes of Elias when there appeared no face of the Church to the world, yet God knew his elect, and of them a great store and number; whereupon this also is concluded, that we ought not rashly to pronounce of any man or people, that they are reprobate, seeing the Church is oft times brought to that state, that even the most watchfull and sharp-sighted Pastours may think it to be clean extinct and put out.

*maketh intercession to God against* ] Or, *communeth with God against*.

V. 3. *Lord, they have killed thy prophets, &c.* ] See 1 Kings 19. 14.

*digged down thine altars* ] The prophet by these words doth not any way approve of those Altars which were erected in Israel, contrary to the law which designed a certaine place, namely, at Jerusalem, where they ought to have offered their sacrifice to God; but he taxeth the impietic and idolatrie of that people, who erected Altars to Baal, and sacrificed upon them; but pulled down the Altars which were erected in honour of God, and would by no meanes sacrifice unto him, or serve him.

*life* ] Gr. *soul*.

V. 4. *answer of God* ] Gr. *oracle of God*.

*I have reserved to myself* ] See 1 Kings 19. 18. He speaketh of remnants, and the reserved people which were chosen from everlasting, and not of remnants which should be chosen afterwards; for they were not chosen because they were not Idolaters, but rather, they were not therefore Idolaters, because they were chosen, and by Gods grace kept from that, and other foule sinnes.

*seven thousand men* ] That is, a very great number, by a Synecdoche. So we read, Gen. 33. 3. that Jacob bowed himself to the ground before his brother seven times; and Psal. 12. 6. Silver is said to be tried in the furnace seven times, that is, very often; and Christ telleth Peter, that he is to forgive his brother not seven times, but seventy times seven times, that is, how often so ever he offendeth him; if he be sorry for it, and seek to be reconciled unto him.

*the knee to the image of Baal* ] The article in the Originall, is feminine, *τῆς εἰκόνος*, not that the Heathen beleeved Baal to be a feminine Idol, for by Baal, as Sanchoniacho and others affirme, they meant Phœbus or the Sunne: but the article agrees with *ἰδω* understood, that is, the image of Baal. The word Baal signifieth as much as patron, or one in whose power another is, which name the Romish idolaters at this day give to their idols, naming them patrons or patronesses, or ladies guardians.

V. 5. *at this present* ] Gr. *in this present*.

*there is a remnant* ] That is, God hath left some Jews yet to remain, which do not reject, but embrace the gospel, and are effectually called also; though in comparison of the great multitude that rejected and continued in their unbelief, they are but as a small remnant or parcell torne from the rest. Isaiah 6. 13.

*the election of grace* ] Not whereby men chuse grace, but whereby God chuseth us of his grace and goodnesse.

V. 6. *And if by grace* ] This seems to be added against those amongst the Jews, that having received the profession of Christianiue, yet still did put part of their righteousness and confidence in the works of the law; which the Apostle here proves to be a false and vaine perwasion, forasmuch as those two

sorts



sorts of righteousness and salvation, to wit, by the covenant of grace, and the covenant of works, were altogether incompatible. See Rom.4. 2, 4. and Gal.5.2, 4.

*no more of works*] This saying beateth down flat to the ground the doctrine of merit, and of all kinde and manner of works, whereby our justifiers of themselves doe teach, That works are either wholly or partly the cause of our justification.

*otherwise grace is no more grace*] Whatsoever is given for the merit of our works, is not freely given, and consequently is not *gratia*, or, *gratia*; for, as *Austine* speaketh elegantly against the Pelagians, *Gratia non est gratia ullo modo, nisi sit gratuita omni modo*; Grace is not said to be grace any way, or in any sense, if it be not free every way.

*otherwise work is no more work*] That is, it loseth the nature of a work done to merit by; for if we are elected and chosen partly for our works sake, and partly by grace, then the merit of our works is no merit; for as Bernard rightly concludeth, If merit enter first, it excludeth grace; and if grace enter first, it excludeth merit: *non bene conveniunt, nec in una sede morantur*.

V. 7. *Israel hath not obtained*] That is, those among the Jews, who boasted that they were Israelites, and gloried in the flesh, and sought to establish their own righteousness.

*the election hath obtained*] That is, the elect (have obtained) by a metonymie, which the Apostle useth, more emphatically to expresse the cause of their adoption and salvation; to wit, Gods free election.

*blinded*] Or, *hardened*.

V. 8. *God hath given them the spirit of slumber*] So the Hebrew signifieth, *Is. 29. 10.* out of which the Apostle took these words; yet in citing them he followeth the translation of the Seventie here, and elsewhere, that the Gentiles to whom he wrote, who understood that translation, and not the Hebrew, might not take any offence by reason of some seeming differences between it and the originall. The Greek word used by the Apostle, *κατανυξις*, cometh not from *νύξ*, night; as if he should say, The spirit of men in a deepe sleepe in the night; but from *νύσσω νύξω*, to prick or bore through: *κατανυγναι*, saith Oecumenius, is *καταναλιναι*, to be fastned, and as it were nailed in evill, to be obstinately wicked: howbeit the Hebrew originall, and the translation of the Septuagint, which the Apostle followeth, may be easily reconciled, if by the spirit of slumber we understand such a dead sleep, as may be observed in those that are prickt or stung with venomous serpents, out of which they hardly or never awake.

*slumber*] Or, *remorse*; or, *pricking through*.

*eyes that they should not see, &c.*] See *Isa. 6. 9.* That is, eyes unfit to see with, and ears unfit to hear with; or eyes and ears, wherewith (as the case stood with them) they could neither see nor hear.

V. 9. *Let their table be made a snare*] See *Psal. 69. 22.* As unhappy birds are enticed to death by that which is their sustenance: so did that turn to the Jews destruction, of which they sought life; to wit, the law of God, for the preposterous zeale whereof they refused the Gospel.

*and bow down their back*] Gr. *bow together*. or *crook*. If we follow this Translation of the Septuagint according to the letter, then as the Greek Scholiast observeth, we have here a prediction of the Jews captivity and subjection to the Romanes, who enforced them to bow, with the heave burdens they laid upon them. But if we follow the Hebrew Originall, and render the words, Make their loins continually shake; then we may well understand the Prophecie of terrours of consciences and the spirit of bondage, to which the unbelieving Jews are subject even to this day.

V. 11. *I say then, Have they stumbled*] God appointed this calling off of the Jews, that it might be an occasion to call the Gentiles, and again that this calling of the Gentiles might be an occasion to restore the Jews, to wit, that they being enflamed and provoked by the emulation of the Gentiles, might themselves at length embrace the Gospel. And hereby we may learn that the severitie of God serveth as well to the setting forth of his glory, as his mercy doth; and also that God prepareth himself a way to mercy by his severitie: so that we ought not rashly to despair of any man, nor proudly triumph over others; but rather provoke them to a holy emulation, that God may be glorified in them also.

*God forbid*] See Chap. 3. 4.

*to provoke them to jealousy*] By this means their fall through Gods goodness conduceth to their rise: for through their fall salvation came to the Gentiles, and this salvation of the Gentiles bred emulation in the Jews, and this emulation was a means to bring them to beleve the Gospel, whereby they might be raised from their fall.

V. 12. *the riches of the world*] By riches he meaneth the knowledge of Christ in whom all the treasures of riches and knowledge are hid; and by the world, all nations dispersed throughout the whole world.

*diminishing*] Or, *decay*. or *losse*.

V. 13. *I am the apostle*] Gr. *Tec. I remain the apostle*.

V. 15. *but life from the dead*] The words may beare a double construction, either they may have reference to the Jews that their assumption into the Church will prove no lesse then their raising from their death of sinne, to the life of grace: or that the coming in of the Jews will serve as a great means to bring in all the Gentiles, and by the Gospel make them partakers of eternall life. For it shall come to passe that when the Jews generally embrace the Gospel; the world shall as it were quicken again and rise up from death to life; when that nation shall be converted, there shall be such perfect and entire joy as in the end of the world at the resurrection of the dead, saith the Greek Scholiast.

V. 16. *For if the first-fruit be holy*] He alludeth to the first-fruits of those loaves, by the offering whereof all the whole crop of corn was sanctified, *Ezek. 44. 30.* so that the owners might use the rest the year following with a good conscience, *Levit. 23. 14.*

*if the root be holy*] The nation of the Jews being considered in their stock and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging our brethren we must not stick in their unworthinesse, to think that they are all at once cast off; but we ought to consider the root of the covenant, and rather go back to their ancestours which were faithfull, that we may know that the blessing of the covenant resteth in some of their posteritie; as we also find proof thereof in our selves, *Esa. 65. 8.*

V. 17. *And if*] Gr. *But if*.

*amongst them*] Or, *for them*.

V. 18. *Boast not against the branches*] There is no cause why the Gentiles which have obtained mercy, should triumph over the Jews, which now refuse the grace of God, seeing they are grafted into the stock of the Jews ancestours; but let them rather take heed that that be not found in them which is worthily condemned in the Jews: and hence we are further to learn that we ought to be studious of Gods glory, even in respect of our neighbours; so farre ought we to be from bragging and glorying for that we are preferred before others by speciall grace.

V. 20. *because of unbelief*] Gr. *by unbelief*.

*but fear*] See thou stand in awe of God modestly and carefully. By *fear*, he meaneth not a fear of diffidence or distrust, but a fear of watchfulness or circumspection.

V. 21. *naturall branches*] He calleth them *naturall*, not because they had any holiness by nature, but because they were born of them whom the Lord set apart for himself from other nations by his league and covenant, which he freely made with them.

*take heed lest he also spare not thee*] Gr. *Tec. neither will he spare thee*.

V. 22. *and severitie of God*] In the Originall *συντομία*, which signifieth a refection or cutting off, and the metaphor seems to be taken from a Gardiner who with a pruning knife cuts off dead boughs, or luxuriant stems; Or it may allude to the speeches of a man moved in choler, which are for the most part abrupt, and cut off as it were in the midst; and thereby is signified the rigour of judgement, or Gods severe justice.

*on them which fell*] That is, over the Jews that stumbled at the rock of offence through their unbelief in Christ, and therefore were justly rejected of God. Which severitie God used towards them that we should take example and warning by them to give good heed, lest we fall into the same unbelief with them, and be rejected alike as they were.

*goodnesse*] Gr. *Tec. the goodnesse of God*.

*if thou continue in his goodnesse*] In the state of grace wherein thou art set, that is, if thou bear the fruits thereof, and render God thanks for the same.

*otherwise thou also shalt be cut off*] As an unfruitfull branch, *Joh. 15. 2.* But here it is to be noted that this passage ought to be understood of the outward incorporation into the Church by profession, whereof many hypocrites do partake; and not of the inward and efficacious ingrafting into the mysticall body of Christ by a lively faith and the communion of the Spirit according to the election of God, which is ever accompanied with perseverance. See *Matth. 15. 13.* 2 *Tim. 2. 19.*

V. 23. *shall be grafted in*] Many are now for a season cut off, that is, are without the root, who in their time shall be grafted in; and again there are a great sort, which according to the outward shew seem to be grafted in, who notwithstanding through their own fault afterwards are cut off and quite cast away; which thing is especially to be considered in nations and peoples, as the Jews and Gentiles.

V. 24. *which is wild by nature*] Understand nature not as it was first made, but as it was corrupted in Adam, and so derived from him to his posteritie.

*contrary to nature*] Gr. *beside nature*.

*good olive-tree*] Into the people of the Jews, which God had sanctified of his meer grace; and he speaketh of the whole nation



11. v. 13. Magnifici No 2 & 30. Vulg. honorifi-  
cabo. // Glorifico. Trem. // Illustro, i.e.  
Insigne et illustra reddo. Beza & Vide Dutch.  
French, Italian. // Calvin, Erasmus, Pseph.  
It is the duty of every minister of the Gospel  
so to preach, and live; as that he may honor  
and grace his Calling & Ministerie.  
Dr. Saxon Rom. 11. 17. p. 251.



cap. 11. 25. quibus verbis docet, nullam ex gentibus sive Ethnicis, nationem fore, qua non colligenda sit in premium Ecclesie. Huc etiam spectat, quod Gen. 48. v. 19. dicitur, semen Ephraimi fore magnam plenitudinem gentium &c. vide ad Genesim.

Aldus. de Mil. An. p. 22.

11. 26. All Israel] An per totum Israel intelligat proprie universitatem Iudeorum, an universitatem Israelis spiritualis, h. e. Ecclesie ex Iudaeis et gentibus collectae, Interpretum iudicia variant. ~~Et~~ Ego proprie Israellem accipio hic, ut et primo membro. Nam de hoc est sermo: scilicet, mysterium nullum aperit Apostolus. Totum ergo Israellem hic vocat, quod v. 12. Plenitudinem Iudeorum; et v. 15. Assumptionem, & vitam Iudeorum ex mortuis. Hoc igitur mysterium est, quod nobis hic pandit Apostolus: Tandem Iudeos quibus huc usque ~~πρωτί~~ obtigit, conversionem accusuros ad Christi fidem, ~~et~~ Iudaeos, et quomodo id sit eveniturum, ignorare licet: quia mysterium est. Haec tamen quidem subinde aliqui ex ea gente Christum agnoscunt: et plures agnoscere, nisi peccata nostra eos avertent. Videntur horribilem Idolomaniam in Papatu, quam toto pectore, non injuria, execrantur. Caveamus igitur porro eis scandalum ponere: Quin precibus ad Deum, humanitate, bono exemplo, et moris omnibus, conversionem et ingressum eorum juvemus tandem, ut totus Israel servetur nobiscum, et Deus celebratur in secula. Pareus. Junij 29. 1717. Scripsi.

Rom. 11. 26 - all Israel saved] Verum quia ante finem mundi, Iudaei quoque ad gratiam sui Redemptoris aggreganda, et eandem sancta Ecclesia perfectionem etiam ipsa est laudatura cum ceteris, apte ex voce ipsius synagoga admirantis subiungitur.

Beda, in Cantica cantic. Cap. 6. 9. col. 799.

There shall be a National Conversion of the Jews, wherein a great, if not the greatest part of the Jews that are reserved, shall be turned unto the Lord. Mr. William Strong 31. Select Sermons p. 274. ~~shall be the~~ <sup>28</sup> other church p. 282. I do not see light from the Scripture to assert the personal Reign of Christ upon Earth - p. 284. Such a Conversion we should help forward by Faith and prayer, 290. Place of their Conversion shall be in the East and North, 292. ~~et~~ <sup>28</sup> sic tamen ut priorem locum Iudaei obtineant, seu in familia Dei primogeniti. Calvin. col. 175.

12. 2. - this world] Mundus, in suis Commentis sibi plaudat ac delicias facit. Paulus autem affirmat, Deo non aliud placere nisi quod mandavit. Mundus, ut perfectionem inveniat, a verbo Dei, ad novas inventiones delabitur: Paulus in Dei voluntate perfectionem statuens, si quis hanc metam transgreditur, falsa imaginatione deludi ostendit.

Calvin.

12. 6. that ye may prove] ut probetis i. e. Experimento cognoscatis. Psal. 34. 8. Gustate & videte Aquinas.

Rom. 11. 26 - Atque ita complebitur salus totius Israelis Dei, quam ex utrisque colligi oportet: Sic tamen, ut priorem locum Iudaei obtineant, seu in familia Dei primogeniti.

Calvin. col. 175.

Dec. 25. 1728. iterum scripsi.

Cap. 12. 8 - he ruleth, with diligence For this, Read Peter Martyr's Commentary, p. 626.



tion taken into covenant with God.

*own*] Or, *proper*.

V. 25. *of this mystrie*] That is, touching the last conversion of the Jews obscurely intimated by the Prophets, Esa. 11. 11. Zach. 12. 10. but clearly set forth in the Gospel, Mat. 23. 39. Luk. 21. 24. 2 Cor. 3. 16.

*in your own conceits*] Gr. *Tec. in your selves*.

*blindnesse*] Or, *hardnesse*.

*in part*] He speaketh in respect of the greater part of all the people, of whom there were excepted but a very small number of the elect ones.

*happened*] Or, *came*.

*the fulnesse of the Gentiles*] The full number or multitude, and as it were the body of them.

*be come in*] Into the Church of God by professing the Christian faith.

V. 26. *all Israel*] The body of this people in generall, shall be brought again into the way of salvation, and re-established into the Church. Or, the whole Israel of God consisting of Jews and Gentiles, Gal. 6. 10.

*There shall come, &c.*] See Isa. 59. 20.

*out of Sion*] Isaiah speaking of the first coming of Christ in the flesh, faith, he shall come into Sion; but the Apostle applying that passage to his second manifestation in grace toward the Jews, faith here, out of Sion; that is, out of the midst of the Church where he hath his dwelling and abode by his Spirit, will he call and recollect the Jews again.

*the deliverer, and shall turn*] Gr. *Tec. and the deliverer shall turn*.

V. 28. *touching the election*] In that God respecteth not what they deserve, but what he promised to Abraham.

V. 30. *for as ye in times past*] Although they which are hardened are worthily punished, yet hath not God suffered this stubbornesse of the Jews so to come to passe properly for any hatred to that nation, but that an entrie might be as it were opened to bring in the Gentiles; and that afterwards the Jews being enflamed with emulation of that mercy which is shewed to the Gentiles, might themselves also be partakers of the same benefit, and so it might appear that both Jews and Gentiles are saved onely by the free mercy and grace of God, which could not have been so manifest, if at the beginning God had brought all together into one Church: or if he had saved the nation of the Jews without this interruption.

*believed*] Or, *obeyed*.

V. 31. *believed*] Or, *obeyed*.

V. 32. *concluded*] Or, *shut them all up together*.

V. 33. *O the depth of the riches*] The Apostle cryeth out as astonished with this wonderfull wisdom of God, which he teacheth us religiously to reverence, and not curiously and profanely to search beyond the compasse of that, which God hath revealed unto us in his word.

V. 34. *For who hath known, &c.*] See Isa. 40. 13. Wisd. 9. 13. 1 Cor. 2. 16.

V. 36. *For of him*] As of the first cause, that disposeth and ordereth all things according to his wise counsell.

*through him*] Gr. *by*. As working himself whatsoever is necessary for mans salvation, and powerfully performing whatsoever is once ordained, and decreed by his counsell.

*and to him*] As to the utmost end, to whose glory every thing must tend, and be reduced, Pro. 16. 4. The Lord hath made all things for himself.

*all things*] Not onely those that concern the creation, preservation, and government of all things in this world: but also, and principally whatsoever belongeth to the glorious work of mans eternall salvation, whereof the Apostle doth here specially treat.

*to whom*] Gr. *to him*.

## CHAP. XII.

Verf. 1. *Be seech you*] The fourth part of this Epistle, which after the finishing of the chief points of Christian doctrine, consisteth in the delivering precepts of Christianitie: and first he layeth generall grounds, whereof the chiefest is this, that every man consecrate himself wholly to the spirituall service of God, and do as it were sacrifice himself, trusting to the grace of God.

*your bodies*] That is, *your selves*, by a Synecdoche. In times past other bodies, then our own, to wit, the bodies of beasts were offered; but now our own must be offered.

*living sacrifice*] In times past dead sacrifices were offered, but now we must offer such as have the Spirit of life in them; by *life* he meaneth the new life in the regeneration of the Spirit, and this sacrifice is to be offered not as in the old law, by presenting it alive before the Lord, and shedding the blood upon the Altar, but by a spirituall slaying and mortifying our carnall lusts and affections, Rom. 6. 11. 2 Cor. 5. 15. Colos. 3. 9.

*acceptable*] Gr. *well pleasing*.

*reasonable service*] Or, *worship*. That is, a spirituall service,

so called in opposition to the carnall rites of the ceremoniall law; and he calleth it a reasonable service, because it consisteth not in the outward offering up of unreasonable beasts, as in the Old testament: but in the offering up of our selves, who are men endued with reason. The like exhortation we have, Heb. 13. 15. 1 Pet. 2. 5. Or, agreeable to the rules of true reason.

V. 2. *be not conformed to this world*] That is, take not upon you the forme and fashon of this world, which lieth altogether in wickednesse, 1 Joh. 5. 19. apply your selves not to the customs, dispositions, and practises of worldly and corrupt men, described by the Apostle, Rom. 13. 13. Ephes. 4. 18, 19. 1 Pet. 4. 3. 1 Joh. 2. 16.

*but be ye transformed*] See Ephes. 4. 23. Changed, or altered in forme and fashon, not according to the body, but according to the soule and the faculties thereof; That is, be ye regenerated and changed from your naturall depravation in all parts of your soul, beginning from the very highest; namely, the understanding and reason, by which also the Spirit of God doth work upon all other inferiour faculties.

*by*] Or, *in*.

*that ye may prove*] See Ephes. 5. 17. Give prooffe by your godly life, that ye understand indeed what is the good will of God; or that by the gift of a spirituall judgement you may discern and approve that the law of God is altogether good, and perfectly compleat, Psal. 19. 8. 11. Rom. 7. 22. and to submit our selves unto the same; or that we may discern what according to the law is good and acceptable unto God, and exactly correspondent to his will revealed in his word, which is the perfect rule according to which we are to frame our lives.

*acceptable*] Gr. *well pleasing*.

V. 3. *through*] Or, *by*.

*through the grace given unto me*] By grace he meaneth his Apostolicall office freely bestowed upon him, as the word is taken, Rom. 1. 5.

*to think of himself more highly*] Or, *to be wise*.

*but to think soberly*] Gr. *to sobriety*. We shall be sober if we take not that upon us which we have not, nor brag of that which we have. In the Greek there is a most elegant Paronomasie in three words of like sound, *σοφία*, *σοφός*, and *σοφιστής*, which cannot be expressed in any other language; and the Greek Scholiast thereupon observes, that the Apostle sometimes useth choyce figures of Rhetorick, to shew that he was not ignorant of that art: and yet not over frequently, that he might retain the simplicitie and majestie of his Apostolike style.

*to every man, &c.*] See Ephes. 4. 7.

*the measure of faith*] By faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost poureth upon the faithfull.

V. 4. *For as we have many members*] See 1 Cor. 12. 12. There is a double reason of the precept going before; the one is because God hath not appointed every thing to be done by every man, but constituted diverse vocations, the bounds whereof men ought not to passe: the other for that the diversitie and inequality of vocations and gifts redoundeth to our commoditie, seeing the same is therefore instituted, that we should be bound one to another: whereupon it followeth, that no man ought to be grieved thereat, seeing that the use of every private gift is common.

*office*] Gr. *action*, or, *operation*.

V. 6. *Having then gifts*] Or, *but having gifts*. See 1 Pet. 4. 10, 11.

*whether prophetic*] By prophetic he understandeth not the extraordinary gift of fore-telling things future, but the gift of expounding the holy Scriptures, as the Apostle himself declareth the meaning of the word, 1 Cor. 4. 3.

*proportion of faith*] Some by proportion of faith understand an analogie to the Articles of the Creed, and from hence they collect this doctrine, That in all interpretations of holy Scripture we have an eye to the Articles of the Christian faith, and give expositions conformable thereunto; and that rule is good: but yet it seemes that the Apostles words have another meaning here; that he that hath the gift of prophetic ought to exercise it according to the proportion of faith, that is, according to the measure of that knowledge of heavenly mysteries revealed in Scripture, and given unto him.

V. 7. *he that teacheth*] Gr. *Tec. gift of teaching*. Here he divideth (as some conceive) Prophets into Doctors and Pastours; the Doctors simply searched into the meaning of Scripture, but the Pastours besides the exposition of the Text, or commenting upon it, applied the sense of Scripture to the special use of their hearers. The former resemble our Readers in the Universitie; the latter our Preachers.

V. 8. *giveth*] Or, *imparteth*.

*with simplicitie*] Or, *liberally*.

V. 9. *Let love be without dissimulation*] Now he cometh to the duties of the second Table, which he deriveth from charity, which is, as it were, the fountain of them all; and he describeth it by sinceritie, hatred of evill, earnest studie of good things, and good affection to help our neighbour. If it be demanded,

why,



why the Apostle addeth here the Epithete sincere, or without dissimulation, to love rather, then to other vertues? the answer is twofold, either because they are all comprised in love, or because there is almost no man who maketh not some shew of love or friendship to his neighbour, though he bear secret rancor and malice in his heart.

*Abhorre*] Gr. *abhorring*, or, *hating*.

*cleave*] Gr. *cleaving*.

V. 10. *Be kindly affectioned*] See Heb. 13.1. *φιλοστοργία*, signifieth naturall affection, and *εὐαδελφία*, love of the brethren. His meaning therefore is, that we should improve the naturall affection we bear towards any, to a higher pitch, even to Christian charitie.

*with brotherly love*] Or, *in the love of the brethren*.

*in honour preferring one another*] Gr. *going before one another*.

The meaning is not that we should ambitiously strive to outstrip one another in getting places of honour or preferment one before another; but strive to prevent one another in offices of courtesie and humanitie, and in giving honour one to the other, and yeelding the place and the hand. For Christian humilitie teacheth not onely not to preferre our selves above our equals, nor to equall our selves to our betters, but also in some cases to equall our selves to our inferiours; yea and to preferre them also above us. *Primus gradus*, &c. 1. *Inferiorem se exhibere aequali*. 2. *Aequalem se exhibere inferiori*. 3. *Inferiorem se exhibere etiam inferiori*. Bernardus.

V. 11. *Not slothfull in businesse*] Or, *remisse in industrie*. In the Originall it is word for word, not remisse in your studie or diligence, that namely which every one ought to employ about his calling, in a spirituall carefulnesse to the glory and service of God, and to the good of the Church and the salvation of the godly.

*feruent in spirit*] Zealous, not cold, not luke-warme, but earnest in a holy spirituall affection.

*serving the Lord*] In some Editions it is not *υπο*, but *υπερ*, that is, serving the time; which reading if we should admit, we must not understand the Apostle as if he commanded us to be *temporizers*, or to apply our selves to the corrupt customes and manners of the times; but to keep time in all our actions, and do them in the fittest season, and as the Apostle elsewhere exhorteth, to walk wisely towards them that are without, redeeming the time, Colos. 4.5. Ephes. 5.16. because the dayes are evill: But in the most ancient Copie of Tecla, and generally in the most correct Editions, the word is not *υπερ*, but *υπο*, not the time, but the Lord; and the meaning is, that we should have no other time or scope in all our actions, then his service; and whatsoever our employment be, to consider with all diligence as servants of the Lord, what his service and honour requireth, Psal. 2.11. Ephes. 6.7.

V. 12. *tribulation*] Or, *affliction*.

V. 13. *Distributing*] Gr. *communicating*.

V. 14. *Blesse them*, &c.] See Matth. 5.44.

V. 15. *Rejoyce with them that do rejoyce*] In these words he condemneth Stoicall stupiditie or apathie, and commendeth Christian sympathie. Some conceive that he alludeth to the two gates in Solomons Temple, at the one whereof they entered who were to be married, who were joyfull and merry; at the other those who were to do penance, and for a time were excluded from the company of the faithfull; and these were alwaies sad and mournfull. Drusus ex Rabbi Juda.

V. 16. *Mind not*] Gr. *not minding*.

*condescend*, &c.] Or, *be contented with mean things*. or, *being carried with the low, or lowly*.

*Be not wise*, &c.] See Pro. 3.7. Isa. 5.21.

V. 17. *Recompence to*, &c.] See Prov. 20.22. 1 Thes. 5.15. 1 Pet. 3.9.

*of all men*] Gr. *Tec. of God and all men*.

V. 18. *live peaceably with all men*] See Heb. 12.14.

V. 19. *avenge not*] Gr. *not avenging*.

*give place unto wrath*] The words may admit of a double construction; either give place to the wrath of thine enemy according to that precept, *currenti cede furori*, be not as forward to provoke and wrong him, as he is to wrong thee: or else, give place to the wrath of God, that is his judgement, prevent or hinder it not by revenging thy self.

*Vengeance is mine*] Gr. *belongs to me*. See Deut. 32.35. Heb. 10.30.

V. 20. *Therefore if*, &c.] Gr. *Tec. But if*. See Prov. 25.21.

*in so doing*] Gr. *doing this*.

*coales of fire on his head*] Either the meaning seemeth to be, thou shalt heap Gods judgements like coales of fire upon him: or, as *Augustine* lib. 3. de doc. Christ. c.16. *Urennes penitentia gemitus, quibus superbia sanatur ejus qui dolet se inimicum fuisse hominis a quo ejus miseria subvenitur*: by rendering good for evill thou shalt bring heart-burning and sorrow to him; his own conscience checking him, for intending mischief to such an one, who hath deserved well of thee, and relieved thee in thy

greatest danger and want. Yet whether he mean by coales of fire Gods judgements, or his enemies conscience pricking and vexing him; we must not do good unto him & relieve him in his necessitie to this end, that God may take vengeance on him, or he on himself, for his evill mind towards us; for that were to be overcome of evill: but we must do it out of pure love and Christian charitie; for that is to overcome evill with good.

V. 21. *Be not*] Gr. *Be not thou*.

*overcome*] Gr. *overcome thou*.

## CHAP. XIII.

Verf. 1. *Et every soul*] That is, every man, though an Apostle, though an Evangelist, though a Prophet, *saith* Chrysostom: therefore the tyranny of the Pope overthrowes the Popes temporall Monarchie, so also the exemption of Monks and Ecclesiasticall persons from the power of the civill Magistrate.

*be subject*] See Tit. 3.1. 1 Pet. 2.12. Not onely obeying them, but also dutifully acknowledging and honouring them.

*unto the higher powers*] Not onely to the supream Magistrates, but also all those that are in authoritie under them, 1 Tim. 2.2. 1 Pet. 2.13,14.

*there is no power*, &c.] See Wisd. 6.3.

*ordained of God*] Or, *ordered*. That is, instituted of God among mankind to rule and govern men in order, as in Gods stead. For God is the Authour of this order in the world: and all those which attain unto this dignitie or excellencie, do attain unto it either by his manifest will and approbation, when the means are just and lawfull; or else by his secret providence, with permission and toleration, when the means are unlawfull: and it is just and equall that man should approve and tolerate that which God himself approves and tolerates; and that he approves and tolerates, which we cannot by any lawfull means appointed by him, decline or avoid. All therefore who resist authoritie make warre after a sort, with God himself.

V. 2. *to themselves damnation*] Or, *judgement*. The word in the Originall signifieth as well judgement as damnation, and thereby we are to understand punishment which they shall receive as well from God as the Magistrate, who resist the powers ordained of God; not onely by open rebellion, as Absolon, but also by not yeelding obedience to their commands in those things that are not against the word of God.

V. 3. *to good works*] Gr. *of good works*.

*to the evil*] Gr. *of the evil*.

*do that which is good*] What the Apostle meaneth by doing that which is good here, is well expressed by the Emperour Justinian in the entrance to his laws: *honeste vivere; alterum non ledere; suum cuique tribuere*: to live honestly, to hurt no man by word or deed, and to give every man his due.

V. 4. *for good*] Gr. *to good*.

V. 5. *but also for conscience sake*] That is, out of the fear of God, that we may keep a good conscience before him, who hath set the Magistrate over us: but this our subjection out of conscience must be restrained to such their commands as are agreeable to Gods law. For if they command unlawfull things, we must answer as Peter teacheth us, That it is better to obey God then man.

V. 6. *pay you*] Or, *ye pay*.

V. 7. *Render therefore*, &c.] See Matth. 22.21.

V. 8. *hath fulfilled the law*] For the whole law commandeth nothing else but that we love God and our neighbour: but seeing Paul speaketh here of the dutie we owe one to another, we must restrain the word law to the second table.

V. 9. *Thou shalt not commit a adultery*] See Exod. 20. Deut. 5. comprehended in this saying] Gr. *reduced to this head*.

*Thou shalt love thy neighbour as thy self*] See Levit. 19.18. Matth. 22.39. Gal. 5.14. James 2.8.

V. 11. *And that*] An application taken from the circumstance of time, which also it self putteth us in mind of our dutie, seeing the darknesse of ignorance and wicked affections by the knowledge of Gods truth is driven out of us; we ought now to order our life according to that sure and certain rule of all righteousness and honestie, being fully grounded upon the efficacy of the Spirit of Christ.

*knowing the time*] To wit, of the light of the Gospel, which is like the dawning of that great eternall day which groweth still more and more lightsome; and therefore it is now full high time to leave the sleep of sinne and ignorance wherein we were drowned as it were formerly.

*our salvation*] That is, the accomplishment of it in the life to come, the end of our faith, 1 Pet. 1.9. The prize of our heavenly calling in Christ Jesus, 1 Cor. 9.24,25. Phil. 3.14.

*neerer then when we beleaved*] That is, then when we first beleaved, or began to beleieve. An Hebraisme like to that we often find in the book of Kings, as *Hosea reigned*, *Ahaz reigned*, that is, he began his reigne. In these words the Apostle taketh a meta-



Rom. 13.1. — Powers —

GOD changeth Power from Vessel to vessel, as Himself pleaseth; and in whatsoever vessel He puts it, we must submit to it.

To own the Will of GOD in His particular Designment of a Governour, is our Duty, as much as to own His Will in Appointing Government.

Caryl, Job, 30. 11. P. 94. Apr. 24. 1715. L & Scripfi. //

Powers Not to the Will of a man that hath Power: but to the Power of that man.

Burroughs Hope, 1. 11. p. 113, 14, 15.

12. 12. Distributing Communion —  
ing] vulgar, Erasmus, Beza,  
Dutch, Ital. Arctius.

13. 11. — knowing the time & season,  
Tindal, Geneva. *Perpecta opportunitate*, Beza.  
And that knowing the <sup>season</sup> that it is now  
the hour for us to rise from sleep.  
Rhemists.

— *Opportunum jam advenisse tempus* —  
*est enim non xpbros, sed kairos,*  
*qua voce notetur occasio, vel tempus*  
*opportunitatis.* Calvin. Comment.  
— High time, Calvin, hora, Dutch.



— To fullfill it in ye Lusts thereof  
13.14. Some search about continually in ye  
Thoughts for Objects suited unto their  
Lusts & carnal Affections; covning, fra-  
ming & stamping of them in their Im-  
-ginations. Owen Med. Glory Chrt. 51.  
67.

14.10. We shall all stand before  
in Gouernment, id est, omnes sistemus  
sive sistendi, sumus ad tribunal  
Christi. Nam rei sive judicandi  
sistuntur in iudicio dicuntur, dum cogun-  
tur ad defensionem. Erasmus, p. 424.  
— We shall be all brought before  
the judgment seat of Christ. Timon  
— sistemus, Beza.



a metaphor from those who run in a race, who the farther they have run from the *stand*, the nearer they draw to the mark. The beginning of our conversion, is like the entrance into that race; the continuation thereof, and our growth in grace, is like our progress in that race; and salvation is as the *goal* or *prize*. The meaning then is, we are now come nearer unto salvation by our Christian course, and even ready to lay hold on it. Phil. 3. 12. 1 Tim. 6. 12. and therefore we must not faint, but continue our speed to the end, 2 Tim. 4. 7. for it would be to great shame and damage also, being so neare the mark, that by faintness, or turning out of the way, we should not obtain: for the nearer we come to the prize, the harder we ought to put forward to attain it.

V. 12. *The night*] Either the night of ignorance, 1 Thess. 5. 5. Act. 17. 31. Or the time of this present worlds abiding, which is but as an obscure night, compared to the world to come; and the better part thereof is spent already, the eternall day drawing on a min, 1 Cor. 7. 29.

*the day is at hand*] We are arrived unto the saving knowledge of Christ, but not perfectly as yet, so long as we continue in this life: but we enjoy such a light here as there is, when the day begins to *break*.

*cast off*] As men when they see the glimmering of the day, cast off their night-clothes; so we seeing a glimmering of the Gospel, ought to cast off the works of darkness like *night attire*, and have no more to do with them, Ephes. 4. 22.

*the works of darkness*] That is, sinnes, which lie and shun the light: which may be termed works of darkness in three regards. 1. Because, they proceed from darkness, to wit, ignorance in the understanding. 2. Because, for the most part, such works are done in the dark, that the obscuritie of the night may shadow them. 3. Because, they tend and bring men, if they cast them not off in time, to utter darkness, where shall be weeping and gnashing of teeth.

*put on*] As those that rise out of their sleep, put on their apparell to cover their nakedness, and fit themselves for the business of the day: So now seeing the night of your ignorance is past, shake off your carnall securitie, and adorne your selves with divine vertues, which are both the *habit* and *armour* of a Christian.

*the armour of light*] Gr. Tec. *the works of light*. The word signifieth whatsoever the body is covered withall against any hurts or wounds, and by it we are to understand all those graces of the Spirit, wherewith our souls are not only adorned, but armed and fenced against the hurts and wounds of the world and of the flesh, and the devils temptations, 2 Cor. 6. 7. Eph. 6. 11.

*of light*] That is, bright and glistering armour in perpetuall use, not rustie through disuse; or such armour as shines to the glory of God, and casts a lustre from the light of true knowledge; for such becomes those that are called to the light, and desire to walke honestly as in the light.

V. 13. *honestly*] Or, *decently*.

*not in rioting and drunkenness, &c.*] Luk. 2. 1. 3. 4.

V. 14. *But put ye on the Lord Jesus Christ*] To put on Christ, is to be possessed and ruled by the spirit of Christ, to embrace his righteousness by faith, and follow all his vertues, adorning our soules with a true and lively resemblance of him, in heart and life.

*make not provision for the flesh*] See Gal. 5. 16. 1 Pet. 2. 11. The Apostle forbiddeth not to provide for the bodies decent raiment, meat, drinke, physick, and the like necessities for the sustentance of this present life. For that is commanded, Ephes. 5. 29. 1 Tim. 5. 8. 23. But to satisfie mens boundlesse desires, or provide such things as tend to excess and pride, gluttony, drunkenness, and uncleanness.

*fulfill the lusts thereof*] Gr. Tec. *to concupiscence thereof*.

#### CHAP. XIII.

Verf. 1. *He that is weak*] Now the Apostle sheweth, how we ought to behave our selves towards our brethren in things indifferent, offending in the use of them not of malice, but for lack of knowledge in the point of Christian libertie. In this case they are to be instructed gently and patiently, so that we apply our selves to their ignorance in such matters according to the rule of charitie, bearing with them for a time, till they are more fully instructed.

*in the faith*] Either by *weak* in the faith, he meaneth a new convert, as Alipius sometimes was, who by reading this very Text of Scripture, and Augustines Discourse thereupon, was thoroughly and fully resolved in the Christian profession, as Augustine was by reading the former verf. Or by faith here the Apostle means not such a one who doubteth of the fundamental points of Christian faith, but is not sufficiently instructed concerning the use of things indifferent; such a one the Apostle will not have us shun, but receive him into our company, yet not at the first, to trouble his conscience with those scrupulous points, left by our doubtfull and uncertain disputations he go away in doubt more then he came, or start back, with a wounded conscience.

*not to doubtfull disputations*] Or, *not to judge his doubtfull thoughts*. Or, *the discernings of reasonings*.

V. 2. *may eat all things*] He that is perfectly instructed in the Doctrin of Christian libertie, knoweth by faith, that the difference of meats appointed by the ceremoniall law is now taken away, and that he now may without scruple of conscience, eat of any wholesome and savorie meat with giving God thanks.

*eateth herbs*] This he speaketh, saith Occumenius, of some Jews who embraced the Christian faith, yet out of tenderness of conscience, being not sufficiently instructed in the Doctrin of Christian libertie, abhorred from swines flesh, and other meats prohibited by the law; and to the end they might give no offence, neither to the Jew zealous of the law of Moses, in eating such meats; nor to the Christian, by refusing them, and by their practise condemning them for eating such meats; they contented themselves with herbs.

V. 3. *Let not him that eateth*] In such matters, saith the Apostle, let neither they which know their libertie, proudly despise their weak brother; neither let the unlearned frowardly and perversly condemne that which he understandeth not.

*despise*] Gr. Tec. *judge*.

*for God hath received him*] Into his family, that is, the Church, seeing he that eateth, and he that eateth not, are notwithstanding the members of Christ; neither he that eateth not, can justly be condemned; neither he that eateth, be justly condemned.

V. 4. *Who art thou that judgest another mans servant*] See Jam. 4. 12. Because, saith the Apostle, He that is ignorant to day, may be endued to morrow with farther knowledge, that so he may also stand sure; therefore it belongeth to God, and not to man, to pronounce the sentence of condemnation.

*master*] Gr. Lord.

*Tea, he*] Gr. *But he*.

*holden up*] Or, *established*.

V. 5. *one day above another*] He speaketh not of such, who after a Heathenish manner accounted some dayes good and fortunate, but others evill and unluckie. For such at all are not to be born withall among Christians. But of such converted Jews, who though they beleaved in Christ, yet thought such dayes as were appointed by the law for fasting, or feasting, to be more apt, and fit then others for the worship of God.

*fully perswaded in his own mind*] Or, *fully assured*. That he may say in his conscience, that he knoweth, and is perswaded by Jesus Christ, that no meat or day is unclean, or profane in it selfe, and this perswasion must be grounded upon Gods word.

V. 6. *that regardeth*] Or, *observeth*.

*regardeth it unto the Lord*] Or, *observeth*. That is, he that keepeth the difference of dayes, he doth it in honour of God, who in his law appointed such difference of dayes, and this weak Christian knoweth not but that that law is yet in force.

*regardeth*] Or, *observeth*.

*to the Lord he doth not regard it*] That is, he observeth not the difference of dayes in honour of the Lord Christ, who hath freed all true beleivers from all legall observations, which he being now perfectly instructed in the faith, knoweth to be but shadows vanishing at the presence of the body, which is Christ. Now because he that observeth the day, observeth it to the Lord; as likewise he that observeth it not, observeth it not to the Lord; God shall judge whether these do well or not, and therefore you should rather strive about this, how every one of you may be allowed of God, then thinke upon other mens doings, and rashly and uncharitably censure them.

*eateth to the Lord*] Giving God thanks: he that eateth indifferently of all meats, eateth in honour of God, giving him thanks both for the meat he hath given him, and for the libertie he hath granted him to eat of it.

*to the Lord he eateth not, &c.*] He that tasteth not of any meat prohibited by the law of Moses, doth it in honour of God, who appointed such a difference to be observed, and he giveth him thanks both for the meat he affordeth him, and for the direction of his choice delivered in the law, which he knoweth not as yet to be abrogated.

V. 7. *For none of us liveth to himself*] We must not stick in the meat it self, but in the use of it: so that he may justly be reprov'd, who so liveth that he casteth not his eye upon God. For both our life and death ought to be dedicated to him, and for this cause properly and principally Christ died, and not simply, that we might eat this or that meat.

V. 8. *For whether we live*] Gr. *If we live*.

*whether we die*] Gr. *If we die*.

V. 9. *died, and rose, &c.*] Gr. Tec. *died, and lived*.

V. 10. *But why dost thou judge thy brother*] The conclusion is, we must leave to God his right, and therefore in matters which, according as the conscience is affected, may be neither good or evill, the strong must not slight, much lesse condemn the weak brethren.

*we shall all stand before the judgement seat, &c.*] See 2 Cor. 5. 10.



of Christ] Gr. Tec. of God.

V. 11. As I live, saith the Lord] See Isa. 45. 23. Phil. 2. 10. This is the forme of an oath proper to God only. For He and none but He hath life and being of himself.

V. 13. that no man put a stumbling block] He rebuketh by the way, those malicious judgers of others, who occupy their heads about nothing so much, as to find fault with their brothers actions; whereas they should rather bestow their wits upon this, that they do not by their disdainfulnesse, or rash censuring, either cast their brethren clean down, or give them any offence by the unseasonable use of their Christian libertie. Here (the difference between, *scandalum datum*, and *scandalum acceptum*, must be retained: a scandall taken and not given is, when any taketh offence at us for discharging our dutie, as the Pharisees took offence at Christs doctrine and miracles; a scandall given is, when by our undiscreeit carriage, or unseasonable use of our Christian libertie, we minister a just occasion of offence to our brother.

occasion to fall in his brothers way] Gr. occasion of offence to his brother.

V. 14. unclean] Gr. common.

of it self] Or, by it self.

unclean] Gr. common.

V. 15. with thy meat] Gr. for, or, by occasion of thy meat.

now walkest thou not charitably] Gr. according to charitie. Because thou bearest not with thy brothers infirmities, but being puffed up with the knowledge of thy Christian libertie, takest no care how thou woundest his weak conscience.

Destroy not him with thy meat] See 1 Cor. 8. 11. That is, give him not such offence by the abuse of thy Christian libertie, that thou alienate his mind from the Christian profession, and thereby become the ruine of him for whom Christ died, whose example we ought to follow, who was so farre from destroying the weak with meat, that he gave his life for them.

V. 16. good be evill spoken of] By the abuse of Christian libertie, the Gospel cometh to be evil spoken of, as though it opened a way to attempt any thing whatsoever, and emboldened us to all things.

V. 17. is not meat and drink] That is, dependeth not upon, or consisteth not in these outward things, but in the study of righteousness, and peace, and comfort of the holy Ghost.

V. 18. in these things serveth] Gr. Tec. in this serveth.

V. 19. follow after the things which make for peace] Gr. things of peace. Here is a generall conclusion; the use of our libertie, yea, and of our whole life, ought to be referred to the edifying of one another; inasmuch, that we esteem that unlawfull by reason of the offence of our brother, which is of it self pure and lawfull.

V. 20. All things indeed are pure] See Tit. 1. 15.

V. 21. It is good neither to eat flesh, &c.] See 1 Cor. 8. 13.

V. 22. Hast thou faith] Here he giveth a double warning in these matters; one which pertaineth to the strong, that he which hath obtained a sure knowledge of this libertie, keep that treasure to himself, to the end that he may use it wisely and profitably: the other which respecteth the weak, that they do nothing rashly by other mens example with wavering consciences; for that cannot be done without sinne, whereof we are not persuaded by the word of God, that he liketh it and approveth it.

alloweth] Or, proveth.

V. 23. he that doubteth] Or, discerneth and putteth a difference between meats. He that is well assured of the Christian libertie, he may well abstaine even from lawfull things, to condescend to the weaknesse of his brethren: but he that is not so assured, neither may, nor ought thus to pleasure another against the dictate of his own conscience.

is damned] Or, condemned. He that is not fully assured as yet, that all kinde of meat is clean and lawfull, if he notwithstanding eat of meats forbidden by the law, he wounds his own conscience, and makes himself guiltie of condemnation.

for whatsoever is not of faith, is sinne] Or, and whatsoever. Although Prosper and other Divines both ancient and later, alledge this Text, to prove that all the works of Infidels are sins, because they are done by men who have not faith, and by consequence, this rule of the Apostle may some way serve to discover, and refute that error of Papists and Pelagians, who deny all the works of infidels to be sins: yet the proper and genuine meaning of this assertion of the Apostle, is not, whatsoever is done by an Infidel is sinne: but whatsoever is done even by a beleever with a wavering conscience, without assurance that the work he doth is pleasing unto God, and hath warrant from his word; to him is sinne.

## CHAP. XV.

Verf. 1. **V**E then that] Gr. But we that.

V. 2. good to edification] In the Greek, there is an article set before the adjective good, which importeth the chiefe good, which tendeth to the eternall salvation, which is

expressed in the next word *edification*, signifying their profit and encrease in godlinesse, which hath the promise of this life and the life to come.

V. 3. The reproches of them, &c.] See Psal. 69. 9.

V. 5. Now the God of patience and consolation] See 1 Cor.

1. 10.

grant you] Gr. give to you.

according to Christ Jesus] Or, after the example of.

V. 6. and one mouth] Gr. in one mouth.

V. 7. as Christ also received us] He did not disdain us, but received us of his own accord, to make us partakers of Gods glory.

V. 8. Now I say] Gr. Tec. For I say. He applyeth the example of Christ to the Jews, whom he vouchsafed this honour for the promises which were made unto their fathers, although they were never so unworthy, that he executed the office of a Minister amongst them with marvellous patience; therefore much lesse ought the Gentiles despise them for certaine faults, whom the Sonne of God so much esteemed.

minister of the circumcision] Not because he administred the sacrament of circumcision to any; for contrariwise, he instituted baptism in stead of circumcision: but by circumcision here the Jews are meant, as Abraham, Rom. 4. 12. is called the father of circumcision, that is, of the circumcised Jews: Now though Christ preached to all, both Jews and Gentiles, the glad tidings of the Gospel; yet having taken upon him the forme of a servant, to purchase and work out salvation for his Church; he had still a speciall eye to them, amongst whom he did personally execute his ministry.

for the truth of God] In the common reception both of the Jews and Gentiles; there is this only difference, that in that of the Jews, God did in a singular manner manifest his truth, that is, his faithfulness in performing his promises made unto them: but in that of the Gentiles he did more especially shew forth the greatness of his mercy to his utter enemies, namely, to a people that stood in opposition against him; and therefore there is no reason, why the Jews being honored by Christs own ministry, and by the old promises and covenant of God, should be despised and vilified by the Gentiles; nor on the other side, that the Gentiles to whom God had shewed mercy, should be condemned by the Jews.

V. 9. For this cause, &c.] See Psal. 18. 49.

V. 10. Rejoyce ye Gentiles with his people] See Deuter.

32. 43.

V. 11. Praise the Lord all ye Gentiles] See Psal. 117. 1.

V. 12. There shall be a root of Jesse] See Isa. 11. 10.

V. 13. Now the God of hope] That is, the God in whom we hope, or, the God who is the Author of hope, who by the graces of his Spirit worketh in us both faith and hope. This very Title of God may serve as a sovereign Antidote against despair; for why would any despair of his mercy, who is the God of hope?

fill you] Gr. shall fill you.

peace in believing] That is, peace of conscience, free, not onely from all terrors of wrath to come; but scrupulous doubtings concerning things indifferent, of which he spake before.

through the power] Gr. in the power.

V. 14. filled with all knowledge] That is, knowledge of all things that appertain to the doctrine of salvation; or perfect knowledge, so farre as it may be attained of us in this life, wherein the best and most learned know but in part, and see but as through a glasse darkly, 1 Cor. 13. 12.

admonish one another] Or, instruct one another.

V. 16. the minister] Or, a minister.

ministering the gospel of God] Gr. serving in the holy work of the gospel.

offering up of the Gentiles] Or, sacrificing. He speaketh not of any holy oblations of the Gentiles, or any thing they offer unto God; but of the Gentiles themselves, whom the Apostle offered to God as a sacrifice, Rom. 12. 1.

V. 17. I have therefore whereof I may glory] He extolled his Apostleship very highly by marvellous effects thereof; but yet so, that he giveth all the glory to God, as the onely Author; and doth not properly respect himself, but this rather; that men might lesse doubt of the truth of the doctrine which he propounded to them.

glory through Jesus] Or, rejoyce in Jesus.

in those things] Or, concerning those things.

V. 18. which Christ hath not wrought by me] Christ was so with me in all things, and by all means, that if I would never so faine, yet I cannot say what he hath done by me to bring the Gentiles to obey the Gospel. Or, I will speak onely of things done by my ministry.

to make the Gentiles obedient] Gr. to the obedience of the Gentiles.

V. 19. Through mighty signes] Gr. in the power of mighty signes.

by



15. 8. — Minister of the Cir-  
cumcision

: quo magis mirum  
est, tantam esse impudentiam in  
phrenaticis quibusdam capitibus, ut  
in carne concludere, et ad presentem  
mundum alligare, omnes Veteris testa-  
menti promissiones, non dubitent. Ne-  
quid exultantes pro Iudeis, sibi arrogan-  
tes, Paulus diserte pronuntiat  
quam Christus attulit salutem, Iudeis  
ex pacto esse propriam: quia suo ad-  
ventu impleverit quod olim Patrum,  
Abraham sollicitus fuerat, atque ita  
minister illius populi fuerit. Unde se-  
quitur, antiquum foedus spirituale re-  
ipsa fuisse, quamvis terranis figuris an-  
nexum esset. Calvin. col. 257. vide  
Luc. 1. 33. / Matth. 20. 1728/9 scr.

Cap. 14. 15. Destroy? Perire, non  
est damnare; sed scandalo percellere,  
et conscientiam alicujus offendere;  
et sic quantum in nobis est, trahere  
in ruinam. Nam absolute quem-  
quam perire aut damnare, non est in  
nostra potestate. Molinay apud Acta  
Synodi Dorov. p. 407.



Handwritten text in a cursive script, likely a letter or a page from a manuscript. The text is arranged in several paragraphs, with some lines indented. The handwriting is dense and difficult to decipher due to the cursive style and fading. The page is aged and shows signs of wear, including stains and discoloration.



by the power of the Spirit ] Gr. Tec. by the power of the holy Spirit. The word *power* in the former part of this verse signifieth the force and working of wonders; and in the latter it signifieth Gods mighty power, who is the worker of those wonders: so that in these words the Apostle implieth a double action of God; outward, in working wonders by the hands of Paul to the conversion of the Gentiles; and inward, whereby by the grace of his Spirit, he wrought faith and repentance in them.

V. 20. *another mans foundation* ] That is, preach the Gospel where the Church hath been planted by another man: for that were as it were to graff on his stock, and build upon his foundation; that is, the foundation of Christian doctrine laid by him.

V. 21. *To whom he was not spoken of* ] See Isa. 52. 15.

V. 22. *much* ] Or, *many wayes*, or, *oftentimes*.

V. 24. *will* ] Or, *shall*.

*with your company* ] Gr. *with you*, vers. 32.

V. 25. *to minister unto the saints* ] Gr. *ministering to the saints*. That is, to perform this office and service for the saints, to carry them that money which was gathered for their use; for otherwise if the word *Minister* be taken for the exercising his ministerial function, Peter, to whom the ministry of the circumcision was specially commended, Gal. 2. 7. as the Apostleship of the uncircumcision to Paul, was properly the Minister of the Jews, where God specially blest his labours; though, as Ambrose rightly observeth, Peters ministry was not so confined to the Jews, but that he might, and did sometimes, preach to the Gentiles, as likewise did Paul to the Jews.

V. 27. *if the Gentils, &c.* ] See 1 Cor. 9. 11.

V. 28. *have sealed* ] I have really performed, and sealed as it were with my ring.

*this fruit* ] By fruit he meaneth the money gathered for the use of the poor, which he fild here, as also, Phil. 4. 17. calleth the fruit, not because (saith he) I desire a gift, but that I desire fruit that may abound to your account. Alms-deeds may be called a fruit, as well because every good tree, that is, every faithfull man, beareth such fruit; as also because such good works are fruitfull, that is, beneficiall and profitable, both to the poor who receive, and the rich that give.

V. 29. *And I am sure that when I come* ] He promisseth them through the blessing of God, not to come empty unto them; and requiring of them the duty of prayers, he sheweth what thing we ought chiefly to rest upon in all difficulties and adversities.

*blessing of the gospel of Christ* ] Gr. Tec. *benediction*, or, *blessing of Christ*.

V. 30. *for the love of the Spirit* ] For that mutuall conjunction wherewith the holy Ghost hath tyed our hearts and mindes together.

V. 31. *do not believe* ] Or, *are disobedient*.

V. 32. *with joy* ] Gr. *in joy*.

CHAP. XVI.

Verf. 1. *Commend unto you, &c.* ] Having made an end of the whole disputation, he commeth now to familiar commendations and salutations, and that to good purpose; to wit, that the Romanes might know who were most to be honoured and made account of amongst them, and also whom they ought to set before them to follow, and therefore he attributeth to every of them peculiar and singular testimonies.

V. 2. *In the Lord* ] That is, for Christs sake, which is proper to the Christians; for the Heathen Philosophers have resemblance of the same vertues, namely, humanitie and hospitalitie; yet because what they do in this kinde, is not done out of faith in Christ, nor to the glory of God, but for their own fame and honour; the works they most brag of, are no better then *shining sinners*, or *glittering abominations*. Or, the meaning of the phrase may be, *receive her in the Lord*, that is, into the communi-

on of the faithfull, and esteem her as a member of the Lords mysticall body.

*succourer* ] Or, *assister*.

V. 3. *Priscilla and Aquila* ] See Acts 18. 2, 16.

*helpers* ] Gr. *fellow-labourers*.

V. 5. *the Church* ] That is, the company of the faithfull. For in so great a Citie as Rome was, there were divers assemblies of beleivers which were held in some private mens houses, where they might meet safest; the State then, and for some hundred years after, not permitting them any publike Temples or Auditories.

*the first-fruits of Achaia* ] That is, the first of Achaia that beleived in Christ, and consecrated himself and his familie to God; and after him there followed a great crop of true beleivers there.

V. 6. *bestowed much labour on us* ] Or, *laboured in many things for us*.

V. 7. *among the Apostles* ] That is, are eminent Evangelists or Preachers of the Gospel; for the word *Apostle* is not ascribed alone to the twelve Apostles, but, sometimes in a larger sense to other Doctours and Ministers of the Church, as, 2 Cor. 8. 23. Phil. 2. 25. Or *inimicus in amicos*, may signifie, not that these men were Apostles, but men very well known to the Apostles, and highly esteemed of them.

*were in Christ before me* ] In the Church by the profession of the faith of Christ, being converted before me, or ingrafted by faith into Christ, who is the true Vine, John 15. 1.

V. 10. *household* ] Or, *friends*.

V. 11. *household* ] Or, *friends*.

V. 14. *Hermas* ] Origen, a very learned and ancient Writer, conceiveth that this Hermas was the Author of the Book intituled *Pastor*, because the Angel therein is said to appear in the likenes of a shepherd, this book he conceiveth to be divinely inspired; but Jerome in his *Prologus Galeatus* reckoneth it among Apocryphall books: and Eusebius in his third book of Ecclesiasticall Story, saith, That many in his time took exception against this Book, though by many it were ascribed to this Hermas, whom Paul saluteth.

V. 16. *Salute one another with an holy kisse* ] See 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14. He calleth that a holy kisse, which proceedeth from an heart which is full of holy love; now this is to be referred to the manner used in those dayes.

V. 17. *mark them* ] Either set a brand upon them; 2 Thess. 3. 14. or warily and diligently observe them, as though you would scout out for your enemies in a Watchtower; or observe them to shun them.

*contrary to the* ] Or, *beside the*.

V. 18. *fair speeches* ] The word which he useth, signifieth a promising which performeth nothing.

*simple* ] Or, *harmlesse*.

V. 19. *simple* ] Or, *harmlesse*.

V. 20. *the God of peace* ] The Author and Conserver of the true spirituall peace of the Church, which these schismaticall and factious men, set on by the Devill, do endeavour to their utmost to disturb.

*bruise Satan* ] Or, *tread*. Shall make, that by Christ ye shall overcome him. The Apostle seemeth here to have an eye unto the first Evangelicall promise, Gen. 3. 15.

V. 21. *Timotheus, &c.* ] Act. 16. 1.

V. 22. *wrote this Epistle* ] This Tertius was not the author of this Epistle, or pen-man of the holy Ghost, but Pauls Scribe, who wrote from his mouth as Baruc did from Jeremies, Jer. 36. 18.

V. 23. *chamberlain* ] Gr. *steward*.

V. 25. *that is of power* ] He setteth forth the power and wisdom of God, with thanksgiving, which especially appeareth in the Gospel; and he maketh mention also of the calling of the Gentiles, to confirm the Romanes in the hope of this salvation.

*which was kept secret* ] See Ephes. 3. 9. Col. 1. 26.

*since the world began* ] Gr. *secular*, or, *everlasting times*.

V. 26. *for the* ] Gr. *to the*. See Rom. 1. 5.



# ANNOTATIONS ON THE FIRST EPISTLE OF PAUL THE Apostle to the CORINTHIANS.

## CHAP. I.

Verf. 1. **A**n apostle ] If he be an Apostle hemust be heard, although sometimes he reprehend them sharply, seeing he hath not his owne cause in hand, but is a messenger that bringeth the commands of Christ.

through ] Or, by.

Softenes our brother ] In Christ, or in the ministry of the Gospel, whom he joyneth with himself in this inscription, that the doctrine might be confirmed by two witnesses, 2 Cor. 13. 1. This Softenes was the chief ruler of the Synagogue, whom the Greekes tooke and beat before the judgement seat, Acts 18. 17.

V. 2. are sanctified in Christ Jesus ] See Acts 15. 9. The Father sanctifieth us; that is to say, separateth us from the wicked in giving us to his Sonne, that he may be in us, and we in him. called to be saints ] See Rom. 1. 7. Whom God hath called to holiness, or called effectually according to his eternall purpose, Rom. 8. 28.

V. 4. I thank my God ] Intending to condemn many vices in the Corinthians; that he might not seem to do it out of spleen, or malice, or envie. he beginneth with a true commendation of their vertues, yet so that he referreth all to God as the Author of them, and that in Christ; that the Corinthians might be more ashamed to profane and abuse the holy gifts of God.

on your behalf ] Or, concerning you.

V. 5. in all utterance ] Or, all kind of speech. In the Originall it is, in all speech: thereby the Apostle meaneth, either that they excell in the gift of tongues, which some of them abused and are therefore reprov'd by the Apostle, Chap. 14. Or, by utterance he meaneth not affected straines of Rhetorick, but a gift of holy eloquence, such as Apollo is commended for, who was an eloquent man mightie in the Scriptures.

and in all knowledge ] Seeing that whilst we live here we know but in part, and prophecie in part: the word *All* must be restrained to the present state of the faithfull, and to such knowledge as is needfull to salvation, Rom. 15. 14.

V. 6. testimonie of Christ ] That is, the Gospel which testifieth of Christ; or, as these gifts are a testimonie of Jesus Christ in you.

confirmed in you ] Proved by these gifts, or the testimonie of Jesus Christ received by faith: for he that beleeveth sealeth the truth of Gods word.

V. 7. coming of our Lord Jesus Christ ] Gr. revelation. His second coming when he shall come with glory to judge both quick and dead. In the Greek it is the revelation of Jesus Christ, because he is now hid: but then his glory shall be manifested, for he shall come with the clouds and great glory, Col. 3. 3.

V. 8. blamelesse ] Some observe that the word in the Originall, signifieth not without fault, but without crime. If we read blamelesse, either he speaketh of the elect among the Corinthians, who though they might sometimes grievously fall, yet were raised up again by repentance; and though the best cannot be said to be blamelesse simply, that is, such whom never man found fault with; yet they may be and are such, with whom none may justly find fault: or the Apostle seemeth rather to pray for their justification at Christs tribunall, that they might be there blamelesse, that is, not have any sinnes imputed unto them to their condemnation.

V. 9. God is faithfull ] See 1 Thess. 5. 24. True and constant, who doth not onely call us, but also giveth us the gift of perseverance, whereby we are confirmed unto the end.

V. 10. Now I beseech you, &c. ] Having made an end of his Preface, he cometh to the matter it self, beginning with a grave obtestation, as though they should hear Christ himself speaking, and not Paul.

that ye all speak the same thing ] That is, that ye agree in the doctrine of salvation, and though ye may deliver different points of doctrine, yet no way repugnant one to the other, or to the truth.

divisions ] Gr. schismes.

joyned ] Or, fitted.

V. 12. Apollos ] See Act. 18. 24.

V. 13. Is Christ divided ] The first reason why Schismes ought to be eschewed, is because Christ seemeth by that means to be divided and torn in pieces; who cannot be the head of two diverse and disagreeing bodies, himself being but one.

was Paul crucified for you? ] Another reason, because they cannot without great injurie to God, so depend on men as on Christ, which thing no doubt they do, who allow whatsoever some man speaketh even for his person sake; as these men allowed one self same Gospel, being uttered by one man, and disliked it being uttered by another man: so that these Factions were called by the name of their Teachers. Now ~~Paul~~ Paul here setteth down his own name, not onely to grieve no man, but also to shew he pleaded not his own cause.

were ye baptized in the name of Paul ] Gr. into. The third reason taken from the forme and end of baptisme, wherein we make a promise to Christ calling on also the name of the Father, and the holy Ghost; therefore although a man do not fall from the doctrine of Christ, yet if he wholly depend upon some certain Teachers, and despise others, he forsaketh Christ; for if he held Christ his onely Master, he would hear him teaching by whomsoever.

V. 14. Crispus and Gaius ] See Act. 18. 8.

V. 15. that I had baptized ] Gr. Tec. that ye were baptized.

V. 17. For Christ sent me not to baptize ] In these words he taketh away an objection, that might have been made against him, for not baptizing many among the Corinthians: the reason whereof was not out of any contempt of baptisme, or slighting the administration thereof; but because he was chiefly occupied in delivering the doctrine, and he committed them that received his doctrine, to others to be baptized, whereof he had store; and so he declared sufficiently how farre he was from all ambition; whereas on the other side, they whom he reprehendeth as though they gathered disciples unto themselves, and not unto Christ, bragged most ambitiously of great numbers which they had baptized.

not with wisdom, &c. ] See 2 Pet. 1. 16.

words ] Or, speech.

lest the Crosse of Christ, &c. ] The reason why he used not pompe of words, and painted speech, because it was Gods will to bring the world to his obedience by that way whereby the most simple and ignorant amongst men might understand that this work was done of God himself without the art of man: therefore as salvation is set forth to us in the Gospel by the Crosse of Christ, then which nothing is more contemptible, and more remote from being the cause of life: so God would have the manner of preaching the Crosse most different from those means with which men do use to draw and entice others either to hear or beleve; therefore it pleased him by a certain kind of most wise folly to triumph over the most foolish wisdom of the world, as he had said before by Esay that he would doe. For the phrase *καταργησις*, the meaning is, that the Apostle shunned all affectation of eloquence, lest the doctrine of the Crosse might be made of none effect, that is, of no force, and unprofitable to the hearers; who whilst they were taken with strains of affected eloquence, would slighten and contemne the plain doctrine of Christ crucified: or lest the hearers might conceive that they were brought to Christianity by the power of humane eloquence, and not by the power of Christ crucified.

V. 18. power of God ] See Rom. 1. 16.

V. 19. I will destroy, &c. ] See Isa. 29. 14.

bring to nothing ] Or, reject and disannull.

V. 20. Where is the wise ] See Isa. 33. 18.

where is the disputer of this world ] Where art thou that spendest all thy time in searching out the secrets of nature, and in propounding and resolving difficult questions? and thus he triumpheth over the Wisards of the world: for there was not one of them that could so much as dream of this secret and hidden mysterie.

V. 21. For after that ] Or, seeing that. See Rom. 1. 20. the world ] By the world he meaneth all men which are not born anew, but remain as they were, when they were first born; so the world here, is all one with *summe of mankind*, the naturall man,



Quid erat Corinthus, nisi lupanar  
totius Græciæ, et foedissimum  
libidinum Emporium?  
Molinæus, Act-Synod Dordrecht.  
p. 410.

12. Christ] We are neither for Paul,  
nor for Apollos, nor for Cephas: but we  
are for Christ. What are men? What  
are Officers? What are Ordinances?  
Burroughs Hope, 1-11. p. 124.

Cap-1. 17. Cross] What more Excellent than  
the Sacrament of the Lord's Supper? What  
more abominable than the Mass, the Cor-  
ruption thereof? What infinite Absurdities  
have the Papists run into by their abuse of the  
Sign of the Cross; by their Crucifixes and Ae-  
rial Crosses? Which have been so used as to  
lose the true use of the Cross of Christ,  
(i.e. of the Satisfaction & Sacrifice of Ch<sup>t</sup>)  
and to make the same of no effect.

Mitchel, Jan. 28. 1819. MS p. 28.



1 Cor. 2. 4. That Haranguing and  
Declamatory way, which is in  
fashion in our pulpits, among  
many preachers, will never  
do any good.

Dr. John Edwards, The Hearer,  
p. 235. London, 1707.

1 Cor. 2. 2. As + above all, So Christ as  
Crucified above all in Christ, as suiting yr  
Condition best whom he enveasured to draw  
on to faith ~~on~~ him. Dr. Goodw. + Obj. I. p. 17.



man, who perceiveth not the things that are of God, 1 Cor.

2. 14.

*by wisdom*] That is, the workmanship of the world, which hath the marvellous wisdom of God engraven in it; so that every man may behold it.

*knew not God*] That is, knew him not to salvation; for otherwise the Apostle teacheth, Rom. the first, vers. 20. that they knew so much of the eternall power and Godhead by the creation of the world as made them unexcusable.

*foolishnesse of preaching*] So he calleth the preaching of the Gospel, as the enemies conceived of it, or in their estimation; withall by a bitter Sarcasme sharply taunting them who had rather charge God with folly, then acknowledge their own, and crave pardon for it.

V. 22. *For the Jews*] Gr. *Seeing that also the Jews*. See Matt. 12. 38.

V. 24. *the power of God &c.*] Though the preaching of the Gospel seem foolish to them whom God hath not endued with new light, that is to say, to all men being considered in themselves; for the Jews require miracles, and the Grecians arguments, which they may comprehend by their wit and wisdom; and therefore they do not onely not beleve the Gospel, but also they mock at it: notwithstanding in this foolish preaching as they count it, there is the great vertue and wisdom of God, but such as those onely which are called do perceive, God shewing most plainly that even then when mad men most foolishly think him to be foolish, he is farre wiser then they are, and that he surmounteth all their might and power when he useth most vile and abject things to confound the greatest and most noble. His speech is figurative, for by tearing Christ crucified the power and wisdom of God, he meaneth by a metonymie him by whom God sheweth forth his power, in abolishing sinne, and death, and restoring us to life, and by whom God manifesteth and executeth his most wise counsell and decree for the salvation of the elect.

V. 25. *the foolishnesse*] That is, that which men of this world count foolishnesse, hath more wisdom in it self then they and all their worldly wisdom together.

*the weaknesse*] That is, that which in their esteem is but weak, and of no power or efficacie to salvation, is more strong and powerfull, then they with all their conceited eloquence and authoritie.

V. 27. *confound*] Or, *shame*.

V. 28. *which are not*] That is, which are of so small esteem, as if they were not at all, 1 Cor. 3. 5. What is Paul? what is Apollo, &c. Thus the *nothingnesse* of man is deciphered as he standeth before God without any worth, merit, strength, or vertue.

*to bring to nought*] That is, to shew the vanitie and unprofitableness of them for obtaining of eternall salvation.

*Things that are*] That is, that are of account and seeme to be great.

V. 29. *glory*] Or, *boast*.

*in his presence*] Gr. *Tec. before God*.

V. 30. *But of him are ye*] Whom he cast down before, he now listeth up higher then all men; yet so, that he sheweth them that all their worthinesse is without themselves, that is, standeth in Christ, and that of God. Of him you are, that is, you are born of him and regenerated by his Spirit.

*in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification*] Having nothing at all of your selves, God hath given you all in Christ, according to the decree he made, that he should be the source and the roote of all the spirituall blessings conferred upon the Church: which are wisdom, by the revelation of the mystrie of salvation; righteousness, by his satisfaction and perfect obedience for our iustification; sanctification, by the gift of the Spirit of regeneration; and redemption both of body and soul from all evil and miserie, by the last and glorious resurrection in vertue of our mysticall union with him.

V. 31. *He that glorieth, &c.*] Jer. 9. 23, 24. 2 Cor. 10. 17.

## CHAP. II.

Vers. 1. *Came not with excellency of speech*] *testimonie of God*] Gr. *Tec. the mystery*. That is, the Gospel which is the testimonie of God, that is, of Christ, to be God and the Authour of the New Testament and King of glory, Rev. 10. 10. Or if we admit of Tecla's Edition, When I shewed unto you the mystrie of God, that is, revealed unto you the secret of the Gospel, or the hidden things of God, Apoc. 10. 7.

V. 2. *determined not*] Or, *esteemed*, or, *made reckoning*. That is, I had no purpose, or judged it not fit, and convenient for me to know; that is, to make profession of any other science or doctrine; or to teach you any other thing then the most necessary and onely saving knowledge of Christ crucified.

V. 3. *with*] Or, *among*, or *towards*.

*in weaknesse, and in fear*] He setteth weaknesse against power of eloquence, and excellencie of words; and therefore joyued with it fear and trembling, which are companions of true modestie; not such fear and trembling as terrifieth the conscience, or argueth guilt, but such as are contrary to vanitie and pride.

V. 4. *was not with, &c.*] 2 Pet. 1. 16.

*enticing*] Or, *persuasive*.

*demonstration of the Spirit and of power*] He preached so, that his doctrine by the Spirit wrought powerfully in the hearts of his hearers. Or by the demonstration of the Spirit, and of power, he meaneth the evident confirmation of his doctrine by the gifts of the holy Ghost, and the signs and wonders which he wrought among them.

V. 5. *faith should not stand*] He yeeldeth here a reason why he concealed all art and eloquence, and used such plainnesse of speech in his preaching, that it was for their great profit, not onely that they might better understand him, and more fully comprehend the mysteries he taught: but that they might thereby know manifestly that the Gospel was from heaven. Therefore he privily rebuketh them, because that in seeking vain ostentation and shew of humane wisdom and eloquence they willingly deprived themselves of the greatest help of their faith, the plain evidence of the Spirit.

*stand*] Gr. *be*.

V. 6. *Speak wisdom*] Another argument taken from the nature of the thing, that is, the Gospel, which is true wisdom, and able to make men *wise unto salvation*; but known to them onely which are desirous of perfection; and unknown and unfavourie also to them which otherwise excell in the world, and are accounted the wisest men. Or by wisdom he meaneth the difficultest mysteries of the word, which he preached to those which were of riper yeers and knowledge: for otherwise he fed the weak and tender ones with milk, Chap. 3. 2. Heb. 5. 12. And thus *Augustine* in his 95. & 97. Tract upon the words of the Apostle expoundeth this text. *Apostoli eadem tradebant majoribus & parvulis, perfectis & imperfectis; sed ea cura adhibita, ut pro sua cuiusque capacitate ea proponerent parvulis quidem ut potum lactis, quem libenter & facile sugant; majoribus autem ut solidum cibum, explicando rationes, ordinem, modum aliasque circumstantias eorum quae credenda sunt, quod est sapientiam loqui inter perfectos.*

*among*] Gr. *in*.

*among them that are perfect*] Those are called perfect here, not which had gotten perfection already, but such as tended to it, Phil. 3. 12. 15. So that perfect is set against weak. The Schools distinguish of *perfectio viae*, & *perfectio patriae*: as also *perfectio partium*, & *perfectio gratiarum*; a perfection of parts, and a perfection of degrees; the former may be attained to in this life, not the latter. The Apostle seemeth to borrow the word *perfectus*, from the Gentiles, who would admit none to their abstruser rites and ceremonies which they call *παιδεία*, but *παιδεία*, persons well prepared and purified for many yeers together. Some referre it to age, and make this construction of the words; We speak wisdom to those that are of ripe and perfect age, who are able to judge of it, those that are no more children in understanding, 1 Cor. 14. 20. nor unskilfull in the word of righteousness; Heb. 5. 13. but are become as a perfect man by the full knowledge of the mysteries of Christian religion, Ephes. 4. 13.

*not the wisdom of this world*] Not a wisdom found out by humane reason, nor delivering rules of State policie, nor tending to worldly ends, nor apprehended or esteemed by the men of this world, but revealed by the Spirit of God which the world cannot receive, Joh. 14. 17.

*nor the princes of this world*] By the Princes of the world some understand the evil spirits, who rule in the aire, and are called elsewhere, *κατακρατορες*, Ephes. 6. 12. rulers of the darknesse of this world, who were the Authours of the Heathens Policie and Religion. Others by Princes of this world, understand the Kings of the earth and Emperours, who dictated their lawes out of the principles of humane wisdom. But the words seeme rather to carry a larger sense, and extend to all those that have great power and authoritie over others, who esteeme their State policie which they use in their Government, the greatest and onely wisdom in the world.

*that come to nought*] Which are destroyed, and whose counsels are subverted by God, so that they are not able to uphold themselves with all their Plots and Policies; which is an undoubted argument that all their wisdom is but weak and vain, if it be compared with that of the Church of Christ, which bringeth us to life and everlasting glory. The word in the Originall implies that their wisdom is cassated, and their policies frustrated, whereof they can make no use nor advantage beyond this life; so that they with all their policie and power die and perish, Psal. 146. 1.

V. 7. *wisdom of God in a mystrie*] In a mystrie, that is, in a divine manner incomprehensible to carnall sense: Or it is called a mystrie, because it was never found out by any humane wisdom



wisdom, or learning, but lay hid till it pleased God to reveal it by his Prophets and Apostles.

*which God ordained*] Here he taketh away an objection: If it be so hard and hidden, how is it known? God, saith he, determined with himself from the beginning, that which his purpose was to bring forth at this time, out of the hidden treasure of his secrets for the salvation of men.

*to our glory*] That is, to our glorification; to this end, that by the knowledge of this wisdom we might attain celestial glory, and life eternall. For this is life eternall to know thee, &c. Joh. 17.3.

V. 8. *Which none of the princes of this world knew*] That is, none in comparison; for Nicodemus, and Sergius Paulus, and some other few knew it, but as the Apostle speaks, 1 Cor. 1. 26. Not many mightie, &c. were called to the knowledge of this heavenly wisdom. Here he taketh away another objection, How cometh it to passe that this wisdom was so rejected of men of highest authority, that they crucified Christ himself? Paul answereth; Because they knew not Christ to be such as he was: or none knew before it was revealed to them.

*the Lord of glory*] That is, The mightie God full of majestie and glory, Act. 7.2. *The God of glory appeared, &c.* and King of glory, Psal. 24.10. Neither is Christ onely styled the Lord or King of glory, because he is most glorious in himself, and clothed with majestie and honour; but because by the power of his Divinitie, and vertue of his death and resurrection, he advanceth all the elect to eternall glory, glorifying both their bodies and souls.

V. 9. *But as it is written, &c.*] Another objection. But how could it be that those witty men could not perceive this wisdom? Paul answereth: Because we preach those things which passe all mens understanding, unlesse they be supernaturally enlightned. But where is this written? Zacharias Bishop of Chrysolis, affirmeth that he found the testimonie here alleadged [Eye hath not seen, &c.] in an Apocryphal book intituled, The Secrets of Elias the Prophet: and Gregorius Syncellus, of whom Scaliger maketh mention in his Notes upon Eusebius, observeth that ~~Paul~~ Paul did sometimes, but very seldome, make use of testimonies out of Apocryphal books; as when he alleadgeth out of the book of Elias this passage, Which eye hath not seen, &c. But although he might quote something found in Apocryphal writings, as ~~Jude~~ Jude doth the prophecie of Enoch, Jude 14. yet there can be no pregnant proof brought for his quoting any thing out of any Apocryphal books: neither is it likely that he would draw water out of the muddie streame of an Apocryphal writing, when he might draw it out of the pure fountain of the Prophet Isaiah, Chap. 64. vers. 4. Neither perceived by the eare, nor hath the eye seen, &c.

V. 9. *Eye*] Gr. *what eye*. Isa. 64.4.

V. 10. *the deep things of*] Gr. *the depths of*.

V. 13. *Which things, &c.*] See 2 Pet. 1.16.

*comparing spirituall things with spirituall*] The words admit of a double Translation and interpretation: if we read them comparing spirituall things with spirituall, then the meaning is, we apply spirituall tearms and manners of propounding and expressing to spirituall matters and subjects. If there be propounded, saith *Oecumenius*, any spirituall point, *καὶ πρὸς πνευματικὰ πνευματικῶν τὰς συζητήσεις καὶ ἡμιούσις ἡμῶν οὐκ*: for example, if the question be whether Christ rose the third day, we bring a confirmation and illustration out of the Prophet Jonah. The word used in the Text properly signifieth to judge together, that is, by conferring Texts of holy Scripture, and setting spirituall things one against another; that like opposite glasses they may cast a mutuall light one upon the other; and we may make a more certaine judgement of them. But if we read them, judging spirituall things with spirituall persons, then the meaning is apparantly thus; that we are to conferre with the faithfull about points of faith; and communicate spirituall mysteries to spirituall men, not to those who are yet carnall and meer worldlings: for that were to cast pearl before swine; and this interpretation well agreeth with the vers. following; wherein the Apostle distinguisheth of the naturall man and spirituall man, and affirmeth that the naturall man perceiveth not the things of the Spirit of God.

V. 14. *the naturall man*] Gr. *animale*. *ψυχικός*. Some conceive that they who first translated this passage, read not in their Copie or Edition as we do, *ψυχικός*. but *ζωικός*, for *ζωικός* signifieth naturall, and *ψυχικός* *animalis*, or *animale*; howsoever the opposition to *πνευματικός*, or spirituall, sheweth that hereby the Apostle meaneth a man that hath no farther light of understanding, then that which he brought with him even from his mothers wombe: as Jude defineth men sensuall having not the Spirit, vers. 19. And in this sense *Tertullian* taketh the word in his Tractate *cont. Psychicos*, branding the right beleevers who distasteth the Fasts of the Montanists (into whose heresie he was now fallen) with the name of *Psychici*, that is, carnall, or sensuall men.

*spiritually discerned*] That is, to be taken and understood in a spirituall and heavenly sense, to which his carnall reason cannot reach: Or, they are spiritually discerned, that is, by the vertue of the holy Ghost, with an eye annoited with the eye-salve of the Spirit, Apoc. 3.18.

V. 15. *But he that is, &c.*] See Prov. 27.19.

*judgeth all things*] Or, *discerneth*. Gr. *Tec. all those things*. Understandeth and discerneth all things, which belong unto the worship of God and eternall life.

*judged of no man*] Or, *discerned*. That is, can be convinced of error in judging spirituall things by no naturall and carnall man. For when the Prophets are judged by the Prophets, it is the Spirit that judgeth, and not the man; or men by their naturall reason: the wisdom of carnall men determineth nothing certainly, no not in their own affairs, much lesse can it discern strange, that is, spirituall things: but the Spirit of God wherewith spirituall men are endued, can be deceived by no means, whilest they follow that guide, and therefore can be re-proved of no man.

V. 16. *For who hath known, &c.*] See Isa. 40. 13. Wisd. 9.

13. Rom. 11.34.

*may*] Gr. *shall*.

*instruct*] Or, *conferme*. or, *informe*.

## CHAP. Iii.

Vers. 1. *Could not speak unto you*] Having declared the worthinesse of heavenly wisdom and of the Gospel, and having generally condemned the blindness of mans mind, he now particularly applyeth himself to the Corinthians, calling them carnall, that is, such in whom the flesh prevaileth against the spirit; and he bringeth a double prooff thereof. First, from his dealing with them, no other wayes then with ignorant men, and such as were almost babes in the doctrine of godlinesse: Secondly, from those dissensions which sprung up among them, by reason of the ignorance of the vertue of the Spirit and heavenly wisdom, in which they had profited very little or nothing.

*as unto carnall*] He calleth them *carnall*, who yet had received the first fruits of the Spirit, in three regards. First, because the flesh in them lusted against the spirit. Secondly, because in many things they followed the desires of the flesh. Thirdly, because they favoured the things of the flesh, not perceiving, or at least, not relishing many things of the Spirit, as being but novices in the Schoole of Christ.

V. 2. *fed you with milk*] Heb. 5.12. That is, saith *Clem. Alex. Paedagog. l. 1. c. 6.* καὶ ὡς ἀνὰ γάλακτος ἐν Χριστῷ ἡμεῖς ὑμᾶς ἐκτρέψαμεν, I have catechized you in Christ with simple, true and nourishing food, wholsome and easie of digesture. For such is milk to children. And to this charitie of the Apostle in condescending to the capacite of his hearers, and feeding them which were sucklings in Christ, with the sincere milk of the Word, *Ambrose Serm. 68.* & *Chrysostome Serm. in principibus Apostolos*, allude in descanting upon the miracle wrought at his death and martyrdom, at which when he was beheaded some of the ancient affirm, *lac pro sanguine manasse*, that milk issued in stead of blood.

V. 3. *divisions*] Or, *factions*.

*walk as men*] Gr. *according to man*. By the square and compasse of mans wit and judgement, as men use to walke, who are meere men and destitute of the Spirit of God.

V. 5. *Who then is Paul*] After he had sufficiently reprehended ambitious teachers, and their foolish esteemers, now he sheweth how the true Ministers are to be esteemed, that we attribute not to them more or lesse then we ought to do; therefore he teacheth us that they are they, by whom we are called to faith and salvation; but yet as the Ministers of God, and such as do nothing of themselves, but God so working by them as it pleaseth him to furnish them with his gifts; therefore we have not to marke or consider so much what Minister he is, that speaketh; but what is spoken, and we must depend only upon God who speaketh by his servants.

V. 6. *I have planted, &c.*] That is, saith *Optatus Milevitanus*, I have made you Christians of Pagans, and Apollo hath baptized you: or, I have laid the first foundations of Christianitie among you, but Apollo and others have confirmed you in that doctrine and built you up in your most holy faith.

*but God gave the increase*] *Austine against Petilian*, truly observeth, that in naturall fruits God giveth the increase not without the power of nature, which doth her part, *sed in spiritualibus & gratuitis, solus Deus dat incrementum*, God alone gives the increase, *cum exclusione cujuscuq; cause create*, nature contributing nothing of her self thereunto: and therefore in respect of the supernaturall effect of the preaching of the Gospel, to wit, faith and repentance, he that planteth, and he that watereth is as nothing, though God use their labour therein, or, is nothing in comparison.

V. 7. *So then*] Or, *wherefore*.

V. 8. *are*











V. 8. *are one*] That is, they are both nothing, but servants and Ministers, and that of the same Master, proposing unto themselves one and the self same mark; to wit, your growth in the grace and knowledge of our Lord Jesus Christ: and sith they are thus one, you ought not for them or concerning them to be divided as you are into factions

*and every man shall receive his own reward*] Psal. 62. 12. Gal.

6. 5.

*own labour*] Or, *proper*.

V. 9. *labourers together with God*] Serving together under him: now they that serve under another do nothing of their own strength, but as it is given them of grace, which grace fiteth them for that service, and all the increase that cometh by their labour, doth so proceed from God, that no part of the praise of it may be given to the under-servants.

*husbandry*] Or, *Gods labourers together*.

V. 10. *But let every man take heed, &c.*] Now he speaketh to the Teachers themselves which succeed him in the Church of Corinth, and in their persons, to all that were after or shall be Pastors of congregations; seeing that they succeed into the labours of the Apostles, which were planters and chief builders, therefore he warneth them, that they perswade not themselves that they may build after their own fancie, that is, that they may propound and set forth any thing in the Church, either in matter or kinde of teaching different from the Apostles which were chief builders.

V. 12. *if any man build upon this foundation gold, &c.*] They who build after the Apostles upon the foundation which they have laid, to wit, Christ Jesus, must take heed that the upper part of their building be answerable to the foundation; that is, that admonitions, exhortations, and whatsoever pertaineth to the edifying of the flock, be answerable to the doctrine of Christ, as well in the matter, as in forme. And here by *gold, silver, and precious stones*, he meaneth pure and solide doctrines of which matter Esay also, and John in the Revelation, build the heavenly citie: and to these are opposite, *wood, hay, and stubble*, that is, vain and curious subtilties or philosophical conceits, and all kinde of teaching which serveth to ostentation, and not to edification, 1 Tim. 1. 4. By this he taxeth them among the Corinthians, who mingled in the preaching of the Word, the termes of humane Arts, the vain flourishes of Orators, and argute reasons of Sophisters, which though they subvert not the foundation, nor falsifie the substance of the Gospel, yet they disfigure and disgrace it.

V. 13. *shall be revealed*] Gr. *is revealed*.

*by fire*] Gr. *in fire*.

*and the fire shall try every mans work*] By the fire, is not meant, as the Romish Divines teach fire of Purgatory. First, because it cannot be proved out of Scripture, that there is any such purgatory fire as they imagine, to purge those that die with veniall finnes. Secondly, because every work is tried by the fire here meant, but according to the Romish doctrine, good works are not tried in purgatory fire. Thirdly, the works here meant (as appeareth by the antecedent and consequents) are doctrines, and severall kinds of preaching, which it would be absurd to say, that they should be tried with materiall fire, wherewith our Adversaries beleeve, that those who die with veniall finnes are tormented in their purgatory. But by fire, either we are to understand (according to the Interpretation of *St. Austin* and *others of the Ancients*) the fire of persecutions, tribulations, and temptations, whereby the sound doctrine is tried and proved, as it were affording then to us most strong and solid comforts and consolations which no other is able to do: Or the fire of the holy Ghost, who by the light of Gods word doth manifest the veritie or vanitie of doctrines delivered by the Preachers; and like unto fire, reduceth and bringeth to nothing, like hay and stubble, whatsoever is foisted in by humane invention. For though such doctrine be not tainted with Heresie, yet because blinded with vanitie, it is no better then *hay and stubble*. Or by fire is meant the appearing of Christ at the day of judgement, likened to fire for two qualities; brightnesse, and a consuming force.

V. 14. *If any mans work abide*] As the good metall in the furnace, without being consumed after the manner of drosse or any other combustible matter.

V. 15. *If any mans work shall be burnt, he shall suffer losse*] That is, if any mans doctrine or teaching will not endure the tryall, as hay and stubble, and drosse will not the fire; he shall lose the praise of his labour, which shall not be accepted nor rewarded by God. Notwithstanding for his own person (if he have held firme the foundation, either mysticall, which is Christ in respect of the faithfull, who being many living stones make one house, built upon him; or doctrinall, in respect of the doctrine and faith, wher by they are joynted together and built upon him) he shall be saved.

*yet so, as by fire*] Because he shall passe by the fire, that is, the revealing brightnesse of Christ, or the fire of the Spirit, which shall shew the vanitie of his work: or he shall be saved as through

fire, through the which when the gold passeth, whatsoever drosse it hath, it must suffer losse of it. Or, he shall passe as through fire (i.e.) it shall be requisite that he be purified by the holy Ghost of that mixture and impuritie of worldlinesse and mans wisdom, of words wherewith he hath defiled both himself and his ministry: Or else he shall be saved in such a manner as one that escapeth naked out of the fire without carrying away or saving any of his goods, his person may well be saved, but so as he shall lose the reward of a well-qualified Minister and faithfull dispenser of the mysteries of God.

V. 16. *Know ye not that ye are the temple of God*] See Chap. 6. 19. 2 Cor. 6. 16.

V. 17. *defile*] Or, *destroy*.

V. 18. *let him become a fool, that he may be wise*] Let him deny himself and his carnall wisdom, and submit himself to the doctrine of the Gospel, which the world accounts foolishnesse.

V. 19. *For the wisdom of this world is foolishnesse*] God convinceth it by his Word to be foolish and vain, because it performeth not that which it promiseth, nor any way furthereth us to true happinesse.

*He taketh the wise in their own craftinesse*] See Job 5. 13. Or, *catcheth*.

V. 20. *The Lord knoweth the thoughts, &c.*] See Psal. 94. 11. Or, *discourses*.

V. 21. *for all things are yours*] No man glorieth in these things which are for himself, and appointed for his benefit, because in this regard they are inferiour to himself; but all things are for you, and your benefit, who are the elect of God; therefore you ought not to glory in your teachers, or in any men.

### CHAP. IIII.

Verf. 1. *Let a man so account of us*] He concludeth the duty of the hearers towards their Ministers, that they esteeme them not as Lords, and yet notwithstanding that they give eare unto them, as to them that are sent to them from Christ, to this end, that they may receive as it were at their hands the precious pearle of salvation, which is drawn out of Gods treasury. By *the mysteries of God*, he understandeth the chiefe heads of Christian doctrine, which are hidden to the naturall man; as also the Sacraments of the new Testament, which the Ancients call, *μυστήρια*, dreadfull mysteries.

*and stewards*] Or, *dispensers*.

V. 2. *found faithfull*] That they keep nothing back from the people of God, but reveale unto them his whole counsell, that they deale faithfully with them in all things, that they may render a good account of their Stewardship at the great Audit. Now although there are other vertues required in a steward, as skill, and industry, and providence; yet the Apostle only nameth faithfulness, because that is the chiefe, and best served his purpose to beat down the pride of their Teachers, who boasted of the goods committed to them, as if they were their own, and not their Masters.

V. 3. *wish me*] Gr. *to me*.

*a very small thing*] Gr. *a matter of least moment*.

*mans judgement*] Gr. *day*. Word for word, mans day, after the manner of the speech of the Cilicians, as *Isrome* noteth, it is *metonymia adjuncti*, taken from set dayes appointed for judgement, and it seemeth to be spoken in opposition to *Dies Domini*, the Lords day, which is the great Day of Judgement, to which the Apostle appeales, from all dayes set by men in this world.

*I judge not mine own self*] How can ye judge how much, or how little I am to be accounted of, seeing that I my self, who know myself better then you do, and dare professe that I have walked in my vocation with a good conscience; dare not yet challenge any thing to my self?

V. 4. *I know nothing by my self*] Not simply, no sinne. For in many things we offend all; and he that saith he hath no sinne deceiveth himself, and there is no truth in him, 1 Joh. 1. 8. But his meaning is, my conscience cleares me from negligence and unfaithfulness in the function of my ministry: yet am I not thereby justified, that is, this doth not acquit me before God, in such sort, as that I may challenge to my self the praise or reward of a faithfull and absolute just Steward, who hath perfectly in every point discharged the trust reposed in him; but he that judgeth me is the Lord, that is, I permit my selfe to his judgement.

*hereby justified*] Gr. *in this*.

V. 5. *Therefore judge nothing before the time*] See Matth. 7. 1. Rom. 2. 1.

*praise of God*] Gr. *praise shall be to every man from God*. According to his faithfulness and diligence in his ministeriall function. Some no doubt shall receive dispraise: yet he mentioneth rather praise then dispraise, for that the vice which he here reproveth in the Corinthians, was, that they gave more praise to some then to others, odiously extolling some to the disparagement:



ment of himself and others, who deserved as well or perhaps better than they.

V. 6. *I have in a figure transferred to myself* ] In this reproof of your partialitie, I have represented the head and spring thereof unto you, under the name of us the Apostles, 1 Cor. 1. 12. 1 Cor. 3. 4. by a figurative speech, not as if indeed we had any part therein, but to spare the guiltie Pastours, and to teach them by our example, to pluck up the root of the evill, which is, that affectation of humane knowledge and eloquence (whereby they indeavoured to draw many followers after them) and to conforme themselves to the perpetuall style of the holy Ghost, and the Scriptures, as we our selves do continually, whereby all matter and occasion of schisme and rent will be taken away.

for your sakes ] Left I should offend you, if I should taxe those Teachers by name: Or, to instruct you aright how you ought to carry your selves, in regard of your Teachers, and in what esteem you ought to have them.

to think ] Or, to be wise.

above that which is written ] Either written before by us concerning this, or written throughout the word of God, which in many places commendeth to the Pastours of the Church, humilitie and unitie. Or the meaning is, let none be wise above that which is written, let none presume to adde to the doctrine of the Scriptures, or adulterate the same by vain conceits, discourses, or affected straines of mans wisdom or eloquence.

puffed up ] Pride in the soule is like a tumour or swelling in the body; his meaning therefore is, that the Corinthians should not be proud for the excellencie of their Pastours, whom they fied withall, to the prejudice of other Pastours & their followers.

V. 7. *who maketh thee to differ* ] Gr. *distinguisht thee*. That is, who hath preferred thee either in gifts or place; who hath given thee the preeminence which thou affectest, or by whom wert thou chosen from among the rest of the Church to this high and excellent calling? doth it not proceed from God and his grace, and not from men? therefore be thou humble, and endeavour rather to serve God, then to please mens humours. And as it is seemeth chiefly to be directed to the teachers; so it may be applied to every member of the Church, who is converted to the faith of Christ, and made partaker of any spiritual gifts. As if he should say; It is God that by his grace doth make thee to differ from another man, and not the Teacher; for albeit Paul plant, and Apollo water, yet God alone gives the increase.

what hast thou that thou didst not receive ] Though the words have a speciall reference to the eminent gifts whereby one Pastour differed from another among the Corinthians; yet they are generall, and parallell to those words of James, *Every good gift, and every perfect gift is from above, and descendeth from the Father of lights*, Chap. 1. vers. 17. and are rightly applied by the Synod of Arausica, and Austine *de corrup. & grat. c. 7. & ep. 46. & l. 2. de pec. merit. c. 18. & Cy. l. 3. testim. & Gennadius, Prosper, and others*, to prove against the Pelagians, that every good motion of our will is from God, and that the desire of grace is from grace; and consequently that election is not upon foreseen works, or faith; but meerly depends upon the free love of God in Christ.

V. 8. *Now ye are full* ] You perlwade your selves now that ye are in happy condition, and that ye want nothing more of spirituall gifts, and for that extoll your selves above all others, as a King in his Kingdome: Or, you carry your selves securely, as in a peaceable Kingdom, whereas we are exposed to all fear and danger; which the Apostle speaketh by way of an Ironical reproof, to make way for his following exhortation to humilitie, exemplified by himself, and his mean condition. See the like, Rev. 3. 19.

and I would to God ye did reign ] To wit, in deed and truth. The Apostle continueth his Ironie, and his meaning is, You are indeed in a far happier case and more excellent condition than we poor Apostles, that are distressed, persecuted, and despised of the world; we have good reason to wish to be partakers of your blessings and comforts, in regard that we live like miserable prisoners, looking every hour to be called to execution, after they have been ignominiously led about through the Market places, and made publike spectacles of misery and scorn.

V. 9. *set forth us the apostles last* ] By the last, the Apostle meaneth those who in the Roman theaters were called *meredionarii*, who had long fought with men or beasts, & escaping with their lives, were in the end disarmed, and having no Bucklers nor Helmets, were appointed to be slaughtered one of another, *In quorum spectaculis satis erat* (saith Seneca) *quod interficerentur*.

appointed to death ] Or, designed for death.

spectacle ] Gr. theatre.

V. 10. *We are fools for Christs sake* ] Either these words are spoken by an Ironie, as Oecumenius conceiveth, or they may be taken properly, and then they carry this sense, We are fools in the opinion of the world, and yours, because for Christs sake and the Gospels we expose our selves to manifold troubles

and dangers; but you are wise, who so preach Christ that yet ye hazard no limb for him, nor incur any danger of your persons or estates.

despised ] Gr. without honour.

V. 12. *And labour, &c.* ] See Acts 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8.

working with our own hands ] For Paul (as we read, Act. 18. 3.) exercised a handy-craft, and wrought with Aquila, their occupation being tent-making; and this he did sometimes for necessitie, sometimes that he might not be burthenfome to any, to whom he preached the Gospel, for his maintenance, 2 Thess. 3. 8. But here in mentioning it he seemeth secretly to tax the Corinthians, who were rich and very bountifull to other teachers, yet suffered the Apostles to be in want, and to relieve themselves by their hard labour.

V. 13. *defamed* ] Gr. Tec. hard, or, evill spoken of. Mat. 5. 44. *inveat* ] Gr. call unto, or, exhort.

V. 14. *I warn you* ] Gr. Tec. warning you.

V. 15. *For though you have ten thousand instructors in Christ* ] Word for word, *Schoolmasters*; whereby he puts a difference between himself and their present teachers; they like Schoolmasters, taught for their hire, he freely; they imperiously, he tenderly, like a father, who begot them to Christ through the Gospel.

V. 16. *followers* ] Gr. imitators.

V. 17. *shall bring* ] Or, will bring.

my wayes ] What way and rule I follow every where in teaching the Churches, or my course of life, or manner of conversation, that they might follow it, as he exhorteth them, vers. 16.

V. 18. *I would not come to you* ] Or, *I were not coming to you*.

V. 19. *But, &c.* ] Act. 19. 21. He descendeth to Apostolicall threatnings, yet chiding them as a father, lest by their disorder he be constrained to come to punish some among them.

if the Lord will ] See James 4. 15.

not the speech of them ] Not their boasting words, or their painted or coloured kinde of eloquence, against which he setteth the virtue of the Spirit; but the power, that is the efficacy of their preaching, powerfully working in the hearts of the hearers.

V. 21. *shall I come unto you with a rod* ] He might have said, *with a sword*, to wit, of Excommunication, which he brandisheth in the next Chapter, therewith cutting off the incestuous Corinthian; but because before he had styled himself their father, and he bare the tender affection of a father towards them; he rather expresth the severity he was to use among them, by the metaphor of a rod, wherewith a father chasteneth his sonne, to breake him of some ill qualitie or misdemeanour, then of the sword, or any other.

## CHAP. V.

Vers. 1. *Reported* ] Gr. heard.

*fornication among you* ] The sinne was incest, forbidden, Levit. 18. 8. *The nakednesse of thy fathers wife shalt thou not uncover*; a horrible crime, and such as the very Gentiles detested, and severely punished in their laws, if any among them (which seldome fell out) defiled themselves with any such unnaturall contract, or abominable act. Neither doth the Apostle diminish the foulness of it, by terming it *porneia*. For *porneia*, in the Greek, as *stuprum* in Latine, though sometimes they are restrained to one kinde of uncleannesse, which is committed between unmarried persons; yet they are generall in their own nature, and may be applied to any acts of impure lust; and as the Apostle here calleth the incest of him who lay with his mother in law, *fornication*: so likewise the Roman Oratour calleth Clodius his incest with his own sister, *stuprum*.

V. 2. *done* ] Gr. Tec. acted.

from among you ] The Apostle findeth fault with the Corinthians, for that they had not excommunicated this incestuous person, before he had wrote unto them, and charged them so to do, because the fact was notorious, and the Church very much scandalized by harbouring so foul a delinquent in the bosome thereof.

V. 3. *I verily as absent* ] Gr. Tec. *I verily absent*. See Col. 2. 5.

but present in spirit ] In minde, affection, and care; or the meaning may be, that the Apostle by the spirit knew all things that past at Corinth, as if he were there bodily present.

judged ] Or, determined.

V. 4. *In the Name* ] Calling upon the name of Christ, or by the command of Christ, as the word is taken, Acts 3. 6. and Matth. 7. 22. and Luke 24. 47.

with the power ] There is no doubt, but that judgement is ratified in heaven, wherein Christ sitteth as Judge, the power both of excommunicating and absolving is Christs, and the ministry thereof only committed to the Governors of the Church.

V. 5. *To deliver such an one unto Satan* ] See 1 Tim. 1. 20. What it is to be delivered to Satan, the Lord himself declareth, when he saith, *Let him be unto thee as a heathen and a publicane*, Matth. 18. 17.



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Cap. 5. 12. without] that is any one  
that we have not a call to consider  
in reference unto our own Duty. Herein  
that great Rule takes place, Judge  
not, that ye be not judged. Owen  
Ps. 130. P. 332.



18 17. that is to say, to be defranchised and put out of the right and libertie of the Citie of Christ, which is the Church. This manner of expression was used of old in the greater excommunication, and it seems to be taken from 1 Sam. 16. 14. where Saul being rejected of God was caught and troubled by an evil spirit; and in the primitive times of the Church, after this greater Excommunication, (as one of the Ancients affirm) there followed great terrors in the partic excommunicated, agonies of spirit, yea, and torments also of body, which through Gods permission were inflicted, not for the utter and irrevocable destruction of the Delinquent; but for his correction and amendment, that his soul might be saved, though his body suffered.

for the destruction of the flesh ] The mortifying and destroying the old man; that is, corrupt nature called the flesh, Rom. 8. 13. Gal. 5. 24. Or, to the great macerating and pulling down of the body by sadnesse; for a broken spirit drieth the bones, Prov. 17. 22. to the pulling down and tormenting of the body, even unto death, if Gods will be so, as also death might sometimes ensue upon the foresaid delivery to Satan, and even at the last gaspe the sinner shewing a lively repentance, was released from those bonds of excommunication, and restored to the peace of the Church, and favour of God, so that he departed this life with comfort.

that the spirit may be saved ] The scope and end of the Churches severitie, is not eternall condemnation, but saving of the soul by true repentance.

in the day of the Lord Jesus ] In the last day, or day of judgement; not as if salvation were deferred to the last day, or that the repenting soul should not enjoy it before that time; but because salvation then shall be consummated, and fully revealed, 1 Pet. 1. 5.

V. 6. Know ye not that a little leaven ] See Gal. 5. 9. A kinde of proverbiall speech, intimating, that one scandalous offender may infect the whole Church, as one scabbed sheep a whole flock: and hereby the Apostle declareth another end of Excommunication to be, to keep the Church sound from infection, to cut of a rotten Member, that it gangren not the whole body.

V. 7. Purge out therefore the old leaven ] By alluding to the Ceremony of the Passeeover, he exhorteth them to cast out this unclean person from among them. In times past (saith he) it was not lawfull for them which did celebrate the Passeeover, to eat unleavened bread, in so much that he was held as unclean and unworthy to eat the Passeeover, whosoever had tasted of leaven; now all our whole life must be as it were the feast of unleavened bread, wher-in all they that are partakers of that immaculate Lamb which was slain, must cast out, both of themselves, and also out off their houses and congregations, all impuritie.

that ye may be a new lump ] That your Church may be a clean and pure body, according as you were renewed by the gift of regeneration, which can no way consist with any such mixture of reigning sinne. A figure taken from the Jewish passeeover, which was alwayes to be kept with unleavened bread, Exod. 12. 15.

Christ our passeeover ] Christ is termed our Passeeover, either by a Metonymie signati pro signo, or by a metaphor in regard of many resemblances betwene Christ and the Paschall Lambe: First, as the Lambe was without blemish; so Christ was without all spot of sinne. Secondly, as no bone of the Lambe was to be broken, so neither any bone of Christ at his passion. Thirdly, as the Lambe was offered to God for a typicall reconciliation and satisfaction, so was Christ for the true reconciliation of all his elect, & satisfaction for their sins. Fourthly, as the Paschall Lamb was to be eaten, so we feed upon Christ by faith. Fiftly, as the Paschal Lamb was to be eaten with sower herbs, so Christs flesh is to be eaten in the Sacrament with a sower and bitter remembrance of our finnes, and Christs dolorous suffering for them. Sixtly, as the Paschall Lamb was to be eaten with unleavened bread, so all that eat Christ, must purge out of their conscience all leaven of malicioussesse. Seventhly, as that Lamb was called Phasce, Exod. 12. which signifieth a passing over; so Christs death, in which he was sacrificed for us, might be called Phasce, or transitus, a passage; because by it he passed from the world to his Father. Lastly, as where the door cheeks and posts were sprinkled with the blood of the Lamb, they in the family escaped the stroke of the destroying angel; so all those whose consciences are sprinkled with faith with the blood of Christ, the Lamb of God which taketh away the sins of the world, shall escape eternall destruction.

is sacrificed ] Or, is slain.

V. 8. let us keep the feast ] Or, let us keep holy day. Let us lead or passe our life, which ought to be a perpetuall celebration and remembrance of our redemption by Christ, even as the Passeeover feast, during eight dayes, was the commemoration of the deliverance out of Egypt. That which the Israelites were to do typically, and in the signe, upon the killing of the lamb for

the preparation of the feast of the Passeeover, and in casting out all the old leaven, and abtaining seven whole dayes from unleavened bread, according to the expresse command of God, Exodus 12. 15. let us performe in the truth or thing signified, all the dayes of our lives; that is, purge out the old leaven of inbred naturall corruption, and take away all scandals from among us, after that now we are reconciled to God, through the offering and sprinkling of the blood of Christ.

V. 9. in an epistle ] That Epistle is not now extant, for this is the first to the Corinthians that is found in the new Testament; and although that Epistle was written by divine inspiration, as we may piously conceive, that the Books of Nathan, Gad, Ahiah, Iddo, Semaiah, and others, mentioned in the old Testament, were, which now are thought to be lost; yet will it not hence follow, that the Canon of the Scriptures is not perfect, as the Romanists would inferre; because as the principall Contents of those former books are supposed to be found in the Books of the Chronicles and Kings, so it cannot be proved, but that all points necessary to salvation, which were set down in that former Epistle to the Corinthians, are either contained in these two Epistles which we have, or some other Booke of holy Scripture.

not to company with fornicators ] Gr. mingled with. Now he speaketh more generally, and that which he spake before of the incestuous person, he sheweth, that it pertaineth to others which are known to be wicked, and such as through their naughty life are a slander to the Church, which ought also by lawfull order to be cast out of the communion of the Church.

V. 10. Yet not altogether with the fornicators of this world ] Such as belong unto the world, or addicted to the world, that are yet out of the Church; so the world is taken, John 15. 19. and 17. 9.

extortioners ] Gr. raveners.

for then must ye ] Gr. seeing that then ye must.

for then must ye needs go out of this world ] If you would utterly abstain from such mens company, you must quit this world; therefore I speak of them which are in the bosom of the Church, which must be called home by discipline; and not of them which are without, with whom we must labour by all means possible to bring them unto Christ.

V. 11. not to keep company ] Gr. not to be joyned or mingled with company.

extortioner ] Gr. raver.

no not to eat ] He meaneth, that we ought not to have any intimate familiaritie, or common usage, or manner of life and conversation with them; for otherwise in some case we are not forbidden simply to eat with such, sith neither the bond of Matrimonie is broken by excommunication, nor such duties hindered, much lesse cut off thereby, as we owe one to another, children to their parents, subjects to their Prince, servants to their Masters, and neighbour to neighbour, to winne one another to God.

V. 13. put away from ] Gr. put, or, take out from.

## CHAP. VI.

Verf. 1. **D**Are any of you ] As if he had said, are any of you become so impudent, that ye are not ashamed to make the Gospel a laughing stock to profane men? yet is it not simply unlawfull in it self to trie civill causes at the tribunall of infidels, if right cannot be had else-where, and the matter be of very great consequence, and not onely concerning our selves, but our friends, family, and posteritie; but where they might have differences composed by the arbitrement of holy brethren, out of spleene, or any other sinister affection, to implead one another before heathen Judges; could not be done without great scandall to the godly, and wrong to the Christian Religion. For hereby the Gentiles were acquainted with the covetousnesse, ambition, desire of revenge, and manifold jarres among Christians, whereof they made use, and took occasion thereby to traduce our most holy faith: *hoc Ithacus velit & magno mercentur Achivi.*

to law ] Gr. to be judged.

before the unjust ] Gr. of. By the unjust he meaneth Pagans and Infidels; for he opposeth them to Saints and brethren: now he tearmeth the Infidels unjust, not onely because they are destitute of the righteousness of God in Christ, but because in their tribunall, matters were carried very corruptly, and sentences given against all justice and conscience, as *Cyprian* and other the Ancients justly complain against them; *inter leges peccatur, inter jura delinquitur iustitia, nec ubi defenditur servatur, &c.*

V. 2. the saints shall judge the world ] The Apostle useth an argument *a maiore ad minus*, if the Saints together with Christ shall be Judges of the world, and of the devils: how much more are they fit to be Judges in light and small causes, which may be by equitie and good conscience, without much difficulty determined?



judge the smallest matters] Gr. of the smallest judgements.

V. 4. are least esteemed in the Church] Or, are of no account in. The Apostle herein prescribeth a remedie for the mischief before mentioned, namely, by composing their private differences between themselves by chosen arbitrators out of the Church, for which matter and purpose, saith he, the least of you are sufficient.

V. 5. between his brethren] Gr. between his brother.

V. 6. goeth to law with brother] Gr. is judged with a brother.

before the] Or, of the.

V. 7. a fault] The Greek word *ἁμαρτία* coming from *ἁμαρτάνω*. *Vinci*, signifieth properly to have the worst in a conflict or combat: whereby the Apostle implies, that the flesh is too strong for the spirit in them who out of covetousnesse, malice, or desire of revenge among the Corinthians drew their brethren before the tribunals of the heathens; and that howsoever they might be superiours in their trials of law in those Courts, yet that truly they *sate down by the losse*, receiving thereby more damage in their souls, then gain in their estates. And as the Apostle here, so Moses Gerundensis, and Rabbi Solomon discouraging of the Discipline of the Hebrews, condemne the practise of those among the Jews, who went to law with their brethren before Infidels. For, say they, *qui adducit Israelitem ad tribunal Gentium, polluit nomen Dei, & honorat nomen Idoli*: he which bringeth an Israelite before the tribunall of the Gentiles there to have his cause tried, defileth the name of God, and doth honour to an Idol.

among you] In these words the Apostle intimates that both were in fault, as well the *plainiffe* as the *defendant*, the one in giving cause by his unjustnesse, the other by being so easily provoked by his impatience upon every offence, and damage received, although it were not of that weight which in Christian discretion charitie and equitie deserved such fierce and scandalous pursuing.

go to law one with] Gr. have judgements one with.

why do ye not, &c.] See Matth. 6. 39. Luk. 6. 29. Rom.

12. 19.

rather take wrong] We should rather suffer some losse, then give offence; rather depart from our right, then to try the utmost of the law hastily; and that out of desire of revenge.

V. 9. Be not deceived] Being about to speak against fornication, he beginneth with a generall reprehension of those vices wherewith that rich and riotous citie most abounded; warning and teaching them earnestly, that repentance is unseparably joyned with forgiveness of sinnes; and sanctification with justification.

V. 10. extortioners] Or, ravenous.

V. 11. some of you] See Tit. 3. 3.

justified in the name of the Lord Jesus] That is, by the Lord Jesus apprehended by faith, as we read Acts the fourth, v. 12. There is no other name under heaven given among men whereby we must be saved.

V. 12. All things, &c.] See Chap. 10. 23. Here he beginneth to tax the Corinthians who simply offended in matters indifferent, because they used them without any discretion: For seeing the use of them ought to be brought to the rule of charitie, he doth not use them aright who is so immoderate in the use of them, that he becometh a slave unto them. Though the words be generall, yet they make nothing for the Libertines or carnall Gospellers; for that rule of the *Logitians* here holdeth, *verba sunt restringenda ad subjectam materiam*, words how generall soever they seem, are to be restrained to the matter treated of. Now the matter was concerning the use of things indifferent, as of meats and drinks, and the like. If it be objected that he speaketh in verses immediatly following of fornication which is not a thing indifferent. It is answered, that he sets down the rule of things indifferent before he treat of fornication, by reason that many according to the error of the Pagans and Gentiles did reckon fornication to be of that number; see Acts 15. 20. In particular, many in Corinth were so farre from holding fornication a sinne, that they consecrated a temple to Venus, at which many thousand maids prostituted themselves; and for this reason among others it is conceived that ~~Paul~~ Paul in the verses following so particularly and so vehemently reproveth this vice.

but all things are not expedient] Or, profitable. It is not expedient at all times to do those things which are otherwise lawfull; but rather we ought to forbear the use of such things which otherwise our Christian libertie permitteth, for the maintenance of charitie, and supporting of the weake, and preserving and propagating the peace of the Church.

power of any] He bringeth himself under the power of things indifferent, who thinketh that he may not be without them, which is a flattering kind of slavery, under colour of libertie, which seisseth upon such men. He equally erreth who in things indifferent either thinketh that he must alwaies use them, or that he may not at all; and there may be a kind of superstition

as well in the defect as in the excessse about the use of things indifferent, Col. 2. 21.

V. 13. Meats for the belly, &c.] Gr. to the belly. That is, meats and drinks are indifferent things, but fornication is not of the number of such things. For although both the one and the other, namely eating of meats and fornication be bodily acts; yet the quality of the meat hath no morall relation to the soul, neither to its present sanctification, nor future glorification: it leaveth no impression behind it, Matth. 5. 11. 17. but it is onely for the sustenance of this life, and after our passage to another life; all the use of meats and of the stomach and belly, which receiveth and digesteth them, is abolished; whereas on the other side, all carnall copulations save the matrimoniall, are expressly prohibited by God, and are destructive of, and repugnant to the right end and use of our bodies, which are to be consecrated to Christ (belonging to him as his own members) and to be governed and acted by him to serve him in holinesse and purenesse, and by that means to be made partakers of his glory in the last resurrection.

for] Gr. to.

destroy both it] Gr. make voyd. or, of no use both it.

for fornication] Gr. to fornication.

V. 14. And God] Gr. But God.

V. 15. bodies are the members of Christ] Not onely your soules, but your bodies also; for true beleivers being entirely united to Christ as their head, 1 Cor. 12. 12. 27. their bodies also are a part of his mysticall body.

shall I then take the members] Gr. taking then the members. Shall I dis-member or dis-joynt my self from Christ by any base carnall conjunction, such as cannot stand with that spirituall union I have with him, in trenching thus upon the right he hath over my body; and depriving my self of the happinesse to be governed and quickned by him and his Spirit.

and make] Gr. shall I make.

V. 16. two (saith he) shall be one flesh] Gr. into one flesh. See Gen. 2. 24. Matth. 19. 5. Ephes. 5. 31.

V. 17. joyned unto the Lord] By faith and love. For Christ is the husband of the Church, and every faithfull soul, who betrotheth her to himself in faithfulness and loving kindness and righteousness, Hos. 2. 19. 20. is his bride.

is one Spirit] Is made wholly spirituall by his union with Christ, he is not divided between God and Mammon, between the Spirit and Flesh: Or, he is led and governed by one and the self same Spirit.

V. 18. Flee fornication] Here the Apostle useth divers arguments to dehorte the Corinthians from fornication. First, because it staineth the body with a peculiar kind of filth. Secondly, because a fornicatour is guiltie of sacriledge; for that our bodies are consecrated to God as his temples, ver. 19. Thirdly, because we are not our own, to give our bodies to any other, much lesse to Satan and the Flesh, seeing that God himself hath bought us, and that with a great price, to the end that both in body and soule we should serve him. For the phrase he useth here of *fleeing*, it implyeth that whereas other vices are conquered by struggling and striving with them: the best way to subdue this vice, is to fight with it after the manner of the Partisans, who did fight flying.

without the body] That is, is committed by the abuse of some externall object; as namely a drunkard abuseth wine, gluttonie abuseth meat in the quantitie or qualitie: but a fornicatour abuseth his own body. But we must note that this generall rule, every sinne that a man doth *is without the body*, is to be understood of such sinnes as break out into externall actions, or are acted by our bodies: for envie, malice, and the inward acts of all vices are done in the soul, and cannot be properly said to exercise their act upon any thing without the body, though they work upon the body it self by making it pine and wast away, or otherwise distempering it.

sinne against his own body] Some by his own body understand the body of his wife, which according to Gods ordinance is his own body; for saith he, two shall be one flesh: and this is Severianus an ancient Fathers interpretation; but it is too narrow an interpretation: For in that sense onely the adulterer sinne against his own body, who wrongeth his wife, not he that committeth simple fornication. Others understand the words comparatively, that a fornicatour more sinne against his own body then other vicious persons; for either they defile their souls onely and not their bodies, as those who commit spirituall wickednesse; or if they sinne against their own body, as the drunkard and glutton doth, and the body receive also much shame and damage thereby; yet they sinne not in so grievous a manner, nor so much wrong and hurt the body as the fornicatour doth. But the most proper and genuine interpretation seemeth to be this: other sinnes though they may be acted by the body, and make an ill impression upon the body it selfe, yet have not the propertie and force over mans body to enslave the same unto another, as fornication hath, whereby the fornicatour is made a member of the harlot by vertue of that first order



11.13. Erit forma corporis perfecta ex Deo, absorpta morte in victoriam: nulla remanente corruptione, nulla surrepente defectione, nullis mutata statibus, nullo labore lapsa, ut nullo cibo fulciatur, & aliqua esca reficiatur. Augustin. Psal. 50. 494.

Suo tempore abolabit hanc ventris indigentiam, ut venter cesset esurire, cibos appetere, concoquere; in vita nimirum altera, quando erimus similes Angelis Dei: ubi Venter quidem erit, sed glorificatus cum corpore, nutrimenti nec indigens nec appetens.

Pareus.

destroyd Vide Rom. 7. 2, 3. Where the same Greek word is used. God will give the Belly its Time as to the peculiar Service of Concocting Bread, & meat, and herbs: But for all that, He will retain it in his Service still, knowing very well how to employ it otherwise, to excellent advantage.

Licet post Resurrectionem remaneat Venter hominis quantum ad substantiam: non tamen quantum ad officium decoquendi escam.

Syru

Quod autem ait, Ventrem quoque abolitum iri, id non de ipsa ventris substantia intelligendum est: Nam certum est, Corpus integrum et omnibus suis membris ac partibus praeditum resurrecturum ad gloriam coelestem: Sed intelligendum est de conditione et usu ventris qualis est in hac vita. Non enim amplius cibum exoret, aut assumptum concoquit corpori nutriendo. Nam in illa vita nec edemus nec bibemus, sed erimus sicut Angeli Dei.

Piscator.

Dutch Annotators.

Ventrem hic non dicit Ventrem, sed ingluviem; ut quando dicit, Quorum Deus venter est: non de membro dicens, sed de voracitate. Nam quod ita sit, audi quae sequuntur. Et venter escis: Corpus autem non fornicationi, sed Domino. Atque venter quoque est Corpus.

destruet] Non Ventrem dicens, sed immodicam appetitionem. &c.

Chrysost. col. 388.



7.1. Marriage is a State honorable in  
all, Heb. 13.4. And they fall below the nature  
and worth of men, (and much more of  
Christians) who quarrell that estate which  
God hath Ordained for the Comfort, Be-  
nefit, and increase of mankind.  
Wm Thomas his Christian and  
Conjugal Counsel, 1661. p. 1, 2.

Neh. 13. 23, 24. But now the Apostles  
Resolve otherwise.

This Mr. John Grev (brother of  
that Revd Divine Mr. Dod.

Tombs Antipædobaptism, p. 141.

1 Cor. 7. 12. Not the Lord I i.e. I find  
not an express Word already, either utte-  
red by Christ himself w<sup>n</sup> on Earth, nor in  
ye N. T. to solve it by: neither doth the  
Rule about this case given in the Old  
Testament to the Jews, hold now. There-  
fore I as an Apostle, guided by the  
Spirit of Christ, do give this following  
Solution of it. D. Goodw. Elect. P. 401.

— Not as tho<sup>t</sup> Paul did resolve any thing ag<sup>t</sup>  
the mind of God. But this Resolution he gave  
as an Apostle under the N. T. which was diffe-  
rent from the dispensation of ye Law under the  
Law. For there an alien, if not a proselyte, did  
defile the Jew and the Jew; as appeareth Ezra 9.

N<sup>th</sup>



order of God, *Duo erant in unam carnem*, which is not dishonoured by the abuse of men.

V. 19. *know ye not &c.* See Chap. 3. 16.

V. 20. *ye are bought with a price* See Chap. 7. 23. By Christ who hath redeemed you. The word price is added, not by a Pleonasmus, but *κατ' ἐξουσίαν*, to intimate the excellencie and dignitie of the price wherewith we were bought, which was not silver or gold; but the precious blood of Christ, as of a Lamb without blemish and without spot, 1 Pet. 1. 18, 19.

## CHAP. VII.

Vers. 1. *Now concerning the* Gr. *But of the.*

It is good. By the word *good* the Apostle understandeth not that which is honourable, vertuous, or holy, for the Apostle testifieth himself, Heb. 13. 4. that marriage is honourable among all, and the Scriptures generally avouch the same: but by *good* he understandeth lesse troublesome, or more agreeable to the present necessitie, vers. 26. more convenient in regard of the calamities of the Church, which will be so much the easier borne and overcome by the enjoying of our libertie, and more profitable also, by being not so distracted with these cares, nor troubled with these distractions that by reason of sinne accompanie the married estate, vers. 28. 32.

*touch a woman* That is, to abstain from matrimonie, and all carnall knowledge; as the word is taken, Gen. 20. 6. *therefore I suffered thee not to touch her.*

V. 2. *Nevertheless, to avoid fornication* Gr. *But by reason of fornications.* In the Greek there is a kind of Ellipsis, which is well supplied by the Translators with the words *to avoid*: for that is the true meaning of the Apostle, though word for word he saith by reason of fornications, that is, by reason of the pronenesse of mans nature to fornication, or by reason of the frequent committing thereof, especially among the Corinthians as before was noted. And here also he taketh fornication largely for all manner of impurity forbidden by the law of God, and he prescribeth as an antidote against the poyson of all kind of impure lust, the lawfull and holy use of matrimonie.

V. 3. *due benevolence* By this manner of speech he implieth not only in a modest phrase, *conjugale debitum*, to which the verse following hath reference: but as the Greek Scholiast well expoundeth it, mutuall love and loyalty; and that sincere and ardent affection which ought to be between husband and wife.

V. 5. *Defraud* Or, *Deprive.*

*give your selves to fasting* Or, *be free for fasting.*

*come together* Gr. *Tec. be together.*

V. 6. *of* Gr. *by.*

V. 7. *I would that all men were even as I my self* The Apostle doth not simply wish that all men and women led a single life; for so the Church of God could not be propagated, nor the divine benediction upon the married fulfilled: but that all had the gift of continencie, and were as free from worldly cares, and fleshly intanglings, as he. And this gift of continencie may stand with holy matrimonie; as we read of *Malou* and many other in the Ecclesiasticall storie, who though they were married, yet having the gift of continencie fulfilled the Apostles precepts, vers. 29. 32. having wives as if they had them not, and caring for the things of the Lord.

V. 8. *unmarried and widows* He giveth the self-same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such onely that have the gift of continencie, otherwise they ought to marry again that their conscience might be at peace.

V. 9. *better to marry then to burn* Some interpret this burning, to be burning in hell fire for their incontinencie; and no question but the words of the Apostle are true in that sense; but because he addeth not either hell fire or eternal, nor doth any circumstance of the Text look that way; the naturall construction seemeth to be this: It is better to marry, then by forcing our selves to live single, having not the gift of continencie, so to burn with lust, that either the will yeeldeth to the temptation, or else we cannot call upon God with a good conscience. He is not said to burn who onely feeleth the heat of fire, for so the most continent man might be said to burn: but onely he that is singed and scorched thereby, he that is so assaulted with the temptation of lust, that he is some way wounded, and hurt in conscience thereby.

V. 10. *not I, but the Lord* In these words, the Apostle meaneth not, that the Lords precepts, and his were contrary; for verse the last, he saith, *I thinke also that I have the Spirit of God*, and whatsoever Paul wrote in this or any other of his Epistles was by divine inspiration; but his meaning is, that he spake not this by peculiar Revelation, as some other things afterwards, but that he had an expresse command of our Lord for it in Scripture, namely, Matth. 5. 32 & Matth. 19. 9.

*Let not the wife depart from her husband* Gr. *that the wife be*

*not severed from* See Mat. 5. 32. & 19. 9. Mark 10. 11. Luk. 16. 18.

V. 11. *depart* Gr. *be severed.*

V. 14. *sanctified by the wife* Some expound it sanctified, that is, some way prepared and disposed to embrace our holy faith by his conversation with his Christian wife: So *Oecumenius*; *καταρτισμένης τῆς ἑαυτῆς ἑταίρας*, or some way initiated in the faith and feare of God. So *Tertul.* l. 2. *ad uxorem, sanctificatur conjux infidelis acquiescens habitare cum conjuge fidei, quia candidatus est timoris sancti scilicet & casti.* And, *Jerome* l. 1. *cont. Jovin.* c. 5. *candidatus est fidei.* Or else the meaning is, that in regard the faithfull are heires of the Covenant of God (Gen. 17. 7. & Acts 2. 39.) together with their children, this Covenant the unbelieving partly cannot undo by his unbelief: Forasmuch, as the grace of God in sanctifying such a marriage, is more powerfull then the unbelief of the other partie to profane it: So that the Apostles words import, not that an unbelieving husband is simply sanctified, or made a holy man by his wife being a Christian, or an unbelieving wife made a holy woman by her husband being a good Christian, but that he is sanctified to her, if she be a Christian, and she is sanctified to him, if he be a Christian. For although the unbelieving partie be uncleane before God: yet is the matrimoniall conjunction holy by the means of faith and prayer, Titus 1. 5. and hath the approbation and blessing of God no other wayes, then if both parties were holy. Thus he answereth them that thought themselves polluted by being married to unbelievers before their conversion, and intended therefore to be divorced for that scruple sake.

*but now are they holy* If the marriage were not in some degree sanctified, the children which were born in such wedlock would not be from their birth comprised within the Covenant of God, made with the fathers and their children, Gen. 17. 7. or endued with the Spirit of sanctification; neither would the Church hold them capable of Baptisme, untill grown up to age, that they might be received into the Church for their own faith sake: but now they are holy, that is, comprised in the outward covenant of God, and have access and right to the signs and scales of his grace, as well as any of those that were borne of both believing parents. Holy then, that is, sanctified to God in Baptisme, made members of the Church, and partakers of the grace of regeneration according to their measure and condition.

V. 15. *depart* Or, *be severed.*

*depart* Or, *be severed.*

*to peace* Gr. *in peace.* Lest any man upon pretence of this libertie, should give an occasion to the unfaithfull to depart, he giveth to understand that marriage contracted with an Infidell, ought peaceably to be kept, that if it be possible the Infidell may be wonne to the faith.

V. 16. *save thy husband* That is, be a means to convert him to the Christian faith, by which we are justified and saved.

V. 17. *distributed to every man* Taking occasion by that which he said of the bondage and libertie of matrimony, he digresseth to a generall doctrine concerning the outward state and condition of mans life, as circumcision and uncircumcision, servitude and libertie, warning every man generally, to live with a contented minde in the Lord, what state or condition so ever he be in, because the kingdome of God consisteth not in these outward things.

V. 18. *let him not become uncircumcised* Some who had been circumcised, found a means by the help of Chirurgeians to recover again their foreskin: Of these *Iosephus* writeth, l. 12. *Antiq.* c. 6. *adjunxerunt sibi praputia ut nudi quoque non essent Graecis dissimiles* The manner *Epiphanius* declareth. *Ἀποπεριτομῆς ἀνέστησαν, περιτομήν τε καὶ τὴν ἀρχαίαν εἶς τὴν καλλίαν σταθεύοντες τῶν ἡδυνῶν καὶ ἀποκαταστήσαντες ἑαυτοὺς καὶ καλλίαν περιτομήν, ἀπερὸς αὐτῶν ἀποκατέστη.* See also *Celsus* l. 7. c. 25. Such practices ~~Paul~~ Paul here forbiddeth.

V. 21. *care not for it* As though this calling were too unworthy a calling for a Christian. For no calling, how meane soever, debarreth a man from being Christs freeman, and the sonne of God by adoption and grace; whosoever is redeemed from the thraldome of Satan, and servitude of sinne, whether he be in respect of his outward condition in bondage, or at his libertie, is Christs freeman.

V. 22. *free man* Gr. *made free.*

V. 23. *Ye are bought with a price* See Chap. 6. 2. That is, dearly bought by a price of inestimable value, 1 Pet. 1. 18, 19.

*be not ye the servants of men* If ye be at libertie, do not of your own accord make your selves servants, but consecrate your selves entirely body and soul to the service of Christ: or if ye be servants to men, that is, in a state of servitude, remember still that above and before all, ye are the servants of Christ, and therefore see ye do nothing to the obedience of man, which is contrary to that which ye owe to Christ; and as touching your soul and conscience, subject and enslave your selves to no man living, depend absolutely upon none but Christ and his Word, See Gal. 2. 4. & Col. 2. 16, 18.



V. 24. *Abide with God* ] Whatsoever his outward calling be, let him be sure to hold his inward calling, and abide with God in the Church: or let him so sincerely and uprightly walk in his calling, as one who is alwayes in the sight of God, and doth all things before him, and endeavoureth to approve himself to him in all things.

V. 25. *I give my judgement* ] All circumstances considered I counsell you. He enjoineth single life to none, but perswadeth it to all, that have the gift of continencie, both from the condition of the present time, in which the faithfull could scarce have any settled place of abode, wherein they might provide for their wives, children, and families; and from the freedome of a single life in comparison of the married estate, which draweth with it of necessitie more cares of this life, and distraction of minde from the immediate service of God.

V. 26. *for the present distresse* ] Or, *for the present necessitie*. Which the saints are subject unto, who were then continually tossed up and down so, that their estate may seem most unfit for marriage, were it not that the weaknesse of the flesh enforced them.

V. 28. *Trouble in the flesh* ] Gr. *tribulation*; or, *affliction*. By the flesh he understandeth whatsoever belongeth to this present life, for marriage bringeth with it many discommodities; so that he bendeth more to a single life, not because it is a state more agreeable to God, then marriage is; but for those cumberances and discommodities, which if it were possible, he would wish all men to be freed of, that they might give themselves to God wholly.

V. 29. *is short* ] Gr. *is contracted*, or, *shortened*. *Erasmus*.

V. 31. *And they that use this world* ] It is a horrible wickednesse, faith *Austine*, *uti fruendis*, or *frui utendis*, to use those things which we ought to enjoy, or to enjoy those things which we ought onely to use; to use God and heavenly things which we ought to enjoy, and to enjoy the world and earthly things which we ought onely to use, and so use them, as if we used them not. Or, as others expound, not abusing them by an inordinate use of the same, or by too much doring on them, and cleaving unto them.

*for the fashion of this world passeth away* ] He sheweth how ill-beseeming and unworthy a thing it is for a Christian to set his heart on the things of this world, considering that they are vain and transitory; rather shews and shadows of things, then true things themselves, Prov. 23. 5. As in a Pageant, Mask or Comedie, many persons are brought up one after another on the Stage or Scene, but at last both they and the Scene also is taken away; so it is with this present world, one person succeedeth another, and one generation another, till not onely all they do die and fall away, but even the Stage of the world at last, wherein they all acted their parts, doth vanish away like a shadow, with all the glory thereof.

V. 33. *careth for the things, &c.* ] They that are married have their mindes distracted, and their wits withdrawne hither and thither about worldly affairs and businesses; and therefore if any man have the gift of continency, it were more commodious for him to live single. The Apostle speaketh not simply, but comparatively; for they that are married may and do care for the things of the Lord, but ordinarily do it with more distraction, then they that have lesse to do with the world, in regard of their single life.

V. 35. *I speak for your own profit* ] His meaning is, that he will enforce none either to marry or not to marry; but shew them onely what kinde of life is most commodious, or at least ordinarily lesse cumberfome.

V. 36. *behaveth himself uncomely* ] Or, *carrieth himself undecently*.

V. 37. *having no necessitie* ] He speaketh not here of a mans resolving to marry himself, or to live unmarried; but of parents or governours under whose guide and tuition virgins are; if such a one findeth no necessitie, either in respect of the maids desire, or fear of worse, if she have not the gift of continency, or in respect of the condition of his family, but that he may keep her a virgin still.

V. 39. *The wife is bound, &c.* ] See Rom. 7. 2.

*be dead* ] Gr. *be fallen asleep*, or, *laid in the grave*.

## CHAP. VIII.

Verf. 1. *Now as touching things* ] Gr. *But of things*.

*We know that we have all knowledge* ] Here he beginneth to treat of another kinde of things indifferent; to wit, of things offered to idols, or the use of flesh so offered and sacrificed; and first of all he removeth those things which the Corinthians pretended for their using things offered unto idols, without any respect, scruple, or doubt. First, they affirmed that this difference of meats was onely for unskilfull men and ignorant in the doctrine of Christian libertie; but as for them they knew well enough the benefit of Christ, who maketh all things to be clean to them that are clean. Be it so (saith

Paul) be it, that all (or at least the greater part of us, for there were some, Verf. 7. that wanted this knowledge) are sufficiently instructed in the knowledge of Christ; I say, notwithstanding that, we must not simply rest in this knowledge; the reason is, that unlesse our knowledge be tempered with charitie, it doth not onely not avail, but also it doth much hurt, because it is the mistresse of pride; nay, it doth not so much as deserve the name of godly knowledge, if it be severed from the love of God, and consequently from the love of our neighbour, 1 Cor. 13. 1.

*Knowledge puffeth up* ] In those who are destitute of charitie, it ministreth occasion of vanitie and maketh them swell with pride; for this *venome the Serpent* instilled into it at the first temptation; and this qualitie of inflating the soul remaineth still in it, if it be not corrected with charitie.

*but charitie edifieth* ] That is, applyeth our knowledge to the instruction of our neighbour, and to build him up in his and our most holy faith.

V. 2. *he knoweth nothing* ] An opinion of knowledge without charitie, doth not onely puffe up, and in that regard is to be disesteemed, but it is imperfect and knowledge falsly so called, 1 Tim. 6. 20. For he that wanteth charitie knoweth not all his dutie, nor to what end he ought to referre his knowledge, nor how to use it, and so upon the matter knoweth nothing, in such sort as a Christian ought to know.

V. 3. *the same is known of him* ] He that referreth his knowledge and other gifts to the glory of God, and the profit of his brethren, he is known of God, that is, approved of him, as the word is taken, Psal. 1. 6. but he that hath knowledge without charitie, though in some sort he know God, yet he shall never be known, that is, acknowledged of by him, but shall heare at the last day with the hypocrites and false Prophets, Matth. 7. 23. I never knew you, depart from me ye that work iniquity.

V. 4. *concerning therefore the eating, &c.* ] Here is the application of his answer, to things offered unto Idols; I grant, saith he, that an Idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made holy or profane by the Idol: but it followeth not therefore that a man may without any respect to his weak brethren, use those meats or any other.

*an idol is nothing, &c.* ] Chap. 10. 19. *Divers Popish Writers*, to sever their Image worship from Idolatry, expound these words thus; an idol is nothing in the world, that is, nothing formally, or representatively, because though it be something materially, that is, wood, gold, or silver, or the like: yet it is nothing formally, because there is no such deitie as it representeth. Whereas on the other side, an image is the representation of some thing which is truly existent in nature, as of the three Persons, Angels, and Saints departed. This distinction of theirs together with their glosse upon this Text are evidently false; for many of the Idols of the Heathen, as Baal, Diana, Dagon, as also the brazen Serpent, of which the Jews made an Idol, were images of things truly existent in nature. For Baal was the image of the Sunne, Diana or Lucina of the Moon, Dagon of a Fish, the brazen Serpent of the fiery Serpents which really stung the Israelites; and God in the second commandement expressely forbiddeth the bowing down to, or worshipping the likenesse of any thing that is in the heaven above, or in the earth beneath, or the waters under the earth. But the true meaning of the Apostle in this place is, *Idol is nothing*, the Idol is nothing, that is, of no worth, hath no virtue or power at all in it, to profane or hallow the meats offered unto it.

*and that there is none other God but one* ] Gr. *Tec. and that there is no God*.

V. 5. *whether in heaven or in earth* ] There are in heaven those that are called gods, as the Angels, Sunne, Moon, and all the host of heaven, and on earth also, as Saturn, Jupiter, Mars, Apollo, and other men, and beasts also, as Calves, Goats, Crocodiles, Cats, and others, which the Egyptians and other of the Heathens worshipped for gods.

*there be gods many, and lords many* ] Either the Apostle alludeth to the diverse Idols of Baal, which were called by his name Baalim, that is Lords, as namely, Baal Zebub, Baal Peor, &c. or to other Syrian deities, answerable to the number of their countries, or cities, for the Moabites worshipped Chamos; the Amonites, Molock; the Sydonians, Astarte or Astarte; the Gezeans, Marnan; the Tyrians, Hercules; the Hemathites, Asimas, &c. See Drusius Preterit. l. 6.

V. 6. *one God* ] The word *one* doth not here respect the persons, but the nature; for the Father of whom all things are said to be, and our Lord Jesus Christ by whom, are not one person, but one God in nature.

*and we in him* ] Or, *for him*, or, *by him*. Rom. 11. 36. Either in him, or by him, and then the meaning is, that we subsist by his virtue, and power, according to that of the Apostle, Acts 17. 28. *In him we live, move, and have our being*.

*one Lord* ] As Lord is peculiarly attributed to Christ, it signifieth the Lord Redeemer: in which sense the Apostle speaketh

vid. Contin.  
Rom. exc. 24.  
fol. 32.

Quere.



26. v. 37. of this Chapter the word  
translated Necessity.

29. tanquam non habentes. Hec  
idem Philosophia nemini non est in-  
c: sed paucorum animis vere se nō p-  
fidet. — Somniamus semper in mor-  
perpetuitatem: hinc fit ut quæ ad in-  
cōm ad transcendendum debeant esse,  
ant compades ad nos vincientes.

31. Not abusing. Abuti dictum vi-  
ur pro Valide uti. — Hoc itaque di-  
Apostolus, Tempus hic esse breve,  
vacare uxorium esse. Erasmus.  
465.

cap. 8. 4. Nothing GOD made  
of such thing in the world.  
aryl, Job, 8. 9. p. 67.



[cap. 9. 9. Oxen?] Ad præcepti ergo  
tenorem, non est de bobus cura  
Deo: sed ad providentiam Uri-  
vrogitatis. Augustin. Psal. 145.  
col. 1687.

See Isa. 32. 20. That send forth  
the feet of the Ox & the Ass.

9. 18. - abuse not my power] Hin  
apparet, usum nostræ libertatis  
scandalum parit, importunam esse  
licentiam & abusum. Calvin.

V. 22. mada all things - 3 Nunc  
si consideremus quantus fuerit vir  
Paulus, qui huc usq; se demisit; Non  
pudere nos debet homines pro illo  
fave nihil; si nobis addicti, fastidia-  
mus infirmos, illiq; aliquid con-  
cedere non dignemur?

Calvin.

May 15. 1726. Ser.



eth elsewhere, *Christ died and rose again that he might be Lord of quick and dead*: for in that we are his purchase, he is in special our Lord.

*by whom are all things*] The preposition, *By*, doth not signifie the Instrumentall cause, but the principall. For the Father and Sonne work together; which is not so to be taken, that we make two causes, seeing they have both but one nature, though they be distinct persons; but by the prepositions of and *by*, the Father of whom are all things, and the Lord Christ by whom are all things, the Apostle differenceth their order and manner of working.

V. 7. *conscience of the idol*] By conscience of the Idol, he meaneth the secret judgement, which they had within themselves, whereby they thought all things unclean which were offered to the Idol, and therefore they could not use them with good conscience: for this force hath conscience, that if it be good, that is, rightly enformed, it maketh things indifferent good to us, but if evil, it maketh them evil.

V. 8. *But meat commendeth not us to God*] He preventeth an objection, why then shall we be deprived of our libertie? nay, saith the Apostle, you shall lose no part of Christianitie, though you abstaine for your brethrens sake, as also if you receive those meats it maketh you no whit the more holy or more acceptable to God, Rom. 14. 17. For our commendation before God, consisteth not in our meats; but to use our libertie with the offence of our brethren, is an abuse of our libertie, and a sinne against Christ, whom we wound through the sides of our weak brethren.

*are we the better*] Or, *have we the more*.

*are we the worse*] Or, *have we the lesse*.

V. 9. *libertie*] Or, *power*.

V. 10. *emboldened*] Gr. *edified*.

V. 11. *through thy knowledge shall the weak brother perish*] Thou wretched man who pleasest thy self with thy knowledge, which indeed is none; for if thou hadst true knowledge, thou wouldst not sit down to meat in the Idols temple, whereby as much as in thee lyeth, thou destroyest thy brother burdening his weak conscience, and by thy example enticing him to do evil for whose salvation Christ himself dyed: and wilt not thou so much as abstain from such meat for thy weak brothers sake, for whom thy Saviour vouchsafed to shed his blood?

V. 12. *ye sinne against Christ*] Because your weak brethren whom ye offend, are his members, and he accounteth the wrongs done unto them as done unto himself: or as *Oecumenius* expoundeth, you sinne against Christ, because as much as lyeth in you, you hinder his work for their salvation, destroying them whom he came to save.

*Wound*] Gr. *smiting*.

V. 13. *if meat make my brother to offend*] Gr. *scandalize*. Rom. 14. 21.

*I will eat no flesh*] Here followeth the conclusion which *Paul* inferreth and frameth in his own person, that he might not seeme to exact that of others which he will not be first subject to himself; I had rather, saith he, abstain for ever from all kind of flesh, then put a stumbling block before, or give occasion of sinne to any of my brethren; much lesse would I refuse at a certain time and place, for my brothers sake, to abstain from flesh offered to Idols.

*offend*] Or, *stumble*.

# C H A P. IX.

Verf. 1. *Am I not an Apostle*] Before he proceede any farther in his proposed matter of things offered unto Idols, he sheweth the cause of all this mischief, to wit, that the Corinthians thought themselves not bound to depart from any jot of their libertie for any mans pleasure: therefore he propoundeth himself for an example, and that in a matter in some degree necessarie, If, saith he, you alleadge for your selves that you are free, and therefore will use your libertie: am not I also free, seeing I am an Apostle? yet I for the benefit of others forbear the use of my Christian libertie in things that more nearly concern me, and may seem in some degree necessarie; and will not you forgo yours in matters of lesse moment and merely indifferent, rather then offend your weak brethren?

*have I not seen Jesus Christ our Lord*] Though *Paul* conversed not with Christ whilst he lived upon earth, yet was he as well an eye-witnesse of Christ as the rest of the Apostles, for he saw him after the resurrection, as we read, Act. 22. 18. and 1 Cor. 15. 8. yet will it not hence follow that Christ was at the same time at the right hand of his Father in heaven, and upon earth or neer the earth where Paul saw him, as our adversaries would inferre. For either *Paul* saw Christ in a vision, or if without a vision with his corporall eyes as did *Steven*, Act. 7. 56. his eyes were strengthened and elevated above nature to discern Christ so farre distant.

V. 2. *be not*] Gr. *am not*.

*for the seal of mine apostleship*] Your conversion by my ministration is as it were a seal to confirme the truth of my Apostollicall mission; whatsoever belongeth to an Apostle I have exhibited amongst you both by my powerfull ministration, and the signs and wonders which God hath wrought by me.

V. 3. *answer*] Gr. *apologie*.

*examine*] Gr. *question*.

V. 5. *to lead about a sister a wife*] Or, *woman*. May not I carry about with me in my peregrinations a Christian sister being my wife, and put the Churches to the Charge of me and my family, sith I am employed by them and for them? Or thus, might not I have a Deaconesse, a Christian sister allowed by the Church to attend on me, as other of the Apostles have had? *Clemens Alexandrinus* Strom. lib. 3. is for this last interpretation; *non ut uxores, inquit, sed ut sorores circumducabant mulieres*; and *Zacharias Chrysopolitanus* out of Beda addeth that it was the custome of the Jews that the richer sort of the Christian women converted, contributed to the maintenance of their Teachers, and followed them; as some followed Christ, and ministered to him of their substance, Luk. 8. 3. *hoc tamen quia scandalum facere poterat, in nationibus Paulus abiecit se memorat*, yet because the Apostle conceived this might give some kind of scandall to the Gentiles; or at least seem burdensome unto them, he accepted not of this their benevolence, though otherwise he might.

V. 6. *have not we power to forbear working*] That is, may the other Apostles eat and drink upon the expence of the Church, and keep their wives also and family by some stipend or gift offered unto them by their children, whom they beget in the Gospel; and must I onely and Barnabas not live but by the works of our hands?

V. 7. *Who goeth a warfare*] That he may not seem to reprove the Apostles who were maintained by the Church, he sheweth that it was just and lawfull for them to live as they did of the Churches allowance, by an argument of comparison, seeing souldiers live by their wages, and husbandmen by the fruit of their labours, and shepherds of that which cometh of the flock.

V. 8. *Say I these things as a man*] Gr. *according to man*. Have I no better ground then the common custome of men? Doth not God in Scripture warrant what I say?

V. 9. *Thou shalt not muzzle, &c.*] See Deut. 25. 4.

*Doth God take care for oxen*] It is certain that the care and providence of God extendeth to the beasts of the field, Psal. 147. 9. Psal. 36. 6. Jan. 4. 11. and to the fowl of heaven, for he feedeth the young Ravens that call upon him, and a Sparrow is not sold in the market, nor falleth to the ground without him, Matth. 10. 29. The Apostles meaning therefore is not simply God hath no regard of Oxen, or any brute beast: for as the Psalmist teacheth, He preserveth both man and beast; but the sense is, God send & drift in making that law was not to provide for Oxen, but he had a farther intention therein: thus *Manahim Rimenensis*, a learned Jew, upon those words of the law, Thou shalt not take their damme with their young, saith it was not the intention of the Law-giver to spare sheep; but to teach men mercy and compassion; *quod de ovibus praecepit id propter homines fecit*: so may we say here, and the Apostle saith as much in effect, *quod de bobus praecepit id propter homines fecit*.

V. 11. *If we have sown, &c.*] See Rom. 15. 27.

V. 13. *Do ye not know, &c.*] See Num. 18. 20. Deut. 10. 9. and 18. 1.

*live*] Or, *feed*.

*are partakers with the altar*] In dividing the sacrifice, and taking part of it themselves for their necessarie sustenance.

V. 14. *that they which preach, &c.*] See Gal. 6. 6. 1 Tim. 5. 17.

V. 15. *Neither have I written these things*] He taketh away occasion of suspicion that it might not be thought he wrote this as though he challenged his wages that was not paid him; Nay, saith he, I had rather die then abuse my right and liberty, that the false Apostles might take any advantage thereby: Or rather then not continue my purpose to preach the Gospel freely: for I am bound to preach the Gospel, seeing that the Lord hath enjoyed me this office; and if I had rather that the Gospel should be evil spoken of then I should not require my stipend; then would it appear that I took these pains not so much for the Gospels sake, as mine own gain and advantage.

*better for me to die*] Gr. *good for me rather to die*.

V. 16. *though I preach*] Gr. *If I preach*.

V. 22. *I am made all things to all men*] Gr. *have been made*. In matters that are indifferent, which may be done, or not done with a good conscience, I have changed my self into all fashions, to comport with all that I might win some at least of all sorts.

*Augustine* in his book *de Meudac. cont. Consent.* 12. *cap.* 19. very well illustrateth this Text: the Apostle saith, I am become all unto all men, *non mentiens est, sed compatiens affertur*, not by the deceit of dissimulation, but by the affection of compassion; for a man becomes as he to whose infirmities he



he condescends when he supports and relieves him with such mercy as himself would desire if he were in the same case: he doth therefore as he, *non quia fallit illum, sed quia se cogitat illum.*

V. 25. *And* Gr. *But.*

*every man that striveth for the mastery.*] He bringeth in another cause of the mischief above mentioned, to wit, that they were given to gluttonie; for there were solemn banquets of sacrifices, and the riot of the Priests was exceeding great in them: therefore it was hard for them which were accustomed to riotousnesse, especially when they pretended the libertie of the Gospel, to be restrained from those banquets. For this cause the Apostle calleth them by an apt similitude, and also by his own example, to sobriety and mortification of the flesh; shewing that they could not be fit to runne, or wrestle, as the games of Isthmos were, which pampered up their bodies.

*temperate in all things*] He useth a most exquisite diet. The Greek word also will bear this construction; he patiently endureth all things, to wit, pains and blows; and shall not we endure much more, and use all kind of abstinence, that we may obtaine the high prize of our calling, which is an incorruptible crown of glory.

V. 26. *not as uncertainly*] Not as at an uncertain goale or mark; or the Greek *ἀσφαλως*, may be thus rendred, I so runne, not as a man who sensibly gets no ground, or cannot be perceived to outstrip him with whom he runneth in the race.

*so fight I, not as one that beateh the aire*] I make not a flourish onely, like a Fencer, but I fight in earnest: or, I fight not as one who hath noemie to fight withall; for I have anemie which I labour to subdue, to wit, the old man which striveth against the Spirit.

V. 27. *But I keep under my body*] By mortifying of my carnall lusts and affections, and by all other exercises of piety, I subdue my flesh to the obedience and discipline of the Spirit of God, as also to patience and constancie in all afflictions, and to such nimblenesse and readinesse as is requisite to this spirituall combat.

*I myself should be a cast-away*] Gr. *reproveable*, or, *unapproved*. The word signifieth not a *reprobate*, as if he were uncertain of his election, or of obtaining the prize: for the contrarie appeares, Rom. 8. 38. and 2 Tim. 4. 7, 8. but *reproveable* or *faultie*. *ἀσφαλως* is a metaphor either taken from those who trie metals and cast away that which is drossie: or he goeth on in his former metaphor of those who proved masteries, and hath regard to those times, where there were certaine Colledges or Academies like our Artillerie Gardens for exercise of Armes, where the novices that submitted not themselves to the rigour of their discipline, or were found tardie in their trials, or of purse or unweildie bodies, were casheered again by their Masters: therefore here the word *ἀσφαλως*, signifieth not to be cast for ever out of Gods favour, but to be rejected either as base and refuse ore or drossie: or to be cast out of their society, and company who wrestled or ran for the prize.

## C H A P. X.

Verf. 1. *Moreover*] Gr. *Tec. For.*

*Moreover brethren, &c.*] He setteth out that which before he had said, laying before them an example of the horrible judgement of God against them which had in effect the self-same pledges of the same adoption and salvation that we have; and yet notwithstanding when they gave themselves to Idol feasts, perished in the wilderness, being manifoldly and fearfully punished. Now besides that these things are fitly spoken against them who frequented Idol feasts, the same also seeme to be urged to this end and purpose, because many men are thus minded, that those things are not of so great weight that God will be angry with them, if they use them so, that they frequent Christian Assemblies, and be baptized, and receive the Communion, and confesse Christ.

*under the cloud*] See Exod. 13. 21. Num. 9. 18.

*passed through the sea*] Exod. 14. 22.

V. 2. *And were all baptized unto Moses*] Or, *into*. The meaning is, as the deliverance out of Epypt was a figure of the redemption by Christ; and the wandering in the wilderness represented the life of the faithfull in this world, and the Land of Canaan was a shadow of the kingdome of heaven: so the passage through the Red Sea was a holy figure answering Baptisme, and the Manna together with the water springing out of the Rock, the blessed Supper; (whence it appeareth that the Fathers did enjoy the same spirituall benefit which the Christian Church doth) and yet notwithstanding this, many of them were punished, rooted out, and rejected of God for their sinnes; so likewise Christians ought to stand in fear of the like judgements, in case they profane their profession with the like transgressions. See Heb. 4. 2. 1 Pet. 3. 21. For the phrase baptized

unto Moses, though the Jews were not dipt in the Red Sea, nor for ought we read, washed with the rain-water of that cloud: yet because the water in the cloud and the sea resembled the element in our baptisme; and it is not unlike that they were sprinkled with the one and the other: but especially because they were that unto them in type, which baptisme is unto us in truth, the Apostle saith by an Analogie they were baptized unto Moses. The preposition in the Originall may carry a double sense; either all were baptized even unto Moses, Moses himself being not excepted. Or, all were baptized in Moses, because Moses was a typicall mediatour, and they were typically baptized in him: or they were baptized in Moses, (that is) in confirmation of the promises of grace preached and administered by Moses, and under that forme ordained of God by him, as we read, Act. 19. 3. They were baptized in, or unto Johns Baptisme, that is, in the doctrine of John which was confirmed by his baptisme.

V. 3. *did eat the same spirituall meat*] See Exod. 16. 15. Though the Pronoun *αυτοι*, be not in the addition by Tecla, yet it appeareth by all other ancient Copies and the Commentaries of Augustine and Chrysostome upon this Text, that it ought to be added, and that our reading is the true, all did eat the same spirituall meat, the same not onely with themselves, but with us Christians also, (for the Apostles argument here enforceth that sense) though not in the outward signs or symbols, yet in the things signified by them. The Manna indeed and the Water which issued out of the Rock, were in respect of their substance, corporall meats and drinks, yet in regard of their sacramentall and spirituall signification, the Apostle calleth them spirituall meat and drink. For so they were to the believers, who by faith in the eating and drinking of them laid hold upon Christs body and blood, the true spirituall food of our soules.

V. 4. *spirituall drink*] See Exod. 17. 6. Num. 20. 11.

*For they drank of that spirituall Rock*] That is, the water which issued out of the Rock, Exod. 7. 6. a most lively image of Christ, who being smitten of his Father (as the Rock was by Moses) at his death and suffering, streamed forth the true water of life and spirituall drink to all his Church, Joh. 4. 14. Isa. 55. 1.

*that followed them*] Or, *went with them*. By the Rock he meaneth by a figure, the waters which followed from thence in severall streames and severall rivelets, running in the wilderness along the way of the peoples passage.

*and that Rock was Christ*] Not indeed by any substantiall and materiall being, but onely figurative and sacramentall, which by virtue of the institution and covenant of God hath joynd with it the reall, but spirituall enjoying of Christ. Some will have the meaning to be not the Rock was Christ, that is, a type of Christ, as the Bread and Wine in the Lords Supper are called the Body and Blood of Christ, because they are a sign and seal thereof; but Christ was the Rock that followed them: but this interpretation is not onely against the Grammaticall construction of the words, but repugnant also to the truth of the story; seeing that all the Israelites drank not out of Christ, because many of them beleevd not, and God had no pleasure at all in them, verl. 5. and Heb. 4. 2.

V. 5. *But with many of*] Gr. *in many of.*

*were overthrown, &c.*] See Num. 26. 65.

V. 6. *our examples*] Gr. *our figures*, or, *our types*. Some read figures, which signified our Sacrament, for circumcision was to the Jews a seal of righteousness, and a type of Baptisme to us, and so the Lamb of the other Sacrament; but the words following require rather that we translate it, *examples*; for the meaning of the Apostle is, That God set the punishment of those Israelites, as a glasse or image before us, that we in them might see what we were to look for, if we sinne as they did.

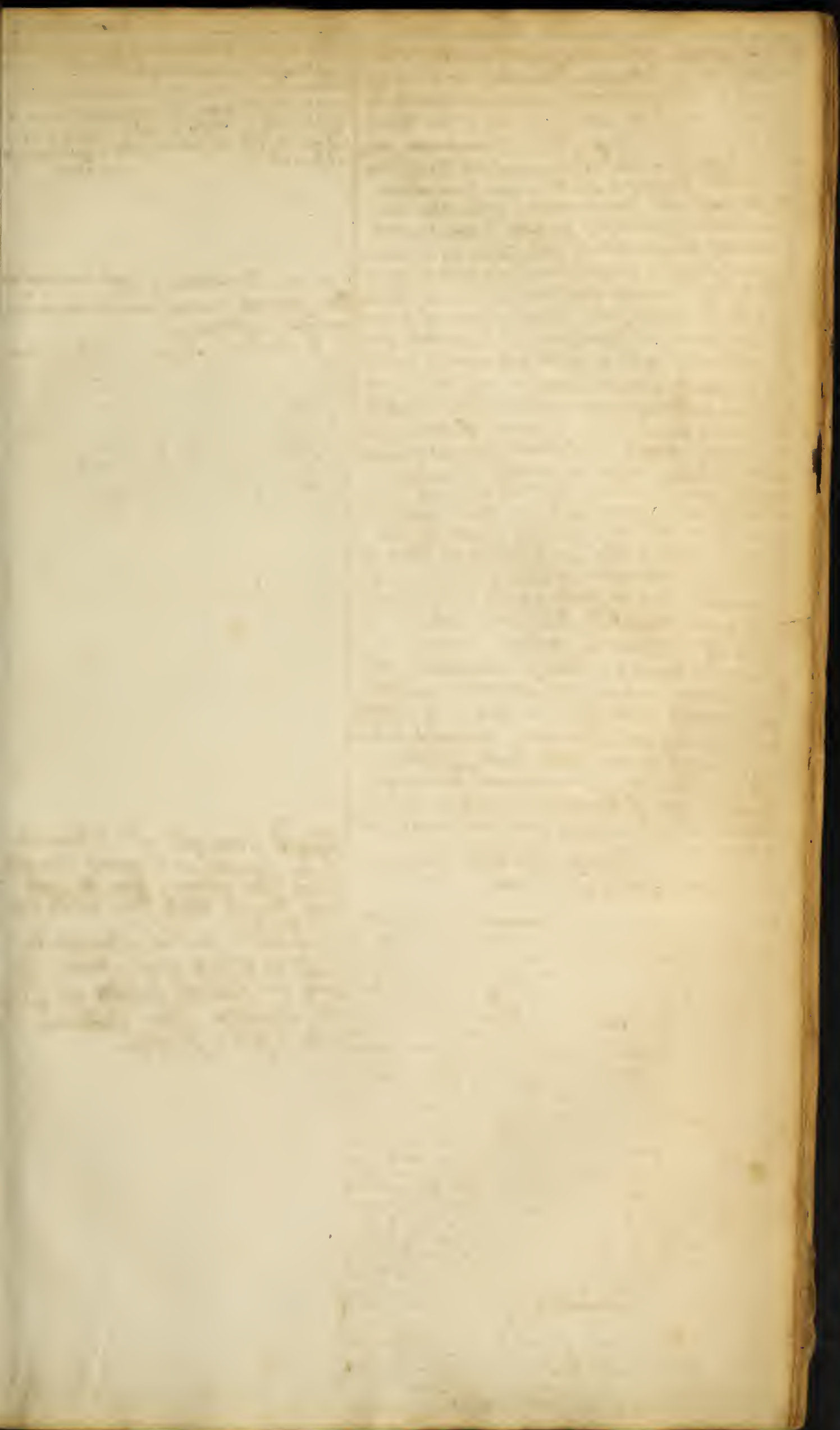
*as they also lust*] See Num. 11. 4. Psal. 106. 14.

V. 7. *The people sat down to eat and drink, &c.*] See Exod. 32. 6.

V. 8. *fell in one day three and twenty thousand*] See Num. 25. 9. That is, about three and twenty thousand, for there were three and twenty thousand slain, and many others executed. See notes on Numb. 25. 4. Now although there being 24. thousand slain, the Apostle might truly say, three and twenty thousand, because the lesser number is included in the greater; yet it may be that in the first Copie *τρεσς*, was written *τρε*, by an abbreviation, which the transcriber mistook for *τρες*, signifying three.

V. 9. *Neither let us tempt Christ*] Gr. *Tec. tempt God*. To tempt Christ, is to provoke him to a combat, as it were, which those men do who abuse the knowledge that he hath given them, and make it to serve for a cloak for their lusts and wickednesse. In the Edition of Tecla it is, *tempted God*, which is more easily to be understood, because Christ was not then come in the flesh; yet our reading may stand, because they tempted the Sonne of God, who in the fulnesse of time took our nature upon him, and was called Christ, as the Rock is said to be Christ;







As to that of sitting bare all Sermon-time, as it is without Authority, so it is against the practice of all Christian Churches in ancient as well as modern times; and never known in England untill of late, except in the three last years of Bishop Laud's Dominion, when he was designing the redoubling of Religion to Forms, Gestures, Habits, and Reverence to persons and Stone-Walls. And this unwarrantable Ceremony keeps (upon several accounts) many out of the Church; as some, from weakness of Constitution; no Caps bring so good a fence against Cold in a wide empty Church as a broad-brimmed Hat; Others, upon an Account of Conscience, as thinking the Ceremony superstitious; and a third sort upon a political account, as not daring to trust the Church with an arbitrary power of imposing what Ceremonies they please; fearing that the Countenancing of one Innovation, by complying with it, may usher in another (intraordinary and breaking down of Fences, being always dangerous, but in some times more than others) and so leave it uncertain where the Ecclesiastical Itch of Dominion will rest; it being already so far advanced, that in some places it is expected that men should be bare even to the very Walls of a Church, out of Service, or Sermon-time. And for warranting of a Ceremony contrary to universal practice, and greatest Antiquity, as that is of sitting bare during the Sermon, We ought to have a discovery of new light from Scripture, lest otherwise we seem arrogantly to accuse former Ages of Impiety, as well as ignorance, in never using any such pretended decency. — Flingsby Bethel, Inhabitant of England stated, p. 28, 29.

10. 11. Hæc omnia typi — Hæc expositio quæ alioqui simplex sit et vera, hoc quoque utilitatis habet, quod viam præcludit phreneticis quibusdam, qui hunc locum eo detorqueant, ut probent in veteri populo nihil unquam nisi imbratile fuisse gestum; ac principio illud sumunt, populum illum esse figuram Ecclesiæ: inde concludunt, quicquid illi promissum vel præstitit Deus, omnia beneficia, omnes poenæ, tantum præfigurasse quod revera implari post Christi adventum debebat. Hoc pestilentissimum est delirium, quod et atrocem injuriam facit sanctis Patribus, & Deo etiamnum longe atrociorē. Sic enim fuit populus ille Christianæ Ecclesiæ figura, ut vera etiam Ecclesiæ fuerit: sic eorum Sacramenta non solum figurandis serviebant, ut tamen pro illo quoque tempora vera Sacramenta forent præsentis efficacis: deinde eodem spiritu fidei nobiscum præditi fuerunt qui et doctrina et signis tunc vita uti sunt. Nihil ergo infans illis suffragantur hæc Pauli verba, quæ non significant gestus illius sæculi ita fuisse typos, perinde ac si nulla tunc fuisset Veritas, sed quædam inanis scena: — vide Act. 15. Calvin. vide Act. 15. 10. 16. — Panis quem frangimus? Hinc apparet consuetudinem veteris Ecclesiæ fuisse, ex pane uno suam cuiusque particulam frangere, quo melius ab oculis subiceretur omnium pium in unum Christi corpus coadunatio. Calvin. — Aliq. hunc morem fuisse a divinitate ratum,

10. 20. — Nolo autem vos O ter miseram eorum sortem, qui ne displicant hominibus, illicitis superstitionibus pollvere se, non dubitant: quandoquidem sic agendo, sponte se abdicant Christi participatione, et aditum sibi ad salutarem eius mensam obstruunt. Calvin.

Cap. 11. 1. Imitatores] Que instinctu Dei fiunt, mirari magis debemus, quam imitari.

R. Martyr, 1 Sam. 7. 17. fol. 44. b. 11. 4. Omnis vir orans, non enim statuenda est religio, quasi metas sit doctorem in capite, pileolum gestare, quem pro suggestu ad populum loquitur. Nihil aliud vult Paulus nisi ut appareat viri dominium, mulieris subiectio: quod fit dum vir caput datæ sit in conspectu Ecclesiæ: etiam si illa dum deinde recipiat vitandæ frigoris causa. Denique una hic regula est, id prætor, quo salvis nihil præterea requirit Calvin.

God brought ye Church unto Christ as a meet Companion for Him: for it was not meet that He should be alone.

Cap. 11. 7. As the Woman is called ye Glory of ye Man; so are ye Saints called ye Glory of Christ. Dr. Goodwin on Eph. p. 83.



This may Certifye whom it concerns that  
some time in the beginning of July in the  
year 1818. Joseph Brightman a Victualer  
then living at Boston - Came to the House  
of Elisha Bullock senior of Middlesex County  
Massachusetts for some debt sett off. and paid  
part of the payment for. & c. and for  
the security of the sd Elisha Bullock the sd  
Brightman did in our hearing acknowledge  
himself indebted to him the sd Elisha Bullock  
for money lent him and gave to him of three pounds  
current passing money - as witnesses our hands -

Samuel Bullock: Miriam <sup>his</sup> Bullock  
mark



March 29. 1720. Edward Buckby present  
at the same time with Samuel Bullen  
of Hiram, made oath to the truth of the  
within written subscribed by them  
Before me Samuel Sewall  
J. pac.

Ms. A. 9. 2. 47



Keep your own Conscience from being defiled  
with omissions. But why if any man say he  
is in meat and drink or any thing else is not  
connet with it without know of some  
lawless. It is Expdient & so, for many  
years, but it is not used but of few people  
give thanks to god, w<sup>ch</sup> it is usually, & lawfully.

Gentiles]. Gr. Greeks. *if we give no offence to*

power on her head.] That is, a veil or covering, in to-  
her husbands power and authority over her; or a kinde  
rant or Passé to go abroad with credit and honestie: for  
as no necessity of vailing or covering their head within  
doors



[illegible]

Mark. 14. 22. Luk. 22. 19.  
Broken for you ] The word broken, noteth out unto us Christ  
his manner of death : for though his legs were not broken, as  
the thieves were, because he was the Paschall Lambe, of which  
no bone was to be broken : yet was his body very sorely tor-  
mented, torn and bruised, Isa. 53. 5. 10. Jo. 15. 13 Ps. 48. 9



incharitableness & covetousness deprives of y<sup>e</sup> benefit  
 of y<sup>e</sup> Lords Supper  
 com<sup>y</sup> nature of f. faith by which we rec<sup>e</sup> ch<sup>r</sup>. it must  
 be suitable to y<sup>e</sup> object  
 & necessity of love in every ordinance both in dispen-  
 sing & receiving without it no supply from y<sup>e</sup> food nor  
 increase of y<sup>e</sup> body. Eph. 4. 15. 16. gal. 5. 6. i Cor. 12. 13.  
 from y<sup>e</sup> nature of y<sup>e</sup> Lords Supper it is a Communion.  
 Partial & figurative receiving of it is not Communion  
 y<sup>e</sup> Lo. fits not down, doth not bless y<sup>e</sup> benefit nor own  
 y<sup>e</sup> benefits  
 Eating & drinking for private use past or y<sup>e</sup> repast of  
 friends, is wholly unsuitable for y<sup>e</sup> ch<sup>r</sup>. of god  
 but it is not ch<sup>r</sup>s institution. 1. ut. 12. 32.  
 use of y<sup>e</sup> purity of gods ordinances & his presence in y<sup>e</sup>  
 Exod. 30. 32 to y<sup>e</sup> end, Exod. 3. 5. Ezr. 43. 8  
 y<sup>e</sup> perfection of every ordinance  
 the unsuitableness of all superadditions, y<sup>e</sup> feasts of love  
 receive quite otherwise  
 The Comelyness, decency of y<sup>e</sup> Lo. would have in all his  
 ordinances  
 it is contempt put on y<sup>e</sup> ch<sup>r</sup>. whom y<sup>e</sup> Lo. Calistho bears  
 one body, & to meet in one sp<sup>t</sup>. yea on ch<sup>r</sup> who walks  
 in his ch<sup>r</sup>.  
 The Lo. makes some doer & he might try y<sup>e</sup> patience  
 & thy liberality.  
 All & only what y<sup>e</sup> ch<sup>r</sup> had received of y<sup>e</sup> Lo. he delivered  
 to y<sup>e</sup> ch<sup>r</sup>.  
 from y<sup>e</sup> office as stewards sub. 12. 42. i Cor. 4. 1. 2.  
 from y<sup>e</sup> near relation of y<sup>e</sup> ch<sup>r</sup> to ch<sup>r</sup>.  
 from y<sup>e</sup> near relation of y<sup>e</sup> ch<sup>r</sup> to ch<sup>r</sup>.  
 from y<sup>e</sup> preciousness of the Lo.  
 danger of y<sup>e</sup> guilt of y<sup>e</sup> blood Ezr. 33. 10 to 10  
 The Lo. Jesus himselfe was both y<sup>e</sup> author & administrator  
 of this Supper  
 to seal to his disciples y<sup>e</sup> certainty of his sufferings.  
 to shew he suffered voluntarily Joh. 10. 17. 18.  
 to shew his Power to rise againe  
 to shew it is no dishon<sup>r</sup> to have y<sup>e</sup> office of ministry.  
 to shew it is not in y<sup>e</sup> Power of any to bring sufferings  
 on Gods children  
 to take unto him willingnes in suffering  
 the same might be  
 to shew his quiet Composedness of his sp<sup>t</sup>.  
 The strength of his love to his  
 To teach us to do good agst. Evil  
 y<sup>e</sup> Elements Bread, wine  
 & he might by mean things being mighty things to pass  
 to supply of defects, fecklessness in grace with strength  
 Sadness of heart with Comfort  
 The nature of these Elements.  
 To unite  
 To encourage, Isa. 41. Pl. 104. 15.  
 To satisfy, Isa. 55. 2. Pl. 105. 40.  
 He took y<sup>e</sup> this shows y<sup>e</sup> solemn art of God in set-  
 ting ch<sup>r</sup> apart from Eternity to this worke  
 Jo. 6. 27.  
 ch<sup>r</sup>s taking this worke Jo. 17. 19. Heb. 2. 16.  
 He consecrated y<sup>e</sup> to a supernatural End, use,  
 Body Broken by great injuries & by y<sup>e</sup> wrath of God  
 Soul separated  
 Burthen of sin  
 To promise an open Entrance for us to glory  
 To fulfill all y<sup>e</sup> legal types, sacrifices  
 To ratify the new testament  
 To be a meat offering  
 Take, Eat & the sacrament is a seal of y<sup>e</sup> Com-  
 munion of y<sup>e</sup> ch<sup>r</sup>. in y<sup>e</sup> mutuall fellowship with y<sup>e</sup> Lo.  
 with one another. all of y<sup>e</sup> as one Person to rec<sup>e</sup>.  
 one thing, Eat, drink, into one Body, one sp<sup>t</sup>.  
 Come y<sup>e</sup> fore as to ch<sup>r</sup> Royall office, ordinance,  
 Command, gift, & Evangelicall whereby he gives  
 faith & to est. art. 3. 6.  
 Why doth ch<sup>r</sup> make use of such an ordinance?  
 y<sup>e</sup> his might dissolve y<sup>e</sup> worke of Satan by the same  
 way wherem he wrought of Apostasy. j. e. by hearing  
 tasting  
 To hold forth ch<sup>r</sup> as such an object of nourishment  
 to be food, delight, Medicine.  
 the food being stronger y<sup>e</sup> o<sup>r</sup> nature, will conform  
 us into his nature, Jo. 6. 55. 7. 37.  
 See y<sup>e</sup> y<sup>e</sup> were shew forth ch<sup>r</sup> in all we rec<sup>e</sup> doer  
 the bread & wine in y<sup>e</sup> Lords Supper is y<sup>e</sup> Body & Blood  
 of ch<sup>r</sup>. not his naturall body, but to be plainly  
 understood as in other scripture Language  
 i. Cor. 10. 4. Jo. 15. 1. Jo. 10. 7. 9. gen. 17. 10. 9. 16. 27  
 Dan. 2. 38. 39. these things in the true meaning  
 were understood according to y<sup>e</sup> intention of the  
 speaker. Jo. 6. 63.

20 All miracles are possible, feasible, Profitable, to think  
 y<sup>e</sup> Bread on y<sup>e</sup> Lo. table should be y<sup>e</sup> real Body naturall  
 Body of ch<sup>r</sup>. it is a Contradiction, for y<sup>e</sup> same Body to be  
 whole at y<sup>e</sup> right hand of god in glory & to be broken  
 & eaten by many thousands at one time  
 Contradictions divide between truth & falsehood, it is impossible  
 f. wh<sup>ch</sup> is true should be false, y<sup>e</sup> a mans sense should  
 be deceived in its proper object, wh<sup>ch</sup> is against y<sup>e</sup> Principles  
 of nature  
 obj. mar. 5. 29.  
 21 Obj. 2 kings. 2024. was y<sup>e</sup> Profitable?  
 Ans. not to these children, but to all after ages as a  
 wholsom warning.  
 It is therefore y<sup>e</sup> signe, seal, token of his Body & blood  
 given of god  
 1. to strengthen faith  
 2. to confirme  
 3. to be a memoriall  
 4. to Commemorate to us, to give us Possession as by  
 Levey & scerin &c.  
 y<sup>e</sup> is a sacramentall union, a real union & Communion  
 betwene every faithful soule & y<sup>e</sup> Body & Blood of ch<sup>r</sup>  
 wrought by i. By y<sup>e</sup> Institution  
 2. by y<sup>e</sup> influence of y<sup>e</sup> sp<sup>t</sup>. 2. by his inhabitation  
 to supply the place of ch<sup>r</sup>. Jo. 14. 6.  
 2. to supply union & Communion with ch<sup>r</sup>  
 3. to supply y<sup>e</sup> absence of ch<sup>r</sup>  
 4. to feed up & Confirm all y<sup>e</sup> benefits y<sup>e</sup> ch<sup>r</sup>. hath  
 wrought for us  
 Come we y<sup>e</sup> fore if sensible of o<sup>r</sup> Emptiness, if we want  
 yet a greater measure of ch<sup>r</sup>.  
 2. of o<sup>r</sup> own unworthyness  
 3. Put away all sin  
 4. resigne up yo<sup>r</sup> selves to ch<sup>r</sup>, rule, Government  
 The celebration of y<sup>e</sup> Lords Supper was to be done not  
 only by ch<sup>r</sup> & his ap<sup>st</sup>s but is to be done in remem-  
 brance of him until his second coming.  
 i. for it is his Institution, & his holy pleasure thus to  
 Establish his Covenant. not only by Publishing it in y<sup>e</sup> word  
 but to signify it in a sensible signe, to shew his love to  
 strengthen y<sup>e</sup> faith, Exod. 3. 18. 4. 1. to 10.  
 was a to do all of ch<sup>r</sup>. did & no more. Take, bless, break  
 distribute &c. remembrance is to be with affection, attention  
 i. a faithful remembrance, 2. tim. 2. 2. 7. 8.  
 2. a thankful remembrance. gen. 40. 14.  
 3. a useful remembrance  
 The new testament is Confirmed ratified by y<sup>e</sup> Blood of 25  
 ch<sup>r</sup>. all y<sup>e</sup> Promises y<sup>e</sup> in are now sealed & of force  
 2. they are ex<sup>h</sup>ibited & Consigned, redemption  
 reconciliation &c. Eph. 1. 7. Rom. 5. 9. 10. Eph. 2. 13  
 justification, sanctification, victory & Preservation  
 & open Entrance Exod. 12. 13  
 27 By desert none are worthy Jo. 1. 27. Luk. 17. 10. 7. 6.  
 gen. 32. 10  
 2. worthiness of f. things Eph. 4. 1. Col. 1. 10. ph. 1. 27.  
 y<sup>e</sup> sp<sup>t</sup> prepared  
 in y<sup>e</sup> kind of comma<sup>n</sup> sin, ch<sup>r</sup> a saviour  
 To feed up & pardon  
 gods great gifts may not be abused it is because  
 To allow ourselves in sin as Judas, is y<sup>e</sup> way to have y<sup>e</sup>  
 divine life possession of us  
 By y<sup>e</sup> exercise of faith, repentance  
 Effigyness of Counting ch<sup>r</sup>. Communion at any of us  
 not yet selves  
 Cap. 11. V. 14, 15. We may call mens long hair  
 superbiae sua farinam, nothing but a clog of  
 sin. Aug. hath written 3. whole chapters wrote  
 what against this sinfull custom of nourishing  
 hair, which he saith is expressly against y<sup>e</sup> pre-  
 cept of y<sup>e</sup> Apostle, whom he understand oth<sup>r</sup>.  
 wife & y<sup>e</sup> very letter sounds, is to twist the  
 manifest words of y<sup>e</sup> Apostle unto a perverse  
 construction. Remotes sint. sin, p. 125.



1 Cor. 11. 14. That w<sup>h</sup> the Apostle delivers in this Chapter concerning women's behaviour in the Church, is not only oblige the women of that time; but is obligatory to this very day. All Christian women are engaged by virtue of what the Apostle here saith, to be always with their heads covered in time of prayer, and other religious exercises. John Edwards, B. D. on p. place p. 130. p. 77. This Long Hair certainly is the shame of this Age wherein we live, though it is not so accounted: but rather the contrary is thought shameful & disgracefull. p. 85.

Hereby we are convinced, scratching of wounds cause pain  
the bitterness of sin shows y<sup>e</sup> need of Christ, his death  
Humbled, its of sin shows y<sup>e</sup> need of Christ, his death  
Ashamed  
from y<sup>e</sup> nature of y<sup>e</sup> duty, it is a part of y<sup>e</sup> effort of it. ps. 119. 59. Zeph. 2. 1. 2. 3.

such not fit to see, y<sup>e</sup> do suppose y<sup>e</sup> cannot  
will not become y<sup>e</sup> felix.  
Berthier see, ch. not as a saviour dying for  
y<sup>e</sup> but as a malefactor dying for his own sin  
Hos. 12. 7. 11. 12.  
wee prevent gods examination  
Zeph. 2. 12.

28 The Examining of many felix before he eat & drink  
of this supper is a preservative from guiltiness of Body  
& Blood of Christ.

that w<sup>h</sup> we must examine is of hearts, of lives  
the rule of examination is y<sup>e</sup> word which as y<sup>e</sup> balance,  
touchstone, line, square,

things to be examined of: estate, of: Conscience  
2 Cor. 13. 5. gal. 6. 4. lam. 3. 40.

requisite, to be expect in y<sup>e</sup> word  
to take good observation of his heart, ways.  
whosoever is a stranger here he cannot bring y<sup>e</sup> rule  
Rom. 7. 14.

Consideration of y<sup>e</sup> Circumstances.  
y<sup>e</sup> Cause. ps. 51. 5. 2 Sam. 12. 9.  
the place Isa. 20. 10.  
y<sup>e</sup> manner Isa. 58.  
y<sup>e</sup> efforts.  
y<sup>e</sup> means given to prevent. 2 Sam. 12. 4.

Comparing of felix, from w<sup>h</sup> others 22 16. 48.  
y<sup>e</sup> object against whom. ps. 51.

from y<sup>e</sup> good fruit of felix examination

12. 4. Divisiones autem dono-  
rum sunt ~~Divisiones~~,  
vatus, Erasmus, Calvinus.  
The Gr. has the same word, v. 11.  
and is used Luc. 15. 12 - divided.  
Iubet ergo singulos donis suis contento.  
Spartam quam nacti sunt, colere.  
Prohibet importuna affectatione, si-  
ne s. suos carere. Denique hortatur  
ut quisque cogitet quantum sibi do-  
tum sit, qualem sit sortitus men-  
suram, ad quid vocatus: hic vero  
iubet singulos in unum cumulum  
conferre quicquid habent: non  
supprimere Dei dona, ut quisque  
suo fruatur propterea ab alijs, sed  
in communem edificationem  
conspirare. Calvin.  
v. 11. 1016 gr. 9. Scri 1726.



v. 7. solitawness in private praye & praye about noon  
 to 16. are desirable to good Christians. Zach. 12. 12. 13. 14  
 dom. 6. 10. ps. 55. 17.  
 1 to prevent hypocrisy & disturbance by others  
 2 to advantage of season to prepare for work  
 3 to fasten upon the spirit against god  
 4 to fasten upon god's motions in any ordinance  
 5 to be before a communion yet needed a vision  
 mat. 28. 19.  
 1 from darkness of word unless it be spiritually  
 meaning & full of meaning  
 2 from weakness of faith  
 The company among themselves with is as a meat  
 the seed of the word. Pro. 10. 21  
 by good counsel, good example  
 will example the corrupt man.  
 ministers are called to live for carnal pleasures  
 before he can have any comfortable communion  
 it is only by the sword of the spirit in law & gospel  
 rom. 12. 1  
 Peter doth exhort himself from obedience to apostate  
 command against a carnal rule. Ezech. 4. 12. 13. 14  
 1 from the different manifestation of god's counsel  
 will to some more yet to others gen. 22. 2. 3.  
 Ezech. 12. 35.  
 It is the custom of a best Christians never to part  
 any thing they know to be unlawful. ps. 18. 23  
 ps. 119. 6.  
 1 from the equal authority of every command of god  
 2 from necessity of living by faith in everything.  
 3 from the tenderness of conscience  
 to break the rule break the heart of sinners  
 It is the Lord's prerogative to make anything holy or un-  
 holy common or unlawful  
 sometimes god reveals his will again & again  
 1 to clear principles  
 2 to be it against speedy preference  
 Heav'n hath store of all sorts of people  
 who yet want of some good  
 1 from the glory of his grace  
 they are sanctified & saved  
 v. 17. when the fruits of god are in doubt about the meaning  
 of god's word & will concerning ourselves  
 musing & pondering upon the word step by step  
 clear his meaning to you by his spirit & by his pro-  
 vidence  
 1 from the blessing of god on meditation of his word  
 ps. 119. 99. Pro. 4. 26.  
 2 upon prayer.  
 3 his promise to assist in spiritual warfare  
 ps. 47. 25. c. 50. 8.  
 4 from the delight god hath in his should live in no  
 doubt, nor be in darkness  
 such as go forth to seek for means of grace they  
 get of the spirit second. arts. 16. 9.  
 we get the spirit by the word & the word by the spirit  
 when doubt is removed & obedience becomes Christians  
 It is a part of godly fruits to carry a reverend estimate  
 of the godly masters as they have occasion offered  
 frequently acknowledge it  
 such as give instruction to godly ministers may be  
 called to give instruction to many more yet themselves  
 1 from the hospitality of god requires in such.  
 v. 23. when a minister of the gospel is called forth  
 to preach it is a Christian's care for some to  
 accompany him  
 1 from Christian humanity  
 2 from Christian benevolence of Christian hope  
 to be witnesses, helpers, with counsel i Cor. 12. 21  
 with comfort Ezech. 4. 9. 10. art. 11. 12. 2 Cor. 13.  
 when a Christian man expects a blessing to himself  
 & family it is a Christian's care to call others  
 of his friends to partake with him.  
 it showeth Christian humanity, zeal, modesty.  
 grace and lively faith. Jo. 1. 4. Jo. 4. 29. ps. 81. 10.  
 To fall down before an idolator or a minister it  
 is more an evil worship, it is religious & yet  
 superstitious & idolatrous.  
 A man may fall down before men for that which is  
 in the power to give or take away gen. 44. 14.  
 but spiritual blessings are in man's power  
 A man may have comfort in an ordinance though  
 he entertain it with some sinful gesture.  
 by way of which it was unlawful for a Jew  
 to have communion with a Gentile  
 1 from the communion with a Gentile  
 2 from the communion with a Gentile  
 3 from the communion with a Gentile

Arts-10  
 v. 28. 1 to endear the memory of God's promise in  
 to each of Israel  
 2 that they would fear the Lord with you  
 then the Gentiles sanctified by the communion  
 3 from the prophetic vision of God's ordi-  
 nances & malignity to his people  
 4 from the counsel of god to hide the gospel  
 from the nations for so long a time.  
 Genesis the danger of fighting & forsaking  
 god's ordinances  
 god may defend the excommunicate you & your  
 children for a long time. gen. 22. 9. 10  
 gen. 27. 38. Heb. 12. 17.  
 Assurance man doth not take it in  
 his heart to have himself & his nation  
 spoken as basely as the word of god  
 esteemeth them. mat. 7. 28. 2 Cor. 16. 11.  
 1 from the apprehension of the own undesired  
 & desire of the Lord's humiliation.  
 2 that they weigh themselves in the balance of  
 the sanctuary.  
 However a godly man's conscience may be  
 troubled & tossed with doubts & fears when  
 he is in the dark yet when he will of the  
 Lord is plain to him in the word  
 ready submission gen. 21. 12. Heb. 11. 8.  
 1 from the mighty power of god in subduing man's  
 will in conversion.  
 The refusing to obey in a law conversion  
 a sign of a false heart. Jer. 4. 2. C. 43. 2  
 num. 23. 1  
 Prayer joined with fasting is not wont to  
 return empty nor without observable  
 blessing. 2 Cro. 20. 4. 17. arts. 12. 22  
 1 from the proportion god is wont to keep  
 in granting extra ordinary blessing on  
 extra ordinary duty. lvi. 23. 28.  
 2 that it much humbles the soul  
 strengthens faith  
 quickens prayer.  
 v. 33. A private man according to his light he  
 hath received from god may judge of an  
 apostolical art.  
 yet is a judgment of discretion given to every  
 Christian  
 from the knowing of the power of god  
 It is the duty of good hearts to let themselves  
 as in the presence of god & to let the word as  
 from the mouth of god.  
 1 from the promise of his presence. mat. 18. 20  
 2 from the place of the ministry does sustain  
 2 Cor. 5. 20.  
 v. 34. when a man hath a charge call from god to speak  
 the word of god he openeth his mouth to speak.  
 & employes a continuance in speech. mat. 5. 2  
 2ly boldness in the speech. Job. 33. 2  
 3ly plainness of speech  
 1 from the descent of God's presence where he gives a  
 clear call  
 a great duty to take opportunity  
 God is no respecter of persons. Gal. 3. 28. 17. 2 Thim. 7  
 Gal. 2. 6. 1 Pet. 1. 17. Eph. 6. 9. Col. 3. 25.  
 Gal. 1. 6. 17.  
 There is a respect of the person more yet of the cause.  
 & a respect of the person for a carnal Jew had in  
 Belshazzar's table yet a godly Gentile.  
 but in judgment god punisheth in this world his  
 more yet other men.  
 This respect of person is not for you  
 his own name  
 his covenant  
 this is in justice but for



Acts. 9.

V. 38. messages of importance & expedition is not met to be dispatched by one messenger.

Ecl. To put more weight on y<sup>e</sup> message & y<sup>e</sup> more honor on p<sup>r</sup>et<sup>r</sup>.

A messenger sent from many disciples, is not slighted by an eminent. Apla

V. 39. The corpse of a dead saint, & mourning of y<sup>e</sup> widows about it, y<sup>e</sup> shewing y<sup>e</sup> witness tokens of his benevolence shews up y<sup>e</sup> ft of p<sup>r</sup>et<sup>r</sup> not only to compassion but to persons Pray<sup>r</sup> to god for his recovery. Jo. 11. 35. Rom. 12. 15.

In Pray<sup>r</sup> for ordinary blessings it is good to take y<sup>e</sup> fellowship of other Christians but for miracles & extraordinary blessings it is more meet for such as have a marvelous faith to Pray alone. 2 King. 4. 33 to 37 such as may help with y<sup>e</sup> faith or be willing to loan. Luk. 8. 51 kneeling is a very commendable gesture in Pray<sup>r</sup>, but in no other ordinance.

The Pray<sup>r</sup> of faith may for force prevail with god as to put life in to dead Corps or y<sup>e</sup> word of p<sup>r</sup>et<sup>r</sup> unto it to raise it againe Exercise faith when y<sup>e</sup> come to speak to dead souls y<sup>t</sup> they may be made spiritually alive.

Blessings obtained of god for saints are to be presented to y<sup>m</sup>. as fr<sup>o</sup> god.

Miracles are wrought & sanctified of god to beget (not justify) but y<sup>e</sup> historical faith the saints of god do not take it in y<sup>e</sup> least to be raised from death to life &c his soule might be in his body tho not united to her. — but if shee had been in heaven it is not to much to come againe to do god & y<sup>e</sup> saints service.

1 from y<sup>e</sup> freedom of y<sup>e</sup> ft of y<sup>e</sup> saints.

2 y<sup>e</sup> diligence.

why Peter lodged not at her house but &c

1. Rom. 12. 17.

2. That he might not divert y<sup>e</sup> good works of y<sup>e</sup> widow from y<sup>e</sup> poor saints.

Acts. 10. 1.

military Profession though accompanied with many impediments need not hinder any from offering the true religion in sincerity & power.

A man approved & commended of god is a godly man. Psal. 4. 3. Ps. 32. 6.

It doth ad to y<sup>e</sup> praise of a godly man to be one y<sup>t</sup> feareth god. Nch. 7. 2 the fear of god is either {alike or slavish

liberal fear springs i from y<sup>e</sup> apprehension of gods rich mercy. Heb. 3. 5.

24 from a fight of y<sup>e</sup> holiness of god. i p<sup>r</sup>et. i. 17. Heb. 12. 28. Ps. 99. 8.

3 by from y<sup>e</sup> perfection of his worship Ps. 89. 7 Ps. 2. 11.

and y<sup>e</sup> effects.

all good & depart from all sin 27. 16. 6. Gen. 20. 11.

are kept close with god Jer. 32. 40. V. 49

p god with awfull reverence

Acts. 10.

V. 2.

as it doth to y<sup>e</sup> praise of a godly man to be one y<sup>t</sup> feareth god, so it doth further y<sup>t</sup> his praise. god with all his house.

1 as god reveals his secrets. Gen. 18. 17. 18. 19. in respect of gods Covenant with y<sup>m</sup>. wh is mutual god gives himselfe & all y<sup>e</sup> fruits the blessing of his selfe & all y<sup>e</sup> fruits. Gen. 49. 26.

2 be careful in choosing wives, fruits.

3 be much in Pray<sup>r</sup> for y<sup>m</sup>. with y<sup>m</sup>.

4 some adding y<sup>e</sup> word with Pray<sup>r</sup>. Gen. 17. 19.

5 Catechizing. Pro. 31. Pro. 4. 3. 2 Tim. 1. 5.

6. 7. 8. 11. 19.

7 charging i King. 2. 3. 4.

8 warning

9. a good calling to train y<sup>m</sup>. in Pro. 22. 6.

10 good example. Psal.

11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

It addeth much to a mans eminence in god house to be

1 full of love to y<sup>e</sup> People

2 the more eminent fruit of god y<sup>e</sup> more frequent in Pray<sup>r</sup>.

3 from y<sup>e</sup> own naturalness, Mat. 16. 16. 23.

4 y<sup>e</sup> more eminence of y<sup>e</sup> grace y<sup>e</sup> greater fruit of y<sup>e</sup> grace.

5 from experience of gods blessing & answering of y<sup>e</sup> Pr. 11. 6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

6 god takes it as his hand. nothing is too good for

7 to offer the next too mean for him to give

8 its a great benefit to prevent evils to obtaine good

9 Gen. 32. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10 vision is a fruit of y<sup>e</sup> grace, the sight of some

11 in visible object. & may be seen with y<sup>e</sup> mind as well as any visible thing with y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

12 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

13 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

14 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

15 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

16 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

17 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

18 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

19 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

20 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

21 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

22 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

23 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

24 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

25 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

26 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

27 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

28 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

29 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

30 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

31 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

32 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

33 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.

34 y<sup>e</sup> eye of y<sup>e</sup> body. Acts. 12. 7. 10. 12. Job. 42. 5.



in remembrance of me] Or, for a remembrance.

V. 25. *This cup is the New Testament.*] As the bread is not the very body of Christ, but a Sacrament thereof: so neither is the cup the new Testament or covenant, but a signe and seale thereof: as the covenant of God is renewed with his elect, and ratified by his death, and passion, so it is also sealed to every faithfull Christian by the cup of the Lord.

in my blood.] By the cup is understood (\*as all grant) that which is contained in the cup, by an usuall Synecdoche *contineat* *is pro contento*, which must needs be wine and not blood. For the Apostle here saith, that the cup is the New Testament in Christs blood, that is, the wine contained in it, is a signe and seale of the New Testament confirmed by Christs blood which he shed upon the Crosse, as the Old Testament or Covenant was confirmed by the effusion of the blood of beasts sacrificed, sprinkled upon the people, Exod. 24. 8.

V. 26. *ye do shew the Lords death till he come* ] Or, *shew ye, or, declare*. The death of the Lord must be shewed or made known in the Lords Supper, both by the Ministers of the word, who in the ministrati<sup>o</sup>n thereof must instruct the people, that the bread broken, and the wine powred out, are the signes of the bitter death of Christ on the crosse, and seales of the benefits thereby purchased to our selves: as also by the communicants, who ought to consider in their hearts, to declare and to professe with thankfulness, that the Lord Jesus died for them, to redeeme them from eternall death, and to make them blessed and happy for ever. *Till he come* to judge the quick and the dead. For even as the Sacraments of the Old Testament continued untill the first coming of Christ in the flesh; so shall the Sacraments of the New Testament continue till his second coming in glory.

V. 27. *and drink this cup of the Lord, &c.* Gr. *or drink*. That is, otherwise then it is meet such mysteries should be handled. He receiveth unworthily, who receiveth without such a disposition of minde, and special preparation which is requisite for the partaking of so worthy a Sacrament: or they who receive it not with that reverence and devotion as they ought. *1 Cor. x. 15.*

shall be guilty of the body and blood J. For having violated Christs institution, and by his irreverent behaviour, having profaned the remembrance of Christs death, and for vilifying the signes and pledges of the body and blood of Christ. For the indignitie that is offered unto the seale of the King, is accounted as done unto the Kings own person. The phrase of the Apostle implies, that they who unworthily handle these holy mysteries are guiltie before God as well as Judas, who betrayed the body of our Saviour; or the Jews, who bound his hands, and spit upon his face; or the souldiers, who spilt his blood.

of the Lord ] Gr. Tec. of Christ.

V. 28. *examine himself*] Both concerning his spirituall state in generall; whether he be a true member of Christs myſtical body. For none but ſuch may eate his body, and drinke his blood. And in ſpeciall, whether he be a fit gueſt for ſo holy and heavenly a table, whether he truly repent him of his ſinnes, have a lively faith in Chriſt, be in charitie with his neighbours, and is indued with a competent meaſure of knowledge to diſcern this heavenly food from other meat. This examination of a mans ſelfe, is of neceſſitie required in all that intend to receive the communion, and therefore they ought not to be admitted to it which cannot examine themſelves, as children, idiots and mad-men, and all ſuch as either have no knowledge of Chriſt, or no competent meaſure thereof, though they profeſſe the Chriſtian Religion. *gal. 6. 4. 1 cor. 3. 10. 2 ach. 12. 10*

eat of that bread, and drink of that cup] The Sacrament must be received in both kinds, both because Christ so instituted it, and to receive it otherwise is a violation of Christs order, and as Gelasius confesseth, *de consecrat. dist. 2.* grand sacriledge (*divisio unius ejusdemq; mysterii sine grandi sacrilegio non potest provenire* :) as also because if we receive but in one kinde in bread only after the Romish manner; we shew not forth the death of Christ, nor celebrate a Supper, nor make an entire refection, to which drink as well as bread is requisite.

V. 29. *damnation to himself*] Or, *judgement*. This may be understood either of eternal punishment, in respect of hypocrites; or of temporal corrections, in regard of the faithfull, who oft neglect their dutie herein, and receive not so worthily as they ought, as is declared in the next verse.

at the communion of the body of Christ, then he would do at his ordinary supper: putting no difference between the bread of the Lords Supper, which is a holy sign and Sacrament of the Lords body; and between ordinary food, participating thereof without any precedent preparation or present devotion.

V. 30. *For this cause, &c.*] The profaning the body and blood of the Lord, by unworthily receiving the holy mysteries, is sharply punished by him, by visiting such with sickness, and sometimes inflicting corporall death: therefore such a mischief ought diligently to be prevented by judging and correcting of a mans self.

V. 31. *For if we would, judge our selves* ] If we would examine our own conscience and condemn our selves for our sins. And here the Apostle changeth the third person into the first, and in modesty joyneth himself with the rest of his brethren, intimating that neither himself, nor any other is free from Gods fatherly correction, and implying that he delivereth a generall doctrine belonging to all the faithfull, to prevent Gods judgments by fore-judging themselves. *Rom. 9. 5. 6*

V. 32. we are chastened of the Lord J Sicknesses and other scourges of God, which are punishments to the wicked, inflicted upon them for their sins; are fatherly chastisements of Gods children for their instruction and amendment. *πατερικα καστιγμηματα, ποινικα δεικνυμενα.*

## CHAP. XII.

Verf. 1. **N**OW concerning *spirituall* gifts ] Here he entereth into a r-proofe of the Corinthians for their abuse of spirituall gifts. For they that excelled in them, brag'd ambitiously of them, and so rob'd God of the praise of his gifts, and having no consideration of their brethrens benefit, used them to vain ostentation, and so rob'd the Church of the use of those gifts. On the other side, the inferiour sort envied the better, and went about to make a departure from them, and rent in the Church: so that all that body was as it were scattered and torne in pieces. So then he going about to remedy this abuse, willeth them first to consider diligently that they have not these gifts of themselves, but from the free grace and liberalitie of God, to whose glory they ought to referre them. Of this he would not have them ignorant to what purpose those gifts were given unto them.

V. 2. ye were Gentiles ] Gr. Tec. when ye.  
carried away ] Gr. ye were carried.

*dumbe idols*] Though the devill sometimes spake in and by the idol; yet the idols themselves, as the Prophet David truly affirmeth of them, Pſal. 115. 5. had mouthes and spake not; the work-men who made the mouthes, could not give them speech. This therefore is spoken by way of aggravation, to shew what an absurd thing idolatry is. which as *Lactantius observeth*, ſo befogeth men, *ut adoret insensibilia qui sentiunt; irrationalia qui sapiunt, &c.* That reasonable men worship unreasonable creatures, sensible men adore senselesse stocks, they who can speake, call upon dumb images and pictures.

V. 3. *callesh Jesus accursed*] Gr. *Tec. saith Jesus is. Or, anathema. Or, make an anathema, or, count him as an execrable thing,* Esa. 30. 22. To curse him in whom all the kindreds of the earth are blessed, can proceed from no other then from the accursed and damned spirit the devill himself. In this speech the Apostle either brandeth the priests and false prophets of the Gentiles, or the Jews who pretended to the gifts of the Spirit, and by sorcery, and witchcraft uttered strange propheties, and did seeming wonders: yet both joynd in cursing Christ, as the blasphemous Jews do at this day.

*Jesus is the Lord, but &c.*] By the Lord, either the Apostle meaneth Jehovah the essentiall name of God, which the Septuagint in the translation of the Old Testament expresse by *κύριος*, the word here used: or the Lord who hath bought and redeemed us. And most true it is, that no man out of sincere affection and true faith can profess that Christ is the Lord in either of these senses, but by the instinct of the holy Ghost.

V. 4. *There are diversities of gifts*] See Rom. 12. 4. &c. The gifts are diverse, as the offices and functions in the Church are diverse: yet one and the self same Spirit of God, is the giver of all those gifts, and that to one end, to wit, for the profit of all.

V. 5. *administrations*] Or, *ministries*.

V. 6. *diversities of operations*] By operations here, he meaneth miraculous works, in which the Spirit of God manifested his divine power.

V. 8. *the word of wisdom*] Wisdom is a most excellent gift, very requisite not only for them which teach, but also for them that exhort and comfort.

by the same Spirit ] Gr. according to the same.

V. 9. *To another faith by the same Spirit* ] By faith he meant not here the common faith of all Christians, but a special faith given to some, whereby they wrought miracles, of which the Apostle speaketh, Chapter 13. If I had all faith; so that I could remove mountains

V. 10. *the working of miracles* } The gift of healing spoken  
of in the former verse, was miraculous; but here by *αἱ ἐνέργειαι*  
*δυνάμεις*, the Apostle meaneth, the greater workings of Gods  
mighty power, which passed and excelled among his miracles:  
as the delivery of the people of Israel by the hand of Moses,  
and that which he did by Elias against the priests of Baal, in  
sending down fire from heaven to consume the sacrifice, and  
licking up all the water, and that which he did by Peter in the  
matter of Ananias and Saphira, and such like.

V. 11. But ] Or, And.



V. 12. *so also is Christ*] One body having many members, which though they are very diverse, and have different offices and operations, yet they all make but one body, not naturall, but spirituall, not politique, but mysticall.

V. 13. *For by one Spirit are we all baptized into one body*] Or, in one. By the two Sacraments of the Christian Church, he proveth the union of the faithfull in one and the same mysticall body, by the vertue of the holy Spirit, who alone doth ratifie both the one and the other Sacrament; by Baptisme to unite them to Christ, and all of them together in Christ: by the holy Communion, to animate and move that whole body, and to operate in all the members thereof, by diverse gifts and operations, to one and the same end, and for the common good and benefit of all. All the faithfull, as members of the self same body, have the same means of common generation by Baptisme, and nutrition by the holy Spirit. They are baptized into one body, that is, by Baptisme and the spirituall efficacy thereof, we are incorporated into one body, the body of Christ; and we are made to drinke into one Spirit, that is, by one quickning drinke of the Lords blood, we are made partakers of his Spirit. And here though he mention but one signe in the Lords Supper, to wit, wine in the cup, yet we are to understand the other sign of the bread also: but it seemeth, that he useth this of the wine especially, in regard of the Spirit; because in the nourishment of our bodies, the wine or drinke, is that part of our aliment which doth most breed and revive the spirits.

*Gentiles*] Gr. *Greeks*.

*and have been all*] Gr. *Tec. and are all one body*.

V. 15. *If the foot shall say*] Now he buildeth his doctrine upon the foundation, which he hath laid; and first of all he speaketh unto them which would have separated themselves from those whom they envied, because they had not such excellent gifts as they: this is all one, saith he, as if the foot should say, that it were not of the body, because it is not the hand; or the eare that it is not of the body, because it is not the eye, therefore all parts ought rather to defend the unitie of the body, being coupled together to serve one the other.

V. 17. *If the whole body were an eye*] Again, speaking to the same men, who were discontented at the meanesse of their gifts in comparison of others, he sheweth them, that if that should come to passe which they desired, to wit, that all should be equall one to another, there would follow a destruction of the whole body, and consequently of themselves. For it could not be a body, unless it were made of many members knit together, and diverse one from the other. And that no man might finde fault with this division as unequall, he addeth, that God himself hath coupled all these together, therefore all must remaine coupled together, that the body may remain in safetie.

V. 21. *And the eye cannot say unto the hand &c.*] Now on the other side, he speaketh unto them who were endued with more excellent gifts, willing them not to despise the inferiours as unprofitable, nor as though they served for no use. For God, saith he, hath in such sort tempered this inequality, that the more excellent and beautifull members, can in no wise lack the more abject and such as we are ashamed of, and that they should have more care to see unto them and cover them, that by this means the necessitie which is on both parts, might keep the whole body in peace and concord; that although if each member be considered apart, they are of diverse degrees and conditions, yet because they are joynd together; they have a commonitie both in commodities, and discommodities.

V. 22. *seeme to be more feeble*] Of the smallest and vilest Offices, who had least power, and therefore least accounted of among the rest.

V. 23. *bestow*] Or, *put on*.

V. 25. *schisme*] Or, *division*.

*that the members should have the same care one for another*] Should bestow their operations and offices to the preservation of the whole body.

V. 27. *and members in particular*] Or, *particularly*. or, *in part*. In the Originall word for word it is members of a part, that is, members of this Church of Corinth, which is but a part of the Catholike Christian Church: for all the faithfull where-soever they are, make the whole body: you Corinthians are not the whole body, but members onely, neither all the members, but a part onely of them. Or, each one for his part, and in his place.

V. 28. *God hath set some, &c.*] See Ephes. 4. 11.

*first apostles*] The first and uppermost place is given to the Apostles, for that they were called unto that Office immediately by Christ, without any intermediate humane authority; Gal. 1. 1. they had manifold preheminiencies above other Doctors and Pastours, they could not erre in matter of doctrine, their Commission was generall to preach to all Nations; they were endued with speciall power to work miracles, and punish the disobedient in an extraordinary manner.

*secondarily prophets*] Those who by a speciall and extraordinary gift interpreted prophetically Scriptures to edification, exhortati-

on, and consolation, 1 Cor. 14. 3. Or those who foretold infallibly things to come, as Agabus, Act. 21. 10. and the daughters of Philip the Evangelist, Act. 21. 9. If it be objected that the Law and the Prophets were but until John; the answer is easie, that Christ there speaketh of such Prophets who foretold his coming in the flesh.

*thirdly teachers*] That is, those which were ordinarily and orderly called to expound the Scriptures for the edification of the Church, and to maintain the truth against false teachers, Ephes. 4. 11.

*after that miracles*] As we call those Justices, which are to execute justice, so the Apostle calleth here miracles those who had power to work miracles, both in curing diseases that were simply incurable by naturall means, and in inflicting miraculously fearfull punishments upon those who opposed the truth and lyed to the holy Spirit, as Paul inflicted upon Elymas the Sorcerer, and Peter upon Ananias and Saphira.

*then the gifts of healings*] The gift of healing may be distinguished from the gift of miracles mentioned before in this, that those who had the gift of healing onely, could do no other miracles; but the other of whom the Apostle spake before, wrought many other miracles, and they not onely cured incurable diseases, but raised also the dead, whereas these onely cured diseases, and for the most part such as were ordinarie, yet they cured them not by ordinarie means or medicines, but onely with a word or a touch, or the like.

*helpers*] Assistants to the principall officers of the Church; as Deacons, who took care of the poore, sick, strangers, and orphans, and widows, &c.

*diversities of tongues*] Or, *kinds*. Because the Corinthians were proud of this gift, to take down their crest, and abate their high conceit of themselves, in regard of this gift of the Spirit, it seemeth that he nameth it in the last place; it being as they used the matter, of least use in the Church.

V. 29. *workers*] Or, *powers*.

V. 31. *But covet earnestly the, &c.*] He teacheth them that are ambitious, a holy ambition to strive for the best gifts, and such as are most profitable in the Church; especially to contend to excell one another in love, which farre surpasseth all other gifts, as he proveth in the ensuing Chapter, and in that regard calleth it a more excellent way.

#### CHAP. XIII.

Verf. 1. *Tongues of men and of angels*] The Angels being spirits, Heb. 1. 14. have no tongues properly as we have: this therefore must be understood either of the facultie of expressing their conceptions, one to another, which serveth them to that use as our tongue doth us: Or the Apostle hath reference to the varietie of tongues which the Angels may or have used, when they have been sent to deliver messages to men of divers Nations and Languages; and then the meaning is, If I could speak with as many tongues or languages as ever man or Angels spake with: or else the Apostle hath reference not so much to the varietie of tongues as to the gift of eloquence, and exquisite kind of speech; and then the meaning is, If I could speak like an Angel, that is, most exquisitely, most divinely, as Steven is said to have had the look of an Angel, Act 6. 15. They saw his face as it had been the face of an Angel; that is, with such shining beauty and lustre as Angels have appeared with, and Manna is said in the Psalme (78. 25.) to be the food of Angels; that is, a most daintie food, fitter for Angels then for men: or, such as Angels, if they would taste any corporall food, would make choice of.

*as sounding brasse*] That is, instruments of metall which make a great hideous noise, but without any pleasantness: or like a tinkling Cymball which yeeldeth a pleasant sound to the eare, but is of little use at all; or that giveth an uncertain sound without any distinction of notes, as those did who used the gift of Tongues in the Church without an interpreter.

V. 2. *understand*] Or, *know*.

*mysteries*] Or, *secrets*.

*all faith*] By faith he meaneth the gift of doing miracles, of which faith our Saviour speaketh, Matth. 17. 20. *If ye have faith as a grain of mustard-seed, you shall say to this mountain, Remove hence to another place: and it shall remove*. For that faith may be severed from charitie, but justifying faith cannot, which alwaies worketh by love: So then *all faith*, that is, all degrees of miraculous faith.

*no charitie*] Gr. *not charity*.

V. 3. *to feed the poore, &c.*] Though these seeme to be most eminent acts, the former, of our love to our brethren; the latter, of our love to Christ, and his Gospel: yet if they be done in vain-glory, or we propound to our selves in them any other end but Gods glory and the good of our brother; they shall profit nothing to our salvation.

*to be burned*] Gr. *that I be burned*.

*is profiteth me nothing*] Gr. *I am nothing benefited thereby*.



13.1. - Charity - Tindal, and the Geneva render it Love, which is the best Translation. To depart from them and make choice of the Rhenists Charity, was uncharitable. Apr. 2. 1727. Ser.

13.3. - all my goods to feed the poor I It is possible for a man to give away abundance to the poor; and yet have a dearth of Love both to them, and to God, in his heart. All the love it moveth him, may be Love to himself. Caryl, Job, 9. 15. p. 260.



Quamvis igitur spes unâ cum fide  
dici soleat abolenda in vita futura,  
hoc tamen non sic est intelligendum  
quasi definirent esse quodam essentiam,  
sed tantum quoad modum et gra-  
dum imperfectionis, 1 Cor. 13. 10.  
ita ut imperfectio tantum proprie sit  
abolenda: fides autem et spes ipsa  
quoad essentiam suam sunt perfici-  
ende. Ames. Medul. L. 2. C. 6. Thes. 13.

Cap. 13. 8. Some Graces shall cease as to  
some especial Acts, & peculiar Exercise,  
as Faith & Hope so far as they respect  
things unseen & future. Owen H.S.P. 328.

Cap. 13. 8. — Knowledge

See Caryl on Job. 38. 18. p. 161.



V. 4. *Charitie suffreth long*] Here the Apostle setteth forth the force and nature of Charitie, partly by a comparison of contraries, and partly by the effects of it, whereby the Corinthians may understand both how profitable it is in the Church, and how necessarie; and also how farre they were from it; and consequently how vainly, and without cause they were puffed up with other gifts, wanting this the chief of all.

*vaunteth not it self*] Or, *is not rash*, or, *doth nothing preposterously*. The Greek word *περπεριστος* some derive from the Latine *perperam*, and then it is of a large signification, as if he had said, it doth nothing *inconsiderately*, or *amisse*: others, as *Cornelius a Lapide*, a *Perperis* *fratribus* *procurissimis*, and then it signifieth, it doth nothing scornfully, or vain-gloriously. *Hesychius* a great Master of the Greek tongue interpreteth *περπεριστος*, *μετα βλαφτης* *επαυτατος*, that is, It doth not insolently carry it self, or foolishly preferre it self above others: the Interpreter of *Sophocles* expoundeth *περπεριστος*, by *καυχης*, and *περιουχης*, vain-glorious talkers, and braggers of themselves. In the 15. Canon of the second Council of Nice we read *καυχασθαι* *εχει* *περπεριστος* *καυχας*, over spruceness in apparell, and in decking and trimming our selves is called by the name of the vice here mentioned; whereby it appears that the meaning of the Apostle is, that those who have charitie do not vainly put forth themselves, nor carry themselves insolently nor scornfully towards others.

V. 5. *not behaveth it self unseemly*] Or, *nothing uncomely*. *not easily provoked*] Gr. *not exasperated*. *thinketh no evil*] Or, *casteth, projecteth, resolveth, or reckoneth upon no evil*. The word in the Greek, *λογιζεται*, may be diversly translated; either imputeth no evil, or thinketh of no revenge, or plotteth no evil in his minde against another.

V. 6. *Rejoyceth not in iniquitie*] Taketh no pleasure in speaking or doing evil or wrong; or rejoyceth not, but rather grieveth when any evil befalleth his brother of what kind soever.

*but rejoyceth in the truth*] Or, *with the truth*. Rejoyceth at the righteousness of the righteous. For the Hebrew sometime by truth mean righteousness; the meaning then of the Apostle is, that a charitable man is so farre from taking any delight in the calamitie, hurt, or disgrace of another, if they be found guiltie, or taken tardie in any thing; that on the contrary when any that is brought in question as a Delinquent, and afterwards by evidence of truth is cleared; he congratulateth the partie that is acquit, and as much rejoyceth, as at the clearing of his own innocencie.

V. 7. *Beareth all things*] Or, *supporteth*. The word in the Originall *συν*, signifieth to bear up, as a pillar bears the rooffe laid upon it, and it differeth from the other word used in this verse. *συνιστας*, that this implieth a supporting of our weak brother and helping his infirmities; but the other a patient enduring of wrongs offered to us; or sustaining whatsoever burden is laid upon us.

*beleeveth all things*] These three acts of love, namely, beleeveth, hopeth, endureth all things, may be either referred to God, or our neighbour: if they be referred to God, then the meaning is this; love beleeveth every word of God, hopeth for all the good things he promiseth, and patiently expecteth the accomplishment of all his gracious promises, and meekly endureth all his chastisements. If they be referred to our neighbour, then the meaning is, love beleeveth and hopeth all good of our neighbour, and patiently beareth all wrongs, even death it self, if it so stand with the will of God, that it be inflicted on him. Now we are not from hence to inferre that a charitable man is improvident to prevent evil, or careless to right himself. (Pro. 14. 15.) For all that the Apostle here affirmeth of love comes but to this, that a charitable man is apt to construe all things to the best, and hope for the best where there is not apparent reason to the contrary: and that he is more willing to suffer the greatest wrong, then to desire revenge, or offer the least injurie; he endureth all things which he may with a good conscience, and he perswadeth himself may make for the glory of God, or advantage of the truth: but the latter is more proper.

*endureth*] Or, *sustaineth*.

V. 8. *Charitie never faileth*] Gr. *falleth away*. He commendeth the excellencie of Charitie in that, that it shall never be abolished in the Saints; whereas the other gifts which are necessary for the building up of the Church, so long as we live here, shall have no place in the world to come.

*shall fail*] Gr. *be abolished*, or, *cast away*.

*knowledge, it shall vanish away*] Or, *be made frustrate*. Either by knowledge the Apostle here meaneth the way to get knowledge by prophesying; or such imperfect knowledge as we have in this life; or that knowledge which is acquired by sense and experience; or that gift whereby God enableth us to instruct others, and to teach in the Church; that shall be abolished after this life: because then there shall be no need of it.

V. 9. *For we know in part*] We are now in that state that we ought to learn daily, and therefore we have need of those helps, to wit, the gift of Tongues and knowledge of them that teach them: but to what purpose serve they then when we have obtained and got the full knowledge of God; which serveth now but for them which are imperfect and go by degrees to perfection.

V. 10. *done away*] Or, *evacuated*.

V. 11. *When I was a child, I spake as a child*] He illustrateth what he said before by an elegant similitude, comparing this life to our infancie or childhood, wherein we stammer rather than speak, and think and understand but childish things, and therefore need of such helps as may frame our tongues, and informe our minds: but when we become perfect men in Christ Jesus, to what end should we desire that stammering speech and those childish helps, and such like things whereby our childhood is framed by little and little.

*thought*] Or, *reasoned*.

V. 12. *For now we see through a glasse*] There is such a difference between our present knowledge, and that which we shall enjoy hereafter in the life to come, as there is between the seeing of a mans Image in a glasse, and looking him full in the face. Now we see God in the Word and Sacraments, and in his Works; in which there is revealed unto us by a kind of reflection, the Image of those things whereof we cannot directly see the originall truth, and proper essence in this world 2 Cor. 5. 7.

*darkly*] Gr. *in a riddle*. In the Originall it is in a riddle, proverbiall or enigmaticall speech, and the Apostle hath reference unto Numbers the 12. 8. where God speaking of Moses, saith, I will speak unto him mouth to mouth, and by vision, and not in dark words: and the Apostle hereby implyeth, that there is such a difference between the imperfect knowledge which we have in this life, and the perfect knowledge which we have in the life to come, as is between the propounding the same thing in the obscuritie of a Riddle, and declaring of it in plain, proper and significant terms: or the seeing of a thing immediately and in its proper shape, and the seeing it through a mirror, or the image of it in a glasse. We here in this life see but the image of things, neither can we contemplate in the foresaid glasse the pure and naked image, but cloathed and wrapped about with an intricacie of words, and corporall significations accommodated to our grosse manner of apprehending and reasoning.

*as also I am known*] The Greek words may bear a double sense, *καθως και εγνωσθην*. Either I shall know him according to the measure of that knowledge wherewith I shall then be endued by him: or I shall come to the perfect knowledge of my election how I am known, that is, chosen and marked out for his by my cleare vision of God, and full conjunction and communion with him. At that time I shall know him as I am known of him; that is, most certainly, clearly, and face to face, as I am known of him, though not so perfectly; for the creature can never know the Creator so fully and perfectly as the Creator knoweth it. There is yet another opinion which thus glosseth the words; I shall know God then immediately, and as it were, face to face, as I was known of him, and saw him in my celestially vision and rapture when I was taken up into the third heaven.

V. 13. *And now abideth faith*] Either the meaning is, Whilest we are in this life, it is very needfull that all these three graces be, and abide within us, Faith, Hope, and Charity; for without faith we cannot be justified nor made acceptable to God, without hope faith cannot subsist, and by love faith must be working; but after this life faith shall be turned into vision, hope into fruition, but then love shall be in greatest perfection. Or, the Apostles meaning is, that faith, hope and charitie are virtues that are to abide and continue in the Church militant, and have their working in true believers at all times, and shall have in all ages, whereas the gift of tongues and miracles were necessary in the first planting of the Church, but afterwards were to cease, as now they have done for many ages.

*the greatest of these is charitie*] Gr. *greater*. If the Apostle speak here not of justifying faith, but of the faith of miracles, or whereby men work wonders, of which he speaketh vers. 2. then there can be no question, but that charity farre exceedeth that faith; but because here he joyneth with it hope, which is a grace common to all true Christians, & most of the ancient and later Divines understand this verse of the three prime Theologicall virtues, most necessary to salvation; it is more probable that Paul here taketh faith in the largest notion, as it compriseth, not onely the faith of miracles, and that which is called Historicall, but even justifying faith: and howsoever faith in that notion, in the matter of Justification, hath the preheminance above all other graces; yet in many other respects, charitie exceedeth faith: as first in regard of the object, for the object of faith is God onely, in whom alone we are to believe; but the object of Charity is of a larger extent, for it respecteth not God onely,



onely, but our neighbour also. Secondly, in regard of the manner of working. For faith worketh by receiving Christ, and all his benefits; but charity, by giving and bestowing both our affections and goods; now our Saviour faith, It is a more blessed thing to give then to receive. Thirdly, in respect of duration or continuance. For faith and hope shall cease in the life to come, we being then actually to enjoy and possess those good things which we now believe and hope for; but charity shall not onely remain, but have its full perfection in the life to come. Lastly, in respect of the end, because love is the end and scope of the two other graces; for we apprehend by faith & expect by hope that we may enjoy by perfect love, whereby also we render unto God the same we have received of him, and in this correspondence lyeth and consisteth the accomplishment of our conjunction with God, and of mans eternall happinesse.

## CHAP. XIII.

Verf. 1. **D**esire] Gr. *emulate*.

*that ye may prophesie*] The Apostle speaketh not here of that gift of the Holy Ghost, whereby men that were inspired foretold things future, as the word is taken in the old Testament; but of a gift of the Spirit, whereby men were enabled to expound the Scriptures, given by divine inspiration, and apply them to the benefit of their hearers, for their edification, instruction, and comfort.

V. 2. *understandeth*] Gr. *heareth*.

*in the spirit*] By that inspiration which he hath received of the Spirit, which notwithstanding he abuseth when he speaketh mysteries, which none of the company can understand.

V. 3. *he that prophesieth speaketh unto men*] He that expoundeth the Scriptures in a known tongue, he speaketh unto men; that is, speaketh in such a manner that men may understand him, and receive fruit and benefit by him. This fruit is sorted in the words following, *edification, exhortation, and comfort*. By *edification* he understandeth confirmation of faith and instruction of the ignorant; by *exhortation*, incitation to vertue, and reproof of the unruly; by *comfort*, the applying of the promises of God to the consolation of the afflicted. And these are the three uses to which all Expositours of the Word ought to apply the doctrine they deliver.

V. 6. *if I come unto you with tongues*] I wonder whether that which you so much admire in others, would content you in me your Apostle; if I should come among you with the gift of tongues, which the Lord hath so largely bestowed upon me, verf. 18. Or, whether you would not rather expect at my hands that I should preach to your understanding, as is agreeable to my office of Apostleship, and profitable for you.

*either by revelation, &c.*] Or, *in revelation*. Unlesse I propound unto you some particular matter, appertaining to your faith or salvation, which I had either learned of God by immediate inspiration; or discovered and deduced by the discourse of enlightened reason from the generall grounds of the Word of God. By *prophesying*, that is, in the generall exposition of the truth of God, whether after an extraordinary manner, which is by prophesying, or by way of treatie and discourse, by the ordinary gift of reason, which is doctrine.

*by knowledge*] Or, *in knowledge*.

*by prophesying*] Or, *in prophesying*.

*by doctrine*] Or, *in doctrine*.

V. 7. *And even things without life*] He setteth forth that which he had said, by a similitude, borrowed from instruments of musick, which though they sound not out perfectly the dittie, yet by a distinction of sounds they expresse in such sort thereby the tune, that we know after a sort what lesson is plaid upon them.

*sounds*] Or, *tunes*.

V. 8. *who shall prepare*] Gr. *Tec. who preparereth*.

V. 9. *words easie to be understood*] Gr. *a significant speech*.

V. 10. *signification*] Or, *dumbe, or, mute*.

V. 11. *meaning*] Gr. *power*.

*a Barbarian*] This word Barbarian is derived from the Arabick word Barbar, which signifyeth a murmur or confused noise: or from Bar, which in the Arabian language signifyeth a wilderness; for those who were first styled Barbari, lived in deserts after the manner of wilde beastes: afterwards the word Barbarian was taken in a larger sense for all those who spake not the pure language of the Grecians; here it signifyeth, as also in the Poet, I shall be as a stranger, whose language he understandeth not, *Barbarus hic ego sum, quia non intelligor ulli*; so the Grecians in old time called the Egyptians Barbarians, and the Egyptians them, because neither understood the other: so Apamenis the Platonick Philosopher called John the Evangelist, a Barbarian, not in any disgrace, as Cyrill in his eight book against Julian, sheweth; but onely *ὁτι ἰδιόγλωσσος*, because he was a Jew, and of another language, not understood of this Philosopher, to wit, the Hebrew or Syriack, which

he naturally spake as his mother tongue, though he wrote his Gospel in Greek.

V. 12. *of spirituall gifts*] Gr. *of spirits*.

*excell*] Gr. *Tec. prophesie*.

V. 14. *my spirit prayeth*] The gift and inspiration which the Spirit giveth me doth his part, but only to my self: but my understanding is without fruit, because no fruit cometh to the Church by my prayer, in regard they heare the sound of my words, but the understanding or meaning of them is not known to them. The Spirit of God doth indeed by a supernaturall inspiration forme, and frame the conception and words of a prayer within me, and moveth me to pronounce it, and I my self am therewith affected, but in the meane while the naturall facultie of the minde or understanding, whereby the ordinary and naturall word or speech is produced to communicate it self to others doth cease in me, and is unfruitfull in regard of others edification.

V. 15. *with the*] Or, *in the*.

*I will pray with the understanding also*] That is, I will pray in such a language, whereby I may be understood of them, and they edified by my prayer.

*with the spirit*] Or, *in*.

V. 16. *Else when thou shalt blesse with the spirit*] Seeing the whole congregation must agree to him that speaketh, and witnesseth this their agreement; how shall they give their assent, or agreement, who know not what is spoken? The prayers and thanksgivings to God which are made publicly in the Church, ought to be made and offered there with one heart and minde, and spirit of the whole congregation; which is impossible to be done, if they do not all of them understand the meaning.

*how shall he that occupieth the room of the unlearned*] That is, the common vulgar people, who it is like sate in the holy assemblies in a distinct place from the Pastours, and other Ecclesiasticall persons, such as were those also among the rest that had this gift of tongues.

*say Amen*] How shal he joyn the bent of his desires assenting; and intentions to that wch he hears and understands not? Amen is an adverb of assenting and wishing: it cometh from a root in Hebrew signifying truth, and assurance, and is used in the conclusion of prayers, Rom. 15. 33. and else-where, thereby to declare the consenting to that which is prayed, and a desire that it may be fulfilled.

V. 20. *be ye children*] See Matth. 18. 3.

*men*] Gr. *perfect, or of a ripe age*.

V. 21. *In the law it is written*] See Isa. 28. 11. That is, in the Scriptures of the Old Testament: as Joh. 15. 25. the booke of Psalms: so here the prophesie of Ely is comprised under the word *Law*. The passage it self containing a reproofe of the peoples wilfull dulnesse is here applied for some resemblance it hath to the present purpose, viz. that like as God never left to propound & declare his word unto his people, (See Isa. 28. 11.) although they made themselves incapable of understanding it to their salvation, thereby to convince them, and as it were to scale up their condemnation: so also when the same is brought to any without being understood, it is a sign God is not pleased to make the same a means of conversion, and illumination, but of conviction as towards obdurate unbelievers.

*other tongues and other lips, will I speake*] Gr. *Tec. lips of other*. By men of strange and unknown language will I speake. Forasmuch then as God doth make use of unknown tongues and languages for a punishment, it is not fit the same should be used in congregations without interpreting them, in regard that otherwise it would serve more for a punishment then the edification of the hearers.

V. 25. *the secrets of his heart*] That is, his false persuasions of God, and wicked lusts and desires, shall be discovered and convinced by the word.

V. 26. *How is it then*] Gr. *what is*.

V. 27. *by two, or at the most by three*] He setteth down the manner how to use the gift of tongues; it may be lawfull for one or two, or at the most for three, to use the gift of tongues one after another, in an assembly, so that there be some to expound the same, but if there be none to expound, let him that hath that gift speake to himself alone, and to God in his private prayers.

V. 31. *comforted*] Or, *admonished*.

V. 32. *the spirits of the prophets are subject to the prophets*] These words, according to a diverse reference may have a diverse sense; if they have reference to verf. 29. let the Prophets speak by two, or at the most by three, and let the others judge; then the meaning is, that the doctrine of every Prophet ought to be subject unto the examination and censure of the other Prophets; and therefore every Prophet may speak in publike, to the end that he may be discerned and approved by the rest. For although these prophesies were infused by the Holy Spirit, that cannot erre, yet all things are not alwayes revealed to one; and that which is not revealed to one, is oftentimes revealed to more, and sometimes in a clearer manner. There might be also something mingled with that which the Prophets received,



Vide Calvinum, Col. 427, 428,  
429, 430.

v. 32. h. e. prophetarum censuris: quia  
aliquando accidet, ut habeat unus propheta,  
quod reprehendat vel emendet in alterius do-  
ctrina. Fieri poterat ut propheta dono spi-  
ritus, sua quædam admiserint. Ad iudicare  
aliorum prophetarum erat. Paræus in locu.



Cap. 14. v. 32. x Vide Estium, nec non Ham-  
mond fautores.

Locus hic perperam fuit intellectus a qui-  
busdam: quasi diceret Paulus, Domini pro-  
phetas non esse arreptitios similes, quos ubi se-  
mel Evagelium inflavit, desinebant esse  
sui compotes. Verum id quidem est, Dei pro-  
phetas non alienata fuisse mentes, sed nihil ad  
praesentem locum Pauli.

Calvinus in locum.

14. 35. Quod si Magisterium mul-  
tis erubescis: peccatum fuge,  
et cito poteris in Thronum Docere  
ascendere, qui tibi ordinatus est  
a Deo. Chrysost. Mat. 2. Col. 60.

cap. 14. 40. See Psalm, 145.

15. 20. First Fruits] For tho' some  
rose before, yet it was in the Virtue  
of Christ, who rose altogether by  
his own Strength. Dr. Sibbs,  
2 Cor. 1. 20. p. 405.

C. 15. 25. vid. Owen  
Christol. p. 368, 369.

It is a Text certainly that hath a  
great Mystery in it, and is very hard  
to understand. Jer. Burroughs  
Gospel-Revelation, p. 78.



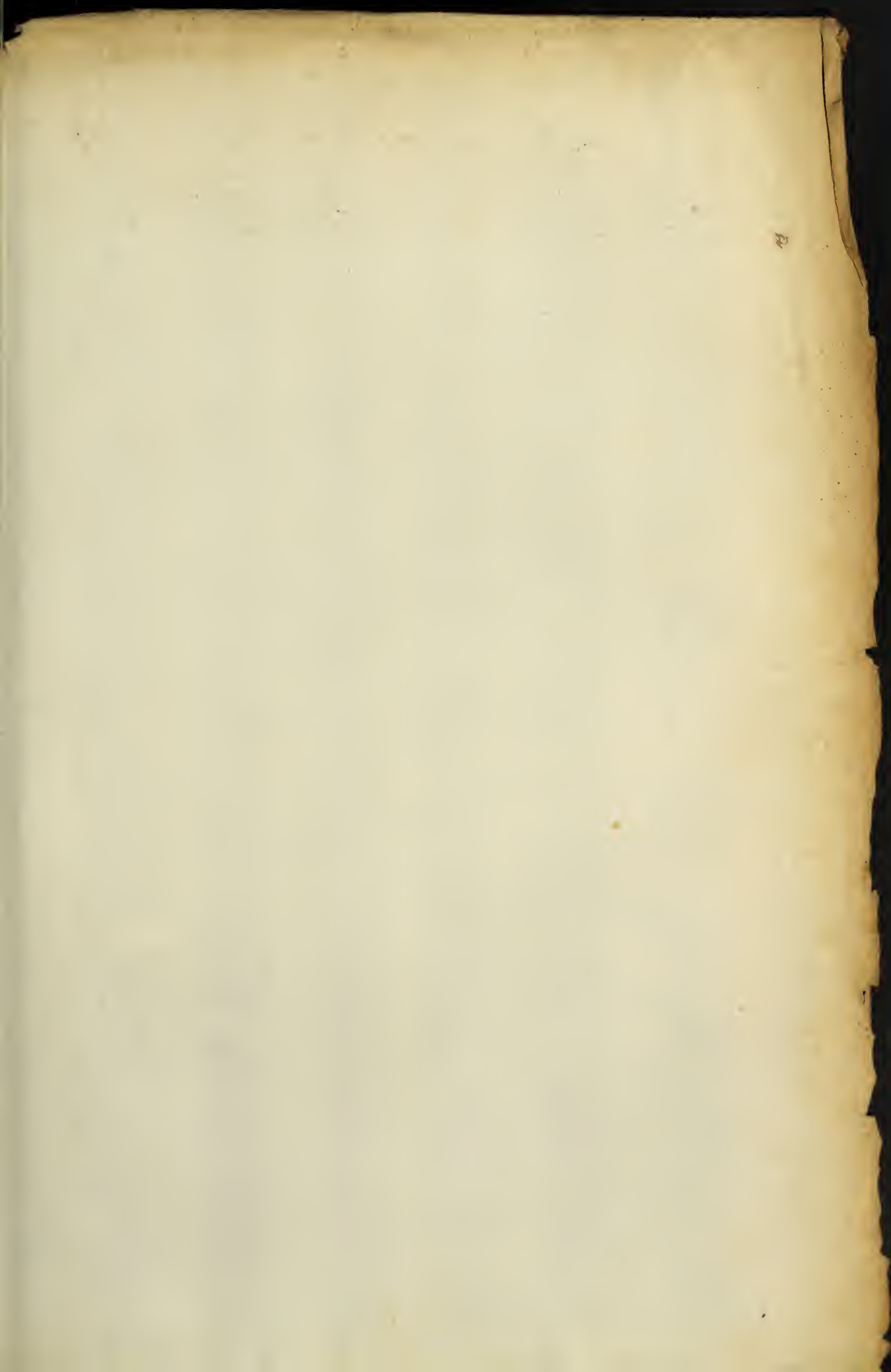




and had <sup>it</sup> up to the b<sup>r</sup> <sup>of</sup> <sup>the</sup> <sup>city</sup> <sup>of</sup> <sup>Samaritan</sup>  
that they might call <sup>on</sup> <sup>Heaven</sup> <sup>Long</sup>. But <sup>if</sup>  
the Protector of it did, <sup>the</sup> <sup>marriage</sup> <sup>the</sup> <sup>pass</sup> <sup>through</sup>  
the midst of them, & remain safe & sound, <sup>and</sup>  
will be <sup>yet</sup> more honorable when the converts of  
the new-Jerusalem shall become numerous like the  
drops of Dew.

upon this sandy foundation they build their  
vows of Single Life and that ~~vows~~ <sup>vows</sup> of vir-  
ginity between married persons are <sup>only</sup> not lawfull  
but commendable: thereby making the <sup>covenant</sup>  
& Covenant of God of no effect.







2. 8. 29. cum primogeniti præcipuum  
rem sustinebant, et alijs fratribus veluti exemplaria quædam  
mortuorum et totius regiminis, quos ipsi sequerentur, proponebantur  
Quare Metaphora Primogeniti &c. Hiericus. p. 710. Sect. 29.  
vide Parum

Among the Characteristical Notes of Antichrist is that Recorded <sup>4:3</sup> Tim.  
- Forbidding to Marry ~~Tim 4:3~~ which makes me hope  
the 1260 days are near expiring. For this departure doctrine  
from the Faith grew rampant in the Church before <sup>that it was</sup>  
a

Hieron  
387.



ved, and it might so fall out, that that which they added of their own, by way of confirmation, illustration or application, might be justly subject to censure. Withall it must be tried and judged by others, whether the prophecies proceed from the inspiration of the Holy Spirit, and according to the rule of faith, Esay 8.

X 20. But if these words look not backward to the antecedents, but forwards to the consequents, then the meaning is, that the spirit of the Prophets are so farre subject to the Prophets, that when they are moved by the Holy Ghost to prophesie, they may deliver their prophecies presently, or forbear the delivery of them for a time, as shall be most expedient for the Church, and so though more be inspired at the same time, yet they may speak orderly one after another.

V. 33. *confusion*] Gr. *tumult*, or, *unquietnesse*.

V. 34. *Let your women keep silence in the Churches*] Gr. *Tec. the women*. See 1 Tim. 2. 12.

*it is not permitted*] Gr. *it hath not been permitted*.

*Law*] See Gen. 3. 16.

V. 38. *let him be ignorant*] The Church ought not to care for such as be stubbornly ignorant, and will not abide to be taught, but to go forward notwithstanding in those things that are right.

V. 39. *covet to prophesie*] Or, *zealously desire*, or, *seek to prophesie*.

V. 40. *Let all things be done decently, &c.*] Gr. *Tec. But let*. Although some conceive that the precept of decency hath reference to the habits of men and women spoken of before, and that of order to the use of spirituall gifts, that both they which speak with tongues, and prophesie, do it in that order the Apostle prescribeth, ver. 27, 29. Yet it is more probable, that the Apostle here delivereth a generall rule, by which all things which belong to the politie of the Church are to be regulated. Let all things that are done in the assemblies, whether praying and preaching, or administration of the Sacraments, or exercising Ecclesiasticall discipline, be done decently; that is, in a seemly and fit manner, and also orderly without confusion, every thing in its proper season, time, and place.

#### CHAP. XV.

Verf. 2. *Keep in memory*] Or, *hold fast*.

*what I preached unto you*] The Greek *τι λόγος*, significth as well, *qua ratione vel quomodo*, after what manner, as well as with what words; and the meaning is, either how in expresse and direct words I preached unto you the doctrine of the resurrection; or, after what manner I preached, that is, how powerfully; not onely proving it by forcible arguments, but also confirming it by signes and wonders.

V. 3. *which I also received*] Either immediately from Christ when he was rapt up into the third heaven, or from those who were themselves eye-witnesses of these things.

*according to the Scriptures*] See Isa. 53. 5, 6, &c.

V. 4. *according to the Scriptures*] See Psal. 16. 10.

V. 5. *And that he was seen of Cephas*] See John 20. 19.

*then of the twelve*] In some Copies it is *the eleven*, and when this vision was there were but eleven; for Judas before this had hung himself, and Matthias was not chosen, till after Christs ascension. The answer is, that by a Synecdoche eleven might be here meant by twelve, because those pickt and chosen men known by the name of Apostles, were at the first twelve, and commonly called the twelve. In like manner, Gen. 42. 13. it is said, Thy servants are twelve brethren, the sons of one man; yet in the same verse it is added, One is not: so here they are called twelve Apostles, though at this vision one was wanting.

V. 8. *And last of all he was seen of me also*] See Acts 9. 4.

*one born out of due time*] The Greek word *κατ'εσθραν*, significth an abortive, whereby the Apostle implyeth, that he was new-born to Christ after the descending of the Holy Ghost, whereas the other Apostles were born again unto Christ, and called before the sending down of the Holy Ghost. Or, he alludeth to the manner of his conversion, and new-birth, which was not without violence, Acts 9. as for the most part abortive Children are not onely born out of their due time, but some violence is used to bring them forth.

V. 14. *And your faith is also vain*] Either voyd of truth, or of fruit, and profit. For if Christ be not risen as we have preached unto you, then you do vainly to believe us, and this your faith will do you no good at all.

V. 17. *ye are yet in your sinnes*] Gr. *Tec. and ye*. Seeing death is the punishment of sinne, in vain should we believe that our sinnes are forgiven us, if they remain and we are still guiltie of them: but they remain and we are guiltie of them, if Christ rose not from the dead. For we are justified by his resurrection, Rom. 4. 25. If Christ then had continued still in death, his death would have proved uneffectual, for the expiation of sinne, and for the conquering of death in his members, which he had not conquered in himself.

V. 19. *we are of all men most miserable*] In regard that Christians do not only forsake the pleasures of this world, and are subject also for the profession of the truth to a great many crosses, tribulations and persecutions: therefore, should there be no resurrection, Christians must needs be most miserable. For then they should enjoy no good nor comfort at all, neither here, nor hereafter, neither temporall, nor eternall. The ground of this argument is this, that the perfect felicitie of the soule, and the immortalitie thereof, are by Gods order inseparable from the resurrection of the bodies, wherefore he that denies the one, overthrowes also the other. See Matth. 22. 32.

V. 20. *the first fruits of them that slept*] See Coloss. 1. 18.

Rev. 1. 5. Christ in his resurrection is fitly compared to the first fruits, not only because he first rose from the earth (as the first fruits do that spring out of the ground) and presented himself to his Father, the very day that the first fruits were to be offered according to the Law; but because that as by the offering of the

first fruits unto God, the rest were sanctified, Deut. 26. 1. Rom. 11. 16. so by Christs resurrection, all the faithfull that die in the Lord, are sanctified unto him, and assured of their resurrection. If it be objected, that others were raised from death before Christ, and therefore he cannot be called the first fruits of the dead: I answer, first, that if he were not the first in time, yet he was the first in dignitie that ever rose. Secondly, that none ever rose but by his power, and the virtue and merit of his resurrection. Thirdly, that he was the first that ever rose to a blessed and immortall life. Other dead were raised before him; *mortui suscitati sunt, sed iterum morituri*: raised for a time to life, but afterwards dying again: none before Christ so rose from the dead, that he died no more, nor had death any more power over him. Here it is not to be omitted that those who in the former verses are called dead, after the mentioning of Christs resurrection are termed *them that slept*, because such is the virtue of Christs resurrection, that it changeth the nature of death in all his members, and turnes it into a sweet sleep: and therefore the Church-yards, in which the faithfull are buried, were by the Ancients termed *μαρτυρησας, dormitories*, or *dormitories*, resting or sleeping places.

V. 21. *For since by man came death*] Christ is to be considered as opposite to Adam, in respect of the contrary effects which the sinne of the one, and the merits of the other produced: that as from one man Adam, sinne came over all, because by nature all were born of him: so from one man Christ, life cometh unto all; that is to say, all that are faithfull, because in Christ they are made the children of God by grace, and are quickened and restored to life by him.

V. 23. *every man in his own order*] See 1 Thess. 4. 15.

V. 24. *delivered up the kingdom to God*] Christ hath a double kingdom; 1. Essentiall, as God; and this Christ possesseth with his Father and the Spirit for ever. 2. Oeconomically, as Mediatour betwixt God and man: and this kingdom which he received from his Father, he shall surrender up again to his Father after he hath subdued sinne and death, and put all his enemies under his feet.

*put down all rule*] Or, *made frustrate*, or, *taken away*. That is, all his enemies, which shall be spoyled of all the power they have.

V. 25. *till he hath put, &c.*] See Psal. 110. 1.

V. 27. *hath put all things, &c.*] See Psal. 8. 6.

V. 28. *then shall the Sonne also himself be subject unto him*] As man, and in respect of his mysticall body, the Sonne shall be subject to his Father; not as if he were not subject to his Father before, but because then in the sight of men and Angels by making a surrender of his Kingdome, he shall most manifestly declare his subjection to his Father. See Epiphani. *hæres. 69. et Origen. hom. 7. in c. 10. Levit. et August. lib. 1. de Trin. c. 8.* And because his mysticall body, that is to say, the Church, which is here in distresse, and as yet not wholly partaker of his glory, is not fully perfect; and also because the bodies of the Saints which lie in the grave, shall not be glorified till the resurrection: but Christ as he is God hath us subject to him, as his Father hath; but as he is a Priest, he is subject to his Father together with us.

*that God may be all in all*] By this kind of speech is set forth the incomprehensible glory, which floweth from God and shall fill all of us as we are joynd together to our head; but yet so, that our head shall alwaies reserve his prehemincie.

V. 29. *Else what shall they do, which are baptized for the dead*] Or, *over the dead*. This being one of the most difficult passages in all the Epistles of Paul, it will not be unprofitable to the Reader, to have a Synopsis or joynt view of all the Interpretations that have been yet given which carry any probability with them. First, some translate the words, *wash over the dead*. For so the word baptism is taken, Mar. 7. 4. Luk. 11. 38. Heb. 9. 10. And we read, Acts 9. 37. that it was the manner of the faithfull to *wash the dead*, before they buried them. And this washing of the dead corpse was done out of this consideration, that the dead and vile body which they there washed should

*Not the first in order of time; but of causality only. Wallard Catech. p. 412. col. 2. p. 415. col. 1.*



should one day be changed, and made like unto Christs glorious body. But neither will this Translation stand with the phrase in the Originall, *βαπτίζονται*, not *βαπτίζονται*, which signifieth, are washed or baptized for, or over the dead, not who wash the dead body. Neither could the Apostle draw any firme argument from this custome of washing the dead bodies. For admit that it were not superstitious, but very commendable; yet it yeelds no ground of an argument for the resurrection. For divers of the heathen both washed and imbalmed the bodies of the dead; yet had no faith at all of the resurrection. So the faithfull might out of honour or respect to their friends deceased use the like ceremonie, without any relation at all to the future resurrection. Secondly, others translate the words, *Baptizantur super mortuos*, which are *baptized over the dead, or upon the dead*, and they frame the Apostles reason after this manner: If there be no resurrection of the dead, why do some of you choose to be baptized upon the graves of the dead, rather, then in other places, but for a more speciall testimonie of their faith in the resurrection, and of their charitable opinion that those who were there buried should receive a glorious resurrection? But neither do they bring any good proof that in the dayes of the Apostle the Christians administred baptism at the sepulchres of the dead, but rather they baptized in places where was much water, Joh. 3. 23. Act. 8. 38. Neither would such a custome of administring baptism inferre the resurrection of the dead. For they might choose those places for their holy meetings, to preserve the memorie of the dead, and honour the Martyrs, and to *warne*, as it were, their *zeale* and devotion at their *embers*. Thirdly, others translating the words as we do, *What shall they do which are baptized for the dead?* conceive that the Apostle hath regard not to a common rite in the Church, but to a particular custome of some, whereof there is mention made in antiquitie, both by *Ambrose*, and *Tertullian*, which was, that if any one died in the confession of the faith of Christ, before he came to be baptized; some of his friends or kindred coming to be baptized, received baptism both in his own name and also in the name of such an one whom he did testifie to have died in the faith of Christ, to the end that the Church might also register the same among the faithfull, that had departed this life, from whence they were wont to pray in publike, that God would grant them a happy resurrection. From this custome the Apostle (say they) draweth his argument on this manner: It were in vain for any among you to be baptized for your dead friends if they shall never rise again. But against this interpretation many things may be objected. First, though it be certain that some ancient Heretiques had such a custome, yet there is no proof at all that among the Corinthians in *Pauls* time there was any such custome. Secondly, supposing there had been such a custome, and *Paul* might well use an argument *ad hominem*, and wound them who used it with their own weapon; yet it is not probable that the Apostle would draw an argument from such a superstitious and unwarrantable custome, for so main an Article of our Christian faith as is the resurrection of the dead: or if he thought good to convince some of the Corinthians who denied the resurrection out of a practice of their own, though erroneous; yet he would have laid some kind of aspersions and tax upon it; and not have alleaged it as a thing lawfull and warrantable without any dislike at all of it. Thirdly, if it were granted that this custome were as ancient as *Pauls* dayes, and warrantable also; yet it doth nothing at all conduce to *Pauls* end, who had undertaken the proof of the resurrection of the body. For they who use such a custome might easily have answered, We do not baptize living men in the name and in the behalf of the dead for any other respect, then for the salvation of their souls, and what is that to the resurrection of their body? Fourthly, others render the words, *What shall they do which are baptized for dead; or, as dead; and thus they gather the Apostles argument: his intent was to prove the resurrection: hereto he employeth baptism, which as it is said, in those dayes was celebrated by dipping and plunging the whole body in water, in token that we are in death; and the coming forth of the water representeth the resurrection: the argument then is drawn ab absurdo: this sign were in vain and absurd if there were no resurrection. For to what end are men baptized for dead, or as dead, to represent unto us that we be in death, to wit, the death of sinne, and shall be raised from thence to newnesse of life, if there be no hope of the resurrection of the body? for this first resurrection should be to little purpose, if the second should not one day follow. But neither is this interpretation free from just exception: for though baptism have relation to the resurrection, as *Paul* teacheth, Rom. 6. 4. and *Jerome* saith truly, *non solum propter remissionem peccatorum baptizantur, sed etiam propter resurrectionem carnis nostrae*. And *Ambrose*, *per regenerationem corpora nostra resurrectionis glorie inaugurantur*: yet this cannot be *Pauls* meaning. For then he would not have said, *What shall they do which are baptized for dead; but, what shall we do who are all baptized as for**

*dead*: or being in death, to be raised up from thence by the power of baptism; besides, although in English and Latine *pro mortuis*, and for dead; may carry such a meaning; yet the Greek *ὡς τῶν νεκρῶν*, cannot carry that sense; *ὡς* is never taken for *tantum*: but it must of necessity be rendred either for the dead, or over the dead; not those that are baptized for dead, that is, as dead men. There remaineth yet one interpretation which seemeth to be most agreeable to the scope of the Apostle, and the antecedents and consequents. The interpretation is this. If there be no resurrection of the dead, what shall they do, that is, what shall become of them, in what miserable condition are they who are baptized, viz. with their own blood, and not onely suffer grievous torments, but even death it self for the dead? that is, for the cause or quarrell of the dead; or in stead of the dead, for whose sake they chose rather to suffer death, then they would detect them to the heathen; or betray them into the hands of their bloody persecutors: or who willingly undergo the baptism of blood for the faith of them that are now dead; and in speciall for maintaining this very Article of the resurrection of the dead: for which, as *Paul*, Act. 23. 6. so many hundreds of Christians more were called in question, put to tortures, and persecuted even to death. The force of this argument of the Apostle is very evident, and it well agreeth with the argument that ensueth, *Why stand we in jeopardy every hour?* and I protest by your rejoycing which I have in Christ, I die daily; and *If I have fought with beasts at Ephesus after the manner of men, what advantageth it me if the dead rise not at all?* As for the word baptizing, it is not only so taken most frequently by the Fathers and Schoolmen, who usually distinguish baptism into *baptisma fluminis, fluminis & sanguinis*, of the Spirit, Water, and Blood; but also in sundry places of Scripture, as *Matth. 20. 22. Mar. 10. 38, 39. Luk. 12. 50. I have a baptism to be baptized with, and how am I strained till it be accomplished?*

V. 31. *by your rejoycing*] Some read *our*. It is a kind of most vehement asseveration, after the manner of an oath; as if he should have said, As true as my principall joy and glory in this world is in the blessing of God upon my ministry towards you.

*I die daily*] That is, death hangeth over me continually, and I do daily prepare my self for it: or I am not onely in danger of my life every day, but am continually assaulted with so many crosses and tribulations that my life is rather a continuall death, then a life unto me, 2 Cor. 11. 23. *et diinceps*.

V. 32. *If after the manner of men*] Or, to speak after the manner of men. Either the meaning is, if to speak after the manner of men, that is, if I may now take the priviledge to say something of my self as men do in the like case, or if I have fought according to man, that is, as men led by nothing but that which is humane, to wit, vain-glory and some other worldly respect, not looking by faith at the resurrection, and at God the rewarder of those, that suffer for him at that day: If I should thus have exposed my self unto so apparent danger of death, what benefit would it have been unto me? Or lastly, the meaning may be, If I have fought with beasts after the manner of men; that is, in such sort as if they had been men, and my Antagonists.

*fought with beasts at Ephesus*] Either the words are spoken figuratively, and by beasts he meaneth beastly minded men, such as the Cretians were whom he calleth *evil beasts* and *slow bellies*; Tit. 1. 12. and such as *Ignatius* saith he fought withall from Syria to Rome, *ὡς τῶν ἀνθρώπων ἐχθρῶν καὶ ὡς τῶν θηρίων*, not being bitten, saith he, by brute beasts, but by savage creatures in the shape of men. Or the words may be taken properly, as *Chrysostome*, *Ambrose*, and others understand the words: and *Nicephorus* in his second book of Ecclesiasticall history, cap. 25. reporteth it literally; for certain it is that the Christians were often *damnati ad bestias*, and it was an usual speech in *Tertullians* dayes, *Christianos ad Leones*: and this littell interpretation affords a stronger argument for the resurrection, which is the scope of the Text, and better sorteth with his former arguments, then if we understand the words of a metaphorical fight.

*let us eat and drink*] See Isa. 22. 13. That is, let us take our fill of our pleasures, for after death we can take none: these are the speeches of Epicures: the like we find in *Anacreon*, *ὦ φίλοι, ἀπολαύετε τὴν ζωὴν, ὅτι οὐκ οἶσθε τὴν ἡμέραν τοῦ θανάτου*; and *mors aurem vellens. Vivite, aut venio*. This Atheisticall speech of theirs, the Apostle reproveth in the words following, saying, Be not deceived, refuting the verse of one Poet, by the verse of another Poet, to wit, *Menander*, according to whose example *Arnobius* and *Lactantius*, and many other of the ancient Fathers refell the heathen by the testimonies of the better sort of the heathen, both Philosophers, Oratours, and Poets.

V. 34. *to righteousness*] Gr. *righteously*.

V. 36. *Thou fool, that which thou sowest*] Thou mightest have learned either of these, saith Paul, (if thou hadst not befooled thy self) by daily experience: for seeds are sown and rot, and yet notwithstanding they are so farre from perishing thereby, that



15.33. — *Exil. Communicationes* Utitur  
testimonio Menandri Poeta: quemadmodum  
undique mirari nobis licet quicquid a  
Deo est profectum. Quum autem omnis  
veritas a Deo sit. — Calvin.



15.51. — Erit igitur mortuus, quia erit corruptibilis natura interitus: non erit dormitio, quia anima non migrabit a corpore: sed erit subitus transitus a natura corruptibili in beatam immortalitatem. Calvin. Col. 456.

15.55. — Natura igitur nostra, ut nunc corruptibilis et mortalis est, regni Dei capax non est: sed ubi corruptio exstiterit, et incorruptione ornata fuerit, tunc deo perveniet. Atque hic locus parlam confirmat nos in hac eadem quam generamus, carna resurrecturos, cui novam gloriam tantumquam vestimentum attribuit. Calvin. Col. 457.

ubi corruptibile hoc gloria vestimentum pronuntiat, nullus cavillo superest locus. ibid.

Cap. 15.50. Ad ipsa peccata respiciens Apostolus, que veniunt de corruptione carnis & sanguinis, ait, Caro & sanguis de. — Ecce ventri de. vid. 1 Cor. 6. 13. Augustin.

Psal. 50. Col. 494. // quidam hæretice asserunt — Luke, 24. 39. Per hoc credimus hominem, non tantum cum carne et ossibus, sed etiam cum sanguine, et quicquid ad naturam ejus pertinet, resurgere, et sine ulla corruptione esse illic, ubi semper est æterna vita, et æterna felicitas.

Augustin. Tom. 4. Quest. 20. Col. 681, 682.

Idem numero corpus quod hic gestavimus resurget. Job, 19. 26, 27. 1 Cor. 15. 42, 43.

Alfred. Theol. Locus 43.

The meaning is not that the substance of Flesh and blood shall not enter into the kingdom of Heaven; but that Flesh as it is corrupted and sinfully clothed with infirmities, and subject to mortality, and death, shall not enter into Heaven.

Mr. John Smith, Resurrection, p. 625, 626. Heb. 2. 14.

Ceterum carnem & sanguinem intellige qua nunc conditione sunt: Caro enim nostra particeps erit gloria Dei, sed innovata et vivificata a Christi Spiritu.

Calvin. Col. 456.

#### V. 41. One Glory of the Sun —

Truly so in the heavenly Canaan; tho' all will be glorious; yet there will be degrees of Glory: So in the State of Grace here in Spiritual Blessings — Some are more fat & fruitful in Grace. Let not the poor envy the Rich; nor the rich despise the poor either in spiritual or temporal regards. Michal, Gen. 49. 20. p. 230.

Cap. 15.56. The Law gives life or strength to sin three ways:

1. By the Curse & Obligation of it, binding the soul w<sup>th</sup> the guilt of sin unto the judgment of the great Day.
2. By the Irritation of it. Rom. 7. 8.
3. By the Conviction & manifestation of it. Out of ignorance of the Law, men plod on in their own evilities; count every man in Hell it is worse & if glory, & others of our better but in a fools Paradise. Rom. 5. 4. 5.

Cap. 15.50. Flesh & Blood — Non agitur hic, abolendam esse Carnis et Sanguinis naturam; sed tantum contumitiam, Novas qualitates atque conditiones accessuras.

His verbis multi abutuntur. Nam quidam putant, Resurrectionem ad naturam Carnis et Sanguinis minime spectare, verum ad animos transferendum esse.

Pater Martyr, p. 230. a.

Vide Bedam, Col. 432, 433.

15.58. — Unmovable — But as it is our honor, and G. honor too, when we are unmovable in doing, ye will of G. so it is a greater honor, both to Him, & us, when we are joined suffering His Will; when we stand to it, and move no more, in way of Cowardice & impatience, than a Post when it is shot at. This is ye Glory of a Christian, and it is His Duty, this is ye Glory of GOD, and it is His Due.

Caryl, Job, 16. 12. p. 296.

16.2. Upon the first Day — Every first Day. Sobor Singularly, p. 168.

Beza, Illyrius, Primo quoque Die —



that contrariwise they grow up farre more beautifull; and whereas they are sown naked, they spring up green and fresh: and doth it seeme incredible to thee that our bodies should rise from corruption, and that with far more excellent qualities then they had before?

V. 38. *But God giveth it a body*] We see diversitie both in one and the self-same thing, which hath now one forme, then another, and yet keepeth his own kind; as it is evident in a seed or grain, which is sown bare, but springeth up after another sort; and also in divers kinds of one self-same sort, as among beasts; as also among things of divers sorts, as the heavenly bodies and the earthly, which also differ very much one from another; therefore there is no cause why we should reject either the resurrection of the bodies, or the changing of them into a better estate as a thing impossible or strange.

V. 42. *So also is the resurrection of the dead*] He maketh three manners of qualities of the body being raised; first incorruption, because they shall be found and altogether of a nature that cannot be corrupt; secondly glory, because they shall be adorned with beauty and honour: thirdly power, because they shall continue everlasting without meat, drink, and all other helps, without which this frail life cannot keep it self from corruption.

V. 44. *It is sown a naturall body*] Gr. *an animale*. The Greek word is not *ψυχή*, but *ψυχρόν*, not a naturall body, but word for word an *animale*, or a *souly* body, that is, such a body as is quickned and maintained by such a living soul onely as Adams was, of whom all we are born naturally; of a soul which standeth in need of the bodies help and refection, by eating, drinking, breathing, and the like; being thus animated thereby, as other living creatures are; a soul which produceth no other effect in the body, but onely an earthly mutable and mortall life, not able to save it from sickness, age, consumption and death; much lesse able to restore it to life again after it hath lost it.

*it is raised a spirituall body*] Not in respect of substance, or being: but by reason of those qualities which the glorified body shall partake of; that is, that besides the life which they have by their souls, they shall be sustained without any bodily means, and kept in an eternall, incorruptible, blessed, and glorious life, by the supernaturall virtue of the holy Spirit infused into them by Jesus Christ. Or by a spirituall body, as some of the Ancients affirm, he meaneth a body free from carnall desires, being wholly subject to, and ruled by the Spirit.

*a naturall body*] Gr. *an animale*.

V. 45. *was made a living soul*] Gr. *into a living soul*. See Gen. 2. 7. To be such a creature as should live a bodily and animale life here by virtue of the soul, wherein lieth the fountain of this life, while it is joyned with the body: but yet can by no means of it self conferre the divine and spirituall life, nor make that its union with the body should remain indissoluble, nor joyn the same again being once dissolved.

*a quickning spirit*] Gr. *into a quickning spirit*. The last Adam, that is, Jesus Christ the head of all the elect, is ordained by God to be the fountain and author of a spirituall and eternall life, by the communication of his Spirit which restoreth life unto the dead, and conserveth it in them perpetually. As he now after his resurrection hath a spirituall body himself, immortall and incorruptible; (Phil. 3. 21.) so also shall he give the like bodies to all such as descend from him, not by way of any naturall propagation, but by a spirituall regeneration: for each Adam doth communicate to his off-spring; the one by nature, the other by grace, that which he hath of his own.

V. 47. *the Lord from heaven*] The meaning is not that Christ brought his body from heaven, as Adam received his body from the earth; but as Johns Baptisme is said to be from heaven, though neither he nor the water wherewith he baptized descended from heaven; but because he received it from God who is in heaven: so also Christ our Lord according to his humane nature is said to be from heaven, because his humane nature was formed by the holy Ghost, and united to the Divine; and in this regard his generation was divine and heavenly.

V. 50. *Now*] Or, *But*.

*that flesh and blood cannot inherit the kingdome of God*] Some understand by flesh and blood carnall men and such as walk after the flesh; and though it be true that such men without repentance and a change of their life shall never enter into heaven: yet if we well consider the antecedents and consequents, that cannot be the meaning of the Apostle in this place; but rather this, such flesh and blood as ours is now, maintained by corporall meats and drinks of a mortall and corruptible nature, cannot inherit the kingdom of God, for it followeth, *neither doth corruption inherit incorruption*. *Ph. lip. 3. 21.*

V. 51. *We shall not all sleep, &c.*] Those that shall be alive at Christs coming, shall not sleep; that is, die after the manner of other men, and rest in their graves for a time, and then be raised up after vards; yet they shall be changed, that is, their corruptibilitie and mortality shall be changed into incorruptibilitie and immortalitie.

V. 52. *at the last trump*] Or, *in the*. See Matth. 24. 31. 1 Thess. 4. 16. Some by the last trump understand the voyce of the Archangel, or Christs proclamation for the raising of the dead; but it seems more probable, that as the people of God were assembled in their solemn feasts and fasts by the sound of a Trumpet; and as on Mount Sinai the Law was delivered with a most loud and dreadfull sound; so also the summons of all the dead shall be with some such sound, which is here called the last trump; not as some popish Divines conceive, because it was the seventh Trumpet of those that are mentioned in the Revelation; for the Revelation was written divers yeeres after Pauls death, and therefore it is not likely he alludeth to any of those Trumpets there mentioned; but because after it no Trumpet should ever be sounded.

V. 54. *Death is swallowed up, &c.*] See Isa. 25. 8. Hof. 13. 14.

*in victorie*] Or, *into victorie*.

V. 55. *O death, where is thy sting*] This is a song of triumph sung by the Apostle, ravished as it were, at the contemplation of the conquest of death; and it seemeth to be taken out of the Prophet Hosea 13. 14.

*O grave*] Or, *hell*. The word in the Originall signifieth *grave*, or *hell*; but it should seem that here principally the grave is meant; forasmuch as the Apostle treateth here of the abolition of temporall death.

V. 56. *The sting of death is sinne*] That is, sinne armeth death against us, and is as it were the weapon, whereby we receive our deaths wound.

*and the strength of sinne is the law*] That is, by virtue of the law sinne bringeth men to death and condemnation; for sinne is neither known nor imputed to us but by the law: and when the law forbiddeth ought, our corrupt and carnall nature is provoked thereby the more to desire and lust after it, Rom. 5. 13.

57. *through*] Or, *by*.

## CHAP. XVI.

Verf. 2. *Upon the first day of the week*] Gr. *one of the Sabbaths*. Gr. *Tec. one of the week*. In the Originall one day, an Hebraisme; see the like expression, Gen. 1. 5. Dan. 9. 1. Matth. 28. 1. Luk. 24. 1. *one day of the Sabbaths*: Whereby oftentimes the whole week is signified, as Mar. 16. 9. Joh. 20. 1. Therefore the Greek Scholiast well rendreth *μία τῶν σαββάτων, τῇ κυριακῇ*, the *Lords Day*, on which the Apostles were wont to keep their Assemblies, Joh. 20. 19. Act. 20. 7. which John, Rev. 1. 10. calleth *κυριακή*, the *Lords Day*, because it was the day on which he rose from the dead; and it was by the Church peculiarly dedicated to his honour. Or it is so called, as the Sacrament is called *cena Dominica*, and the *Lords Prayer oratio Dominica*, because the Lord instituted the one, and commanded the other; When ye pray, say, *Our Father, &c.* Luk. 11. 2. For so *Athanasius* saith expressly, *ὁ κύριος ἡμετέρος τῇ σαββάτῳ ἐκ κυριακῆς*, our Lord translated the Sabbath to the *Lords Day*; whether he did this immediately by himself, or by his Apostles inspired by him, all comes to one. See Hilar. Prolog. in Psal. *Nos octava die qua E. ipsa prima est, perfecti Sabbati festivitate letamur*.

*by him in store*] In the Originall, *gathering a treasure*. That is by little and little, every *Lords Day* adding something to make up a gift worthy the sending: or it may be the Apostle in the use of that phrase would imply that by this collection for the poor, they shall gather treasure in heaven, Matth. 6. 20.

*as God hath prospered him*] The Originall is *ἐν δυνάμει*, which signifieth properly a happy journey or voyage, and by a figure is taken for any kind of prosperitie or welfare; and the Apostles meaning is, that every one ought to lay by and contribute according as the Lord hath blessed him, 2 Cor. 8. 12.

*be no gatherings when I come*] Which will not be so convenient on the sudden, nor so beneficiall for the poor.

V. 3. *your liberalitie unto Jerusalem*] Gr. *gift*. In the Originall it is *τὸ χάρισμα ὑμῶν*, that is, your *grace*, or *free gift*, which word he useth rather then *ἐλεημοσύνη*, your *almes*, because this was a kind of holy offering to the Saints, and not a work of ordinary charitie towards the poore: and hereby also he signifieth that this their pious and bountifull inclination to contribute to the Saints, was an effect of Gods grace in the Corinthians, as is expressly affirmed, 2 Cor. 8. 1, 2. We do you to wit of the *grace of God* bestowed upon the Churches of Macedonia, because in great triall of affliction their joy abounded, and their extreame poveritie abounded to their rich liberalitie.

V. 7. *by my way*] Gr. *in my passage*.

*but I trust to tarry*] Gr. *Tec. for I hope to tarry*.

V. 9. *For a great doore and effectuall is opened unto me*] A great occasion or opportunitie of doing much good in my ministerie. For Ephesus was a Citie very much frequented as well



in regard of the famous Temple of Diana there, as also diverse Schooles and Nurseries of Learning: or the Apostle may intimate that some great advantage was given to the Gospel by the conversion of some men or women of prime note in that Citie.

and there are many adversaries] Where there is the greatest opportunitie offered of doing good, there the devill and his instruments are busiest to stop and hinder it. For, as ~~some~~ Chrysostome well observeth, he bestirreth himself most where he is like to lose most; and no marvell that the Gospel findeth many enemies, sith Truth is a stranger upon earth; and Christ is set for the fall and rise of many, and for a sign which shall be spoken against, Luk. 2. 34.

V. 15. I beseech you brethren] Gr. but. or, now I beseech you brethren.

addicted themselves to] Or, appointed themselves for.

V. 16. That ye submit your selves unto such] Or, be subject unto. That you honour and reverence them and be obedient unto them, and be content to be led by them as being my fellow-labourers, and such as have bestowed themselves and their goods to help you withall. Heb. 13. 17.

V. 18. acknowledge ye them that are such] That is, take them for such men as they are indeed; or shew your selves thankful unto them both in my behalf and your own.

V. 20. Greet ye one another] See Rom. 16. 16.

with an holy kisse] Not with an hypocritical kisse as Judas, nor out of a carnall affection, as Prov. 7. 13. but expresse your

unfeigned love unto them as they are called to be Saints and fellow-members of one holy myſticall body whereof Christ is the head. See Rom. 16. 16.

V. 22. love not] That is, out of meere malice, and desperate hatred opposeth Christ and his Gospel. It is delivered by a Meiosis, or figurative speech whereby lesse is spoken, and more implied, being a crime of that horrid nature as the Apostle was loath to expresse it. 1 King. 2. 10.

anathema, Maran-atha] The former word is Greek, signifying accursed, Rom. 9. 3. Gal. 1. 8. the latter is a Syriack word, signifying our Lord cometh. For Maran is our Lord, and atha cometh. It is a word used in the greatest excommunication among the Christians, implying that they summoned the excommunicated before the dreadfull Tribunal at the last coming of the Sonne of God. See Jude 14, 15. Behold, the Lord cometh with ten thousands of his Saints, to execute judgement upon all, &c. Others expound it thus: Let him be accursed even till the coming of the Lord, to his deaths day, even for ever. This dreadfull kind of excommunication which the Apostle here calleth Maran-atha, the Jewes called Sammaitha, Sem signifying the name of God Tetragrammaton, or Jehovab, and atha venit, he cometh. Others, from Sam signifying there, and mitha mors, their death. Now the Apostle thundereth out this dreadfull sentence of excommunication here against the wilfull opposers of the Gospel and impenitent haters of Christ, not out of any evil passion of mind, but out of an Apostolicall spirit and holy zeale.

## ANNOTATIONS ON THE SECOND EPISTLE OF PAUL THE Apostle to the CORINTHIANS.

### CHAP. I.

Verf. 1.



And Timothy our brother] Not according to the flesh, for we read not that Timothy was of kinne to Paul; but brother in Christ in the profession of the Gospel, and brother also in the Ministry of the word, being

Pauls companion, and fellow-labourer in the office of an Apostle and an Evangelist.

at Corinth] Gr. in Corinth.

with all the saints] All who embrace the holy profession of Christians, who were admitted into the Church which is the communion of Saints, who attend upon the holy ordinances of God, and follow after peace and holinesse, without which no man shall see God. The Greek Scholiast noteth, that he useth not the word, ἁγίοις but ἁγία, ἡμεῖς ἵνα τὸ πᾶν τὸ ἐν τῇ ἐκκλησίᾳ ὡς ἅγιος, not holy, but unearthly, whereby all those among the Corinthians that were earthly minded, and sought not the things that are above, but the things that are below, are excluded out of the Apostles salutation.

V. 3. Blessed be God] See Ephes. 1. 3. 1 Pet. 1. 3. God is essentially blessed, and cannot be made blessed or happy by us: this phrase therefore signifieth no more then praised be God: in the Originall, ὑμῶν, that is word for word, let God be well spoken of. God blesteth us really, but we blese God but verbally, by lauding and magnifying him: or at the most, mentally. For as the kingly Prophet professeth, Psal. 16. 2. our goodnesse extendeth not to him. The Apostle here beginneth with thanksgiving, which notwithstanding otherwise then he was wont, he applyeth to himself; beginning his Epistle with the setting forth of the dignitie of his Apostleship, constrained as it should seem thereunto by their importunitie, who tooke occasion to despise him, by reason of his great crosses, and afflictions: but he answereth, that he is not so afflicted, but that his comforts do exceed his afflictions, shewing the ground of them, even the mercy of God, the Father of our Lord Jesus Christ.

the Father of mercies] Though judgements proceed from God as well as mercies; yet he is not in Scripture any where called the Father of judgements, as he is here, the Father of mercies: because mercie and compassion ariseth meere from himself, and he delighteth in it, Mic. 7. 18. but our finnes are the cause why he inflicteth any judgements upon us. And it is further here to be noted, for the comfort of all those that grone under any heavie crosse, or suffer conflicts with desperation it self, that the Father of our Lord Jesus Christ is the Father al-

so of mercy, and not of mercy only in the singular number, but of mercies in the plurall, and which is yet more, the God of all consolation.

V. 4. Who comforteth us in all our tribulation] He saith not, who suffereth us not to be afflicted: for he knoweth that it is good for us to be afflicted, as the holy Prophet David professeth; and Christ himself saith, As many as I love, I rebuke and chasten: Revel. 3. 19. but who comforteth us in our afflictions.

that we may be able to comfort them] Occumenius out of this passage rightly observeth the singular modestie of the Apostle, who saith not, that he received comfort from God in those tribulations which he suffered for the Gospel, for his owne sake, because his patience or diligence in his ministry deserved any such consolation; but that God afforded him those comforts for the good of others, that he might be the better enabled to comfort them by those cordials, which he received by the hand of his heavenly Physician.

V. 5. For as the sufferings of Christ abound in us] Gr. unto us. The afflictions and calamities which we suffer for Christ, or Christ suffereth in us his members.

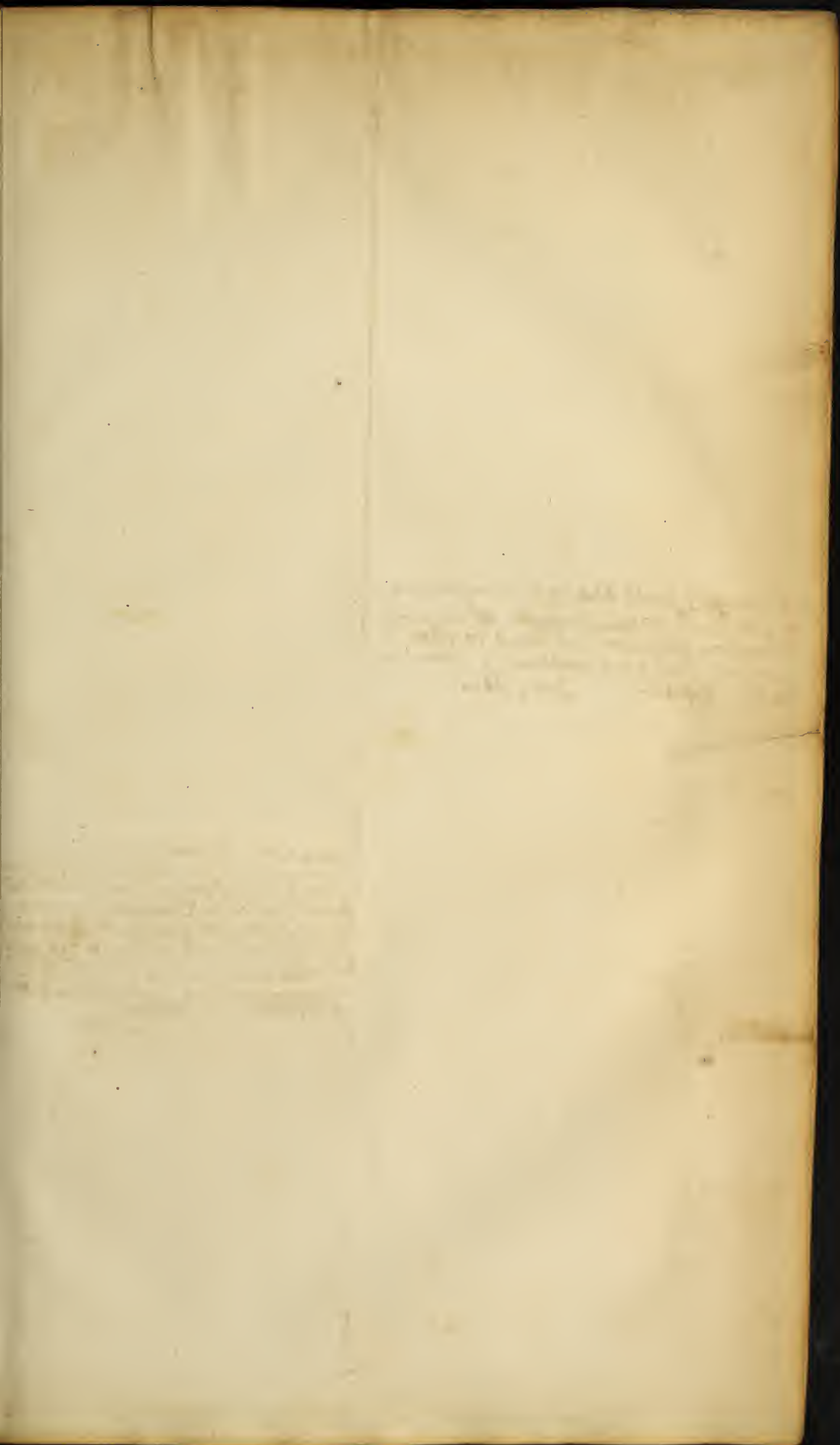
V. 6. which is effectual in the enduring of the same sufferings] Or, is wrought. Although salvation be given us freely: yet because there is a way appointed to us, whereby we must come to it, which is the race of an innocent and upright life which we must run, therefore we are said to worke our salvation: Phil. 2. 12. and because it is God only that of his free goodwill worketh all things in us, therefore is he said to worke this salvation in us by the selfe same things, by which we must passe to everlasting life, after that we have once overcome all incumbrances.

V. 8. For we would not, brethren, have you ignorant] He witnesseth, that he is not only not ashamed of his afflictions, but that he desireth also to have all men know the greatnesse of them, as also his delivery from them, although it be not yet perfect.

which came to us in Asia] Whether he meane by this affliction, the great opposition he found by those many adversaries mentioned by him, 1 Cor. 16. 9. or the great tumult at Ephesus by Demetrius and his fellow craftsmen, Act. 19. or some very dangerous sicknesse wherewith he was visited, it is not certain: but here he thought good to acquaint them with it, partly to shew his great love to them, in that he concealed nothing from them, which befell him: partly to stirre them up to give God thanks for his great deliverance.

V. 9. the sentence of death in our selves] Or, answer. We resolved in our selves to die, or we gave our selves for dead, we were







1. 15. Benefit saith the last Translation;  
it doth diminish the strength of the word;  
therefore go from the Text to the  
Margin; you have oft-times a fitter word  
in the Margin. Dr. Sibbs.

Cap. 1. 20. — Promises —  
Retineamus generalem doctrinam,  
quod solo Christo fulciantur omnes Dei  
promissiones. Sententia memorabi-  
lis, et unum ex principis fidei nostri  
capitibus. Pendet autem ex alio prae-  
cepto, quod non nisi in Christo propitius  
est nobis Deus pater.

Adoptionis est Christus. Causa autem & ratio  
Calvin.



were not only past hope in other mens judgements, but even in our own.

V. 10. *so great a death*] He saith not, out of so great a danger, but so great a death, because the danger was so great, that it was past mans help, or hope of delivery. He taketh the word death, as else-where, in death often, (2 Cor. 11. 23.) either for such sickness, or persecutions in which there appeared no hope of escaping with life, or such torments as were equivalent to the pangs of death.

V. 11. *You also helping together by prayer for us*] Gr. Tec. *we also helping together by prayer for you*. See Rom. 15. 30. That he may not seeme to boast himself, he attributeth all to God, and withall acknowledgeth himself to be much indebted unto them for their prayers for him.

*thanks may be given*] The end of the afflictions of the Saints is the glory of God, and therefore they ought to be precious unto us.

V. 12. *that in simplicity*] Gr. Tec. *puritie*. Here he putteth away another slander, to wit, that he was a light man, and inconstant, seeing that he promised to come unto them, but brake his word and came not: and first he speaketh of the simplicitie of his minde, and plain and open dealing, which they knew by his speech when he was present, and they ought also to acknowledge it in his letters being absent; and moreover he protesteth that he will never be otherways.

*and godly sinceritie*] Gr. *and sinceritie of God*. In the Originall, it is the sinceritie of God, that is, such sinceritie as is in the God of truth, who is alwayes constant and immutable; or sinceritie before God, or in the sight of God, not feigned or hypocriticall.

*with fleshy*] Gr. *in fleshy*.

*by the grace*] Gr. *in the grace*.

V. 13. *or*] Gr. Tec. *and*.

V. 14. *that we are your rejoicing*] Pauls rejoicing in the Lord was, that he had gained the Corinthians to the Lord; and they themselves rejoiced, that they had such an Apostle to be their instructor, who taught them so purely and sincerely.

V. 15. *a second benefite*] Or, *grace*. Some render a double joy, but the word is not, *second*, but *double*; and the Apostles meaning is, that they might reape a double fruit, both of his letters and of his presence.

V. 17. *purpose*] Or, *consult*.

*be yea, yea, and nay, nay*] Christ commandeth, Matth. 5. 37. that our communication be yea, yea, and nay, nay; neither doth the Apostle here contradict it, but his meaning is, that with him there was not yea, and nay, concerning the same thing, that he was not light and inconstant in his words, as those who affirme and deny with a breath, promising and not performing, and changing their purpose at every turning of the hand, but according to the saying of the Hebrews; *etiam iustorum est etiam; et eorum non est non*, so his yea, was alwayes yea, and his nay, nay, not his yea now, nay at another time, nor his nay yea.

V. 18. *true*] Gr. *faithfull*.

*word*] Or, *preaching*.

*was not*] Gr. Tec. *is not*.

V. 20. *For all the promises of God in him are yea*] God purposing to be glorified and perfectly acknowledged for his truth, in the accomplishment of his promises in Christ, preached by us, hath withall given unto us the Apostles, such an infallible guidance of his spirit, that the truth of our preaching might answer to the truth of Christ his practise, even as himselfe did answer exactly by his performance unto the promises of God.

*and in him amen*] Gr. Tec. *therefore also they are by him amen*. As Christ is the same in Gods promises which are unchangeable, so are all such promises touching our salvation, yea, that is, truth; and amen, that is, assurance. For so much as God in the new covenant maketh no promises of salvation, nor fulfilleth any but in Christ, and by Christ.

*unto the glory of God by us*] Gr. *to God for glory by us*.

V. 21. *hath anointed us*] With the grace of his holy Spirit. So John also speaketh, 1 Joh. 2. 27. But the anointing which you have received of him abideth in you, and the same anointing teacheth you of all things.

V. 22. *Who hath also sealed us*] He wrought the same in us, in regard of our Apostleship, by the virtue of the same Spirit, that ratifieth both in us and in all his faithfull children, his vocation and election, by the grace of regeneration, signing us for his as with a seale, 2 Tim. 2. 19. and as by a pledge assuring us of our future inheritance.

*earnest of the Spirit*] That is, the holy Spirit, which is unto us as an earnest, whereby God assureth us, that he will pay as it were the whole summe of his promises. For an earnest is as a pledge, whereby we confirme a bargain, or a piece of money, whereby we assure the payment of the whole. The first gift therefore of the Spirit, and of life, is a pledge of our whole inheritance; Inasmuch, that this anointing, sealing, and pledging, all serve to one and the same end.

V. 23. *I call God for a record upon my soul*] That is, against my self, and to the danger of my own life. So the Hebrews say, to carry our soul in our hands; and Xenarchus in Athenæus useth the same phrase, *ἐν τῇ ψυχῇ τὴν φερούμεν*, whereby they signifie that the life is in great danger. This is then a deep adjuration, whereby the Apostle assureth them even by oath, that he did not only not change his purpose of coming to them out of levitie, but rather that he came not to them for this cause, that he might not be constrained to deale more sharply with them being present, then he would.

V. 24. *Not for that we have dominion*] He removeth all suspicion of arrogancy, declaring that he speaketh not what he said before as a Lord over them, but as a servant appointed of God to comfort them.

*but are helpers of your joy*] He setteth the joy and peace of conscience, which God is the Author of, against tyrannous fear, and withall sheweth the end of the Gospel, which is peace and joy in the holy Ghost.

## CHAP. II.

Verf. 1. *In heavinesse*] Causing griefe amongst you, which he should have done, if he had come unto them before they had repented then.

V. 4. *not that you should be grieved*] The Apostle in sharply reproving them, though he could not but make them sorry, yet that was not his intent, but to shew his affectionate love towards them, and care of their salvation; that by sorrowing after a godly manner they might receive spirituall consolation. For as worldly joy ends in sorrow, so godly sorrow ends in joy; whence is that exhortation of St. Jerome to the penitent, *Doleat, et de dolore gaudeat*, Let him grieve and rejoyce for such griefe.

V. 5. *But in part: that I may not overcharge you all*] Gr. *overburthen*. The words may carry different interpretations, either he hath not grieved me in my own particular, but as a part and member of the Church, whom that incestuous person hath offended: or he hath not wholly grieved me, as if you were all delinquents. For although before I knew of your detestation of his crime, I wrote unto you in generall tearmes, 1 Cor. 5. 2. Ye are puffed up, and have not rather sorrowed, that he which hath done this thing might be put from among you. Yet now since I have proove of your love and obedience, and you have cleared your selves by excommunicating him, I have cause to sorrow but in part, only for his sake who was guiltie, not for you all, who have cleared your selves, that you are no upholders or maintainers of him.

V. 6. *punishment*] Or, *censure*.  
*of many*] Gr. *by*.

V. 7. *to forgive him, and comfort him*] Or, *gratifie*. Release him of the sentence of excommunication, and receive him again into the Church, and upon his unfained tokens of repentance minister a word of comfort to him, that he be not swallowed up in the gulph of despaire.

V. 8. *confirm your love towards him*] That at my entreatie you would declare by the consent of the whole Church, that you take him again for a brother. Gal. 3. 15.

V. 10. *forgive any thing*] Or, *grant any thing of favour; or, freely give*.

*to whom I forgive it*] Gr. Tec. *what I forgave*.

*in the person of Christ*] Or, *in the sight*. Although Ferrandus the Deacon, in his Epistle to Egippius, taketh the person of Christ for the hypostasis, which is one in Christ, though he consist of two natures, saying, *si quid donavi, donavi propter vos in persona Christi, vult probare unitatem personarum; nam melius personas dicere, si vellet in Christo significare duas substantias*: yet Oecumenius his interpretation is more agreeable to the scope of the Apostle in this place, *ἐν τῇ ὁμοίᾳ καὶ ὁμοιωσιν*, in the person of Christ, that is, in stead of Christ, or by Christs authoritie and command, who said, As my Father sent me, I send you: whose sinnes ye remit, they are remitted, Joh. 20. 23.

V. 11. *Lest Satan should get advantage of us*] Lest Satan over-reach us. The Greeke word, *πλεονεκτο*, signifieth to have more then belongs to one, and it is commonly used of the covetous: the comparison is taken from the greedy merchant, that seeketh and taketh all opportunities to beguile and deceive others. The meaning then is, that we give not Satan an occasion by our immoderate rigour, to snatch away from us, or ruine any member of the Church, to make the Gospel and the ministry thereof more hatefull, and to pervert the holy use of discipline, which consisteth in the temper of charitie, and hath no other end then the salvation of the sinner.

*ignorant of his devices*] Or, *plots, or machinations*. Machinations or stratagems, of which Aconius hath written a singular book: The particular wiles to which the Apostle here pointeth, seeme to be these, whereby he endeavourerth to gaine upon the Church both wayes, both by remission of Church discipline, and too much severitie: by remission to rock the sinner as



sleep in securitie, and by too much severitie to plunge him in despaire.

V. 12. *was opened* ] Gr. *being*.

V. 14. *Now* ] Or, *But*.

*causeth us to triumph* ] It is word for word, *Θριαμβουίμεν*, triumpheth us, that is, subdueth us to the Gospel, and maketh us obedient thereunto. So saith Livie, *triumphavit Mummus Achaos*, Mummus triumphed the Acheans, that is, triumphed over those of Achaia. Or, *triumphare facit*, causeth us to triumph over the world, the flesh, and the devill; or giveth us conquest in every place where we preach his word, to bring all countries to the obedience of faith.

*the favour of his knowledge* ] He alludeth to the oymtent of the Priests, and the sweet incense they offered: and withall intimateth the farre spreading of the Gospel, which like a sweet odour was blown by the breath of the Apostles, preaching unto all parts of the world.

V. 15. *unto God a sweet favour of Christ* ] That is, pleasing and acceptable to God, in regard that by us is made manifest the mercy of God.

*in them that are saved, &c.* ] The Gospel is preached indifferently to all manner of persons, but it worketh in a very different manner: forasmuch as being received by the faithfull, it produceth in them life and salvation, as containing all the causes thereof in it self; but being rejected by unbelievers, it becometh in them the occasion of a greater condemnation, and maketh their perdition inevitable. As the same light of the Sunne, saith Chrysostome, offendeth weake eyes, but recreateth and comforteth the strong sighted; and as the same Starre is to some *φωσφορος*, to others *πνεμα*, to some a morning Starre bringing light and day, and to others an evening Starre bringing darknesse and night: So the Gospel is a comfort to some, and a terror to others, bringeth eternall life and salvation to some, but by accident, everlastig darknesse and damnation to others, according to the Prophecie of Simeon, Luke 2. 34. Behold, this child is set for the fall and rising again of many in Israel.

V. 16. *favour of death unto death* ] Gr. *Tec. out of*. A deadly favour: not as if the Gospel of its own nature breathed out death to any; for it is the Ministry of life, 2 Cor. 5. 6, 7. and the power of God to salvation unto all beleevers, Rom. 1. 16. but by reason that unbelievers and impenitent sinners, wilfully set themselves against it, and thereby draw upon themselves the heavier judgement of God, Joh. 3. 36. 1 Pet. 2. 7, 8.

*of life* ] Gr. *Tec. out of*.

*sufficient* ] Or, *fit*.

V. 17. *which corrupt the word of God* ] Or, *deal deceitfully with*. See Chap. 4. 2. Word for word, *καταλυσαντες*, play the bucksters with the word of God; So Ennius saith elegantly, *cauponari bellum*, & Herodian, *cauponari pacem*, & Plato, *καταλυσαντες*, and Nazianzen calleth deceitfull Teachers, *καταλυσαντες*, and Ignatius *καταλυσαντες*. By this phrase he taxeth the false Apostles with two grievous crimes: first, that they adulterated and sophisticated the word of God by mingling Philosophicall errors or humane traditions with it, as craftie Merchants sophisticate their wines by mingling them with water or other liquors: secondly, that they set the word of God as it were to sale, and handled it craftily and covetously, not sincerely as they ought to have done in the sight of God.

### CHAP. III.

Vers. 2. *YE are our epistle* ] As elsewhere he calleth them the Seal of his Apostleship, so here his commendatorie Epistle, *ἡ ἐπιστολή*, the profit of the Scholar is a commendation of his teacher. What need then the Apostle commendatory letters to the Corinthians, who themselves are his commendatory letters to all Churches, by their great growth in grace, and knowledge of Jesus Christ?

V. 3. *are manifestly* ] Gr. *being manifestly*.

*to be the epistle* ] Gr. *that ye are the epistle*.

*written not with ink, but with the Spirit* ] The tables were not written with ink, but with the finger of God. In this part therefore of the verse, he opposeth not the Epistle of Christ to the writing in the Tables of stone, but to ordinary letters which are written with ink.

*not in tables of stone* ] He alludeth by the way to the comparison of the outward ministry of the priesthood of Levi with the ministry of the Gospel, which he handleth afterwards more at large.

V. 4. *And such trust* ] This boldnesse we shew, and thus deservedly may we boast of the fruit and worthinesse of our ministry.

V. 5. *to think any thing* ] Or, *to reason, or, conclude*. Rom. 3. 28. Any thing which belongeth to the way of pietie and true worship of God, as Austine expoundeth, *Libro de dono Persev. c. 13.* or as the Greek Scholiast expoundeth, We are not

sufficient of our selves, so much as to apprehend and conceive the worth of the ministry of the Gospel; much less to sound the bottom of the deep mysteries of salvation: Without me, saith Christ, John 15. 5. ye can do nothing: So far are we from doing any good work of our selves, that we cannot think a good thought.

*but our sufficiency is of God* ] In that we are fit and meet to make other men partakers of so great a grace.

V. 6. *made us able ministers* ] Or, *fit, or, meet*. He amplifieth his ministry, that is, the ministry of the Gospel, comparing it with the ministry of the law; which he considereth in the person of Moses, by whom the law was given, against whom he setteth Christ the Author of the Gospel. Now the comparison is taken from the very substance of the ministry. The Law is, as it were, a writing of it self dead, and without efficacy; but the Gospel a new covenant, as it were the very virtue of God, in renewing, justifying and saving of men. The Law propoundeth death, accusing all men of unrighteousnesse; the Gospel offereth and giveth righteousness and life. The governance of the Law served for a time, the Gospel remaineth to the end of the world; and therefore what is the glory of that, in comparison of the Majestie of this?

*not of the letter* ] That is, which doth not onely consist in words and writing, without imparting any inward and spirituall virtue to effect and work the same in men, which it doth represent to them; but hath really joyned with it the virtue of the Holy Spirit, working in the heart, and there ratifying and lively imprinting what the same propounds and promiset.

*the letter killeth* ] Though the Law shewed the way to life, yet the letter thereof is said here to kill, because it doth not communicate ability to corrupt man to keep the same, nor makes any promise to forgive the sinne to him that trespasseth, but curleth every one that abideth not in all things which are written in the Law: convincing us of our transgression, and consequently of our guilt of death, which is threatened to the transgressours; for which cause it is also called, The ministry of condemnation.

*but the spirit giveth life* ] Or, *quickeneth*. The Gospel doth not onely shew the way to life and salvation, by faith in Jesus Christ; but is likewise accompanied with the power of the Holy Spirit, whereby faith is wrought and kept in the Elect, and they themselves are raised up from the death of sin, and quickened to the life of holinesse.

V. 7. *ministration* ] Or, *ministerie*.

*written* ] Gr. *in letters*.

*glorious* ] Gr. *in glory*.

*for the glory of his countenance* ] The word *glory*, betokeneth a brightnesse, which was bodily in Moses, but is spiritually in Christ.

V. 8. *the ministration of the Spirit* ] Or, *ministerie*. That is, of the Gospel, whereby God offereth, yea, and giveth his Spirit; not as a dead thing, but as a quickening Spirit, working life.

*glorious* ] Gr. *in glory*.

V. 9. *ministration* ] Or, *ministerie*.

*ministration of righteousness* ] Or, *ministerie*. *Viz.* of Christ, which being imputed to us as our own, we are not onely not condemned, but also we are crowned as righteous.

V. 10. *had no glory in this respect* ] That is, had not glory comparatively; as silver is not precious in comparison of gold, nor precious stones bright in comparison of the Starres, nor the light of the Moon in comparison of the Sunne. As, saith Oecumenius, the light of a Candle seemeth most bright in the night; but in the mid-day is so obscured that it deserveth not the name of a light; so is the light of the Law obscured in such sort by the light of the Gospel, that it seems to have no light or glory at all.

*respect* ] Gr. *part*.

V. 11. *was glorious* ] Gr. *by glory*.

*is glorious* ] Gr. *is in glory*.

V. 12. *plainnesse* ] Or, *boldnesse, or freedom*.

V. 13. *And not as Moses, &c.* ] See Exod. 34. 33. He expoundeth by the way the allegory of Moses his covering, which was a token of the darknesse and weaknesse that is in men, whose eyes were rather dazzled by the bright shining of the Law, then lightened: which covering was taken away by the coming of Christ, who lighteneth the hearts, and turneth them to the Lord, that we may be brought from the slavery of this blindnesse; and set in the liberty of the light, by the virtue of Christs spirit.

*to the end of that which is abolished* ] Gr. *Tec. the face, or sight*. Could not see the mark and main scope of Moses, or dive into the bottom of his ministry.

V. 14. *But their minds were blinded* ] This is an answer to a secret Objection, whence it comes that the people of Israel do not now beleeve the manifestation of the end of the Law, made by the Gospel: Why do they see nothing in the Gospel, which is so clear? The Apostle answereth, that there is a Vail hanging over,



cap. 2. v. 16. Saviour] The word is  
so full of Spirits & quickness, that if it  
be relisht ye very Saviour of it brings  
life. Ambrose on ye Text hath this  
Phrase, They receive ye word as ye  
Plague, if they doe not obey it. The w  
ry Saviour of ye Plague is enough to bring  
death. Burroughs Gospel-Fear P. 20.  
Præclarus locus nunc Quod si Deo  
suavis est odor, nobis quoque esse  
debat: hoc est non convenit nos of-  
fendi, si Evangelij prædicatio non omni-  
bus sit salutaris: Sed potius reputa-  
mus, abunde sufficere si justam repræ-  
sentationem afferenda, Dei glo-  
riam promoveat. Calvin. Col. 491.

C. 3. v. 11. — aboletur — I Ego abolitionem  
Legis cuius hic fit mentio, interpretor de  
toto Veteri testamento, quatenus Evangelio  
opponitur: ut cum illo conveniat, Lex &  
Propheta usque ad Johannem: nam id con-  
textus postulat. Calvin. Col. 499.

v. 14. — aboletur per Christum,  
Interea discamus, ne in Legge quidam  
ac toto Dei verbo, quicquam assalutis  
sine Christo justitiæ sola. Col. 501.



3.16 It] or They be turned unto  
ye Lord. Owen Ev. Treas. 25.

Cap. 3.18. Open Face] Face refers  
to GOD; not to us. The Glory of  
GOD's Wisdom is now Open.

Charnock Attr. p. 373.

4.7.<sup>o</sup> Exalt - Hyperbole.



over, not the Gospel, but their hearts, by a malicious and willfull obduration, John 9. 39. Rom. 11. 7, 25. As if he should say, The light shines indeed; but those that should behold it, shut their eye-lids against it.

*which vaille is done away in Christ* ] The Vaile is taken away by the knowledge and Spirit of Christ; and when they shall be converted unto Christ, they shall like us, be brought to the right understanding of the Law, and be fully convinced in their hearts, that the Law was given to no such end, but that they must seek the righteousness by faith in Christ, without themselves, Rom. 10. 4. Gal. 3. 24.

V. 15. *is upon* ] Gr. *lyeth upon*.

V. 17. *Now the Lord is that spirit* ] Or, *But*. Christ is that Spirit which taketh away that covering, by his working in our hearts, whereunto also the Law itself called us, though in vain, because it speaketh to dead men, till the Spirit quicken us.

*where* ] Gr. *Tec. to whom*.

*there is libertie* ] From the yoke and burden of the Ceremoniall, and curse also of the morall.

V. 18. *But we all with open face, &c.* ] Gr. *uncovered*. Going forwards in the allegory of the covering, he comparcth the Gospel to a Glasse, which though it be most bright and radiant, yet it doth not onely not dazle their eyes that look on it, as the law did; but also transformeth them with its beams, so that they be also partakers of the glory and shining of it to lighten others; as Christ said to his Disciples, Ye are the light of the world, Matth. 5. 14.

*are changed into the same image* ] As, saith Oecumenius, Silver set against the Sunne, by the beames thereof cast upon it, becomes it self radiant; so we being enlightened by the Spirit, cast light upon others. Now that in stead of the Vail of those Mosaicall figures, God hath given to his Church the clear glasse of his Gospel; all the faithfull do freely behold there by faith the glorious light of his mercy, truth, and the rest of his divine attributes; and by means thereof they are made like unto him in the glory of holinesse, and in newnesse of life. Moses put away the Vail that hung over his face, when he appeared before the Lord, and by this beholding of God had his face lightened, and shining with beams; so have we now a free access unto God by the Gospell, which is not as a dark Vail, but a pure resplendent glasse wherein the glorious countenance of God is seen by us, and we are thereby renewed, and as it were glorified in our mindes according to the same image of God.

*from glory to glory, even as by the Spirit of the Lord* ] Or, *of the Lord the Spirit*. By the Spirit of the Lord, or by the Lord the Spirit, by the Spirit who is the Lord; that is, one of the same being and substance with the Father and the Son. This Spirit worketh in us by degrees, and this work of his is still in progresse here in this life, untill we attain to the perfection of the life to come; and as we grow from grace to grace, by this spirit of sanctification in us, so also from glory to glory, till we be perfectly renewed, according to the image of God, in holinesse and righteousness.

### CHAP. III.

Verf. 1. *Seeing we have this ministerie* ] Gr. *having this ministerie*.

*we faint not* ] Gr. *we shrink not back*; or, *grow weary and slothfull*. Though we are broken in pieces with heart-griefs and calamities, yet we yeeld not; notwithstanding all the discouragements we finde in the world, we slack not our pace, nor remit any thing of our zeal for Gods glory, which, like fire, is kindled more, and not at all quenched by the blasts of opposition.

V. 2. *bidden things of dishonesty* ] Gr. *shame*. All secret underhand dealing, all lurking holes to hide shamelesse practices. As we preach the clear and evident truth of the Gospel; so our carriage is open and fair, not hauing the light, as they who do evill.

*nor handling the word of God deceitfully* ] They handle the Word deceitfully, who either corrupt it by mingling false doctrines or humane traditions with it; or those who preach the pure and sincere truth, but not sincerely, seeking by the preaching thereof their own glory or gain, as did the false apostles, Phil. 1. 15, 16.

V. 3. *But if our gospel be hid* ] Because he had said before in the last Verse of the former Chapter, We with open face behold the glory of the Lord, here he prevents an objection which might be made against him, If you preach the Gospel with such plainnesse and sincerity, delivering the naked truth nakedly; how cometh it to passe that so few are enlightened by your preaching, and that the Gospel is hid to so many? He answereth, that the fault is not in the preachers, but in themselves, whose eyes Satan hath plucked out, or blinded so, that they can see nothing, though it be never so clear and evident in it selfe.

*that are lost* ] Or, *that perish*.

V. 4. *the god of this world* ] Augustine in his book *de spiritu et lit. ad Marcel*, understandeth by the god of this vworld, the true God, vvho justly blindeth the mindes of infidels, *non infundendo malitiam, sed subtrahendo gratiam*, not by infusing any malice into them, but by taking away from them, or not giving unto them enlightning grace. And true it is, that as obduration of the heart, so excecation of the understanding is in Scripture attributed to the true God, who justly inflicteth them as punishments upon them, who wilfully oppose the light of his truth, and not onely resist, but despight the Spirit of grace; yet by comparing this Text of the Apostle with John 12. 31. The Prince of this vworld is cast out, and Ephes. 6. 12. it should seem rather, that the Apostle by the god of this vworld, understandeth Satan, vvho by the just judgement of God hath gotten such a dominion over unbelievers, as if he were their God, and he usurpeth the honour and soveraignty of God, and they readily obey and serve him as their Lord and God. And it is worth our observation, that the Apostle styleth him not the god of the vworld simply, but the god of this vworld, verf. 12. vvwhich wholly lyeth in vickednesse, 1 John 5. 19.

*the light of the glorious Gospel of Christ* ] Gr. *the light of the Gospel of the glorie of Christ*. Wherein is manifested the Majestie of the person and reign of Christ, the soveraign excellency of his benefits, and the divine efficacie of his Word and Spirit in us.

*the image of God* ] In whom the Father setteth forth himself to be seen and beholden, vvho is the ingraven form of his person, Hebr. 1. 3. And this is spoken of him, not onely in regard of his divine nature, being the eternall Word and Wisdom of the Father; but also in regard that he is God, revealed in the flesh, by whom the glory and righteousness, grace, vvisdome, and power of God is revealed unto us in the Gospel, as in a glasse, Col. 1. 15.

V. 5. *we preach not our selves* ] We make no ostentation of our gifts, nor in the exercising of our Ministry seek our own glory, but Christs; neither carry we our selves as Lords over your faith, but as your servants in and for him, Chap. 1. 24.

V. 6. *commanded* ] Gr. *said to*.

*the light of the knowledge* ] That being lightened of God vve should in like sort give that light to others, as a candle tined giveth light to the whole room.

*in the face of Jesus Christ* ] Or, *in the person of Jesus Christ*. The glory of God shined in the face of Jesus Christ; for as John affirmeth, chap. 1. v. 14. The Word became flesh, and dwelt among us, and we saw his glory, as the glory of the onely begotten Sonne of Father, full of grace and truth. Or, *in person*, in the person, that is, in the room, stead, name, and authority of Christ, whose Ambassadors we are.

V. 7. *in earthen vessels* ] Or, *in vessels of shell*. He here taketh away a stumbling block, to wit, that the Apostles were vile, weak, frail and miserable men; Paul answereth, that he and his fellow Apostles were as it were earthen Vessels of small price, and subject to many knocks and falls, yet that there was most excellent treasure of wisdom and knowledge in them. Some conceive that the Apostle alludeth to glasse Lanthorns, in which lights are carried, and that he hereby intimateth, that they hid not their light, but that it shined through them as a Candle doth through a Lanthorn. If we render *spanax*, Vessell of shell, then the Apostle manifestly alludeth to pretious Pearl which is found in shels; the pearl is that rich pearl mentioned in Matth. 13. 46. which the Merchant sold all that he had to buy; the shell or mother of pearl, are the Apostles and Pastours.

V. 8. *yet not distressed* ] In the Originall *συναγόμενοι*, signifieth not every pressure, but to be so prest by a throng in a narrow place, so that we cannot possibly get out: the meaning of the Apostle is then, that though they were laid in wait for, and beset on all sides, and were enforced to strive and struggle with all their might, yet that they escaped, and that God gave them an issue with the temptation how great soever it were, 1 Cor. 10. 13.

*not in despair* ] Or, *not altogether without help, or means*.

V. 10. *dying of the Lord Jesus* ] Or, *mortifying*. That is, in our sufferings we represent the death and passion of Jesus Christ.

V. 11. *For we which live* ] Which live that life, to wit, by the Spirit of Christ among so many and so great miseries.

V. 12. *death worketh in us* ] A passionate conclusion: as if he should say, We die that you may live by our death; we venture into all dangers for the building of the Church sake, and cease not to confirme all the faithfull by the examples of our patience; and you by all our afflictions and dangers of death are strengthened more and more in the life of the Spirit: so that even all these straights we are put unto, turn to your advantage, and are means to maintain the life of grace in you here, and further your eternall life and happinesse hereafter. Or for the present I do principally prove the effects of my conformity to the death of Christ by the afflictions that I suffer in his behalf,

*Illustratio,  
Beza.  
Illumination  
Dr. Edwards.*



halfe, whereof it seems you have no share, nor sense: ye onely partake of his life and glory, being exempted from the like calamities, and abounding in all manner of blessings: and so the latter words carry in them a close, but sharpe reproof.

V. 13. *We* | Gr. *But*, or, *And*.

*We having the same spirit*] He sheweth that he and his fellow Apostles dye in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them, because they have the same faith by the inspiration of the same Spirit, and beleeve that which they propound to others to beleeve, to wit, that they also shall be saved together with them in Christ.

*I beleeved*] See Psal. 116. 10.

V. 15. *that the abundant grace*] When it shall please God to deliver me, and restore me to you, that exceeding benefit, which shall be powred upon me, shall in like sort redound to the glory of God.

*redound*] Gr. *abound*.

V. 16. *faunt not*] Or, *slack not*. See vers. 1.

*yet the inward man is renewed day by day*] That is, gathereth new strength (Esa. 40. 31.) that the outward man be not overcome with the miseries, which come freshly one on the neck of another, being maintained and upholden with the strength of our inward man. By the outward man he understandeth our bodies; or rather our persons in the naturall estate and condition of this life, which do decay and consume away by continuall sufferances: by the inward man he understandeth our soules, or persons, considered according to our spirituall estate, which cannot be discerned by any bodily eye, but onely by the light of the spirit: this inward man renewed by the Spirit of God is strengthened and confirmed more by daily prestures and tribulations; as the Palme-tree groweth the higher, and flourisheth the more, the more burthens are laid upon it; and as *Anteus* in his wrestling with *Hercules*, is said by the Poets to gain new strength by every fall on the earth.

V. 17. *light affliction*] Afflictions of the godly are not light in themselves, but comparatively, to the infinite and eternall weight of heavenly glory, which our affliction worketh for us not by any merit of ours, but out of Gods meer grace for Christ his sake, Rom. 8. 17, 18. Or they are called light, because they lightly and speedily passe away; or because God maketh them seem light unto us by the strong support and comfort of his Spirit, Rom. 8. 37.

*for us*] Or, *to us*.

*eternall weight of glory*] The Apostle seemeth to allude to the Hebrew word, which signifieth both weight and glory: to gold and precious things the weight addeth to the value, as the more massie and weightie a crown is, the more it is worth; and he implieth that we shall be at the last crowned with such a crown of infinite glory, which even in this world we lively apprehend by faith, and the contemplation thereof taketh off all the consideration, love and esteem of all the things in this world, which are seen; our heart being fixed on the eternall things in heaven, which are not seen.

## CHAP. V.

Vers. 1. *House of this tabernacle*] **H** Paul who was a Tent-maker, elegantly compareth our body to a Tent, and that in many regards. 1. A tent or tabernacle is easily raised up, and as easily taken down and spoiled; so is our body by sickness and outward violence, Job 4. 19. 2. A tent is an habitation proper for pilgrims or souldiers which continue not in the same place; and such are all Christians whilest they live upon earth, strangers and pilgrims, (Psal. 39. 12.) and souldiers fighting under Christs banner, Job 7. 1. 3. A tent is a moveable house or habitation; so are our bodies, which are now like tents pitched upon the earth, but shall be hereafter transported into heaven. 4. Tents are foule without, and soild with wind and weather, but have precious things within: so the body and outside of a Christian is but vile and contemptible, but his inside is most beautifull and glorious (Psal. 45. 13.) with speciall treasures of spirituall graces; like the tents of Solomon, (Cant. 1. 5.) which were most richly furnished within. 5. A tent is destroyed not by the consuming of the parts, but by taking them asunder: so the death of the body is nothing but the dissolution of the parts whereof man is composed, and taking asunder the soul from the body.

*eternall in the heavens*] The grave is sometime called *domus* *seculi*, or *domus* *eterna*, a long home, Eccl. 12. 5. or house of eternitie, because the bodies or something of them remains long there, even to the end of the world: but our habitation in heaven is most truly and properly called an *eternall house*, which though some take here for the celestially glory, wherewith our immortall bodies shall be glorified at the last day: yet seeing the Apostle doth here expressely speake of a building or house, which we shall have of God, after this taber-

nacle is dissolved, as soone as we shall go to dwell without our bodies, as appears by the 6. and 8. verses, it may as fitly be understood of the celestially glory in generall, wherewith the soule is adorned and clothed as it were, as soone as she leaveth off this tabernacle, and wherewith the body also shall be clothed hereafter being raised from the dead.

V. 2. *which is from heaven*] He calleth this house heavenly, not that the substance of it is heavenly, but for the glory of it, and because it shall be incorruptible as the celestially bodies are.

V. 3. *If so be that being clothed*] Or, *since that*. We do not without cause desire to be clad with this heavenly house, that is, with that everlasting and immortall glory as with a garment. For when we depart hence, we shall not remain naked, having once cast off the covering of this body: but we shall take our bodies againe, which shall put on as it were another garment besides, and therefore we sigh not for the wearinesse of this life, but for the desire of a better.

V. 4. *do grone*] There is a double grone, one of nature, from the apprehension and feare of death, another of grace, out of an earnest desire of eternall life, which the Spirit kindleth in us.

*being burdened*] Both with the burden of sinne, and of manifold heavie crosses laid upon us.

*not for that we would be unclothed, but clothed upon*] Gr. *for that we would not be*. The Saints desire so to be clothed with a celestially body, that they put not off their mortall body, but have the immortall glory put upon it, as an upper roabe: which shall be their happinesse, who shall live in the body till Christ come, for they shall not die, but be changed, as the Apostle teacheth us, 1 Cor. 15. 51.

*that mortallitie*] Or, *that which is mortall*.

V. 5. *wrought us for the self same thing*] The Apostle taketh a metaphor from Goldsmiths, who burnish gold, or Carvers and Engravers, who worke upon wood or stone, and make it fit for that for which it is naturally unapt: so doth God by his Spirit worke upon us, and make us fit for that by his Spirit, of which naturally we are most incapable, to wit, an immortall and spirituall body. *vide Calvinum*.

V. 6. *we are alwayes confident*] Alwayes resolved with a quiet and sober minde, to suffer what danger soever, nothing doubting but our end shall be happy.

V. 7. *For we walk by faith*] The faith of those things we hope for, as not having them presently in our view.

V. 8. *We are confident*] Gr. *but*, or, *and*. We are in such sort bold, and do so passe in our pilgrimage with a valiant resolution and quiet minde, that yet notwithstanding we had rather depart home to the Lord; and seeing it is so with us, we strive to live so, that both in this our pilgrimage here we may please him, and that at length we may be received home to him.

V. 9. *Labour*] Or, *endeavour*.

V. 10. *For we must all appear*] See Rom. 14. 10. That no man might thinke it indifferently to pertaine unto all what he spake of that heavenly glory, he addeth that every one shall first render an account of his pilgrimage after he is departed from hence. The word in the Originall *ἀποδοῦναι*, signifieth more then to appeare in person, as those do who are cited into a Court; it implies to be laid open and to have our whole life ript up, and all our thoughts, words, and works disclosed and discovered before men and Angels, Rom. 2. 16. Revel. 2. 23. and 20. 12.

*done in his body*] Gr. *by his body*. That is, in this bodily life of ours; or by the body: for whilest we live here, our soul worketh by the body, and seeing the body is, as *Methodius* speaketh elegantly, *σύντροφός τε καὶ σύνδικός τε*, the colleague of the soule, it is just with God that the body should be partaker with the soule either in immortall blisse, or endless torment, according as they have both joynd in this life either in the service of God, or in the service of Satan and this wicked world.

*whether it be good or bad*] Whether good, the reward of the same by grace; or bad, the recompence thereof by desert. Eccles. 12. 14.

V. 11. *Knowing therefore the terror of the Lord*] The dreadfull Tribunal of Christ, the Judge of quick and dead, before whom we must give a strict account of all our actions, speeches, yea and our inward thoughts, intentions and affections.

V. 12. *glory on our behalf*] Or, *rejoyce for us*.

*which glory*] Or, *rejoyce*.

*which glory in appearance*] Gr. *in the face*. In outward disguising and that coloured shew of mans wisdom and eloquence, and not in true godlinesse which is seated in the heart; or who glory in the multitude of their followers, and applause of their hearers, but want the testimonie of a good conscience.

V. 13. *whether we be besides our selves*] Either the meaning is, if we are in our extasies and raptures it is to God; that is, in our private devotions when we speak to him: but to you we speak alwayes words of sobriety and in a moderate temper: or he hath reference to the commendation of his Apostleship. For



4.13. Credidi — locutus sum —  
Confessionis enim mater est fides.  
Calvin. Col. 511.

5.7. — Not by Sight] Not after  
outward appearance, Tindal.  
Specimen, vulgus. Erasmus. See  
Leig's Critica sacra p. 79.  
In faith, not by Fancy]

5.8. — absent from the God] whilst  
we hire out our reason to the service  
of Lust and Appetite, and shut our selves  
out from the delights of the flesh, & worldly  
company; as dirty fare, costly Apparel,  
sports, Plays, & gaming: there is a  
strange obduracy and deadness grow  
upon our hearts, as to Heavenly  
things. Dr. Manton, p. 70.

cap. 4.18. — look not] observe  
not [as a mark at w<sup>ch</sup> we aim,  
the Greek word properly im-  
ports] Dutch Anot.

5.4. your flesh resteth in hope,  
Psal. 16.10. While the soul enjoyeth  
God, Christ is the Guardian of your  
Dust; and must see it forth-coming  
at the last day. Dr. Manton.  
2 Cor. 5.4. p. 36.

5.7. Sight is either Ocular, or mental.  
Our senses have their Happiness —  
there is a glorified Eye, as well as a  
glorified mind, Job. 19. 26. We shall see  
that person y<sup>t</sup> redeemed us — God inter-  
deth good to the Body — Dr. Manton,  
p. 60.

5.10. Quod quisq<sup>ue</sup> fecit, patitur;  
autorem felix

Repetit, suorum premittitur exemplo nocens.  
Sen. Herc. fur. L. 734, 735. Seneca.

— All appear] — No Age, no Sex, no  
Nation can excuse. Dr. Manton —  
in locum, p. 81.

All] without exception of any, must make  
their Appearance; high & low, rich &  
poor, King & Beggar, Male & Female.  
Mr. Thomas Gouge, A Word to Sinners  
p. 47.

Concerning eternal Punishment, see  
Dr. Manton 2 Cor. 5.10. p. 106.

5.11. — Terror] The Fear of Reverence  
remaineth in Heaven, in the glorified  
Saints and Angels: and Christ  
preserveth us to this Fear, Luke, 12.  
3, 4, 5. // Dr. Manton.



5.14. Love of CHRIST] It may be taken passively, or actively; Passively, for that Love which with CHRIST Loveth us; actively, for that Love which we bear to Ch<sup>t</sup>. I take it for this latter, Our Love to CHRIST, founded on His to us. Dr. Manton p. 143. Dutch Annot. say so.

— All dead] Not carnally in sin; — but dead in Christ to sin: — for the Apostle speaketh here of Death, & Life, with reference & correspondence to Christ's Death, & Resurrection. — Our Translation, seemeth to create a prejudice to y<sup>e</sup> Exposition. Ex. All dead, or all are dead, to sin, & to law, & self-interests, Dr. Manton, 176, 7.

cap. 5. 16. When he was a Pharisee, he thought the Messiah would have been a great King, & should have come in pomp & state to deliver his Nation. Luke 17. 20. Observation, or Pomp: So good Interpreters render it; & y<sup>e</sup> of opinion in 22. makes for it. Godw. Jones. P. 325.

Caryl; Job, 13. 8. p. 379. Similiter.

Christum carnaliter novarat, hoc est, hominem extrema morte dignum, impium et impostorem; ideo persequatur eum. At jam, inquit, Non amplius ita: jam Dei Filium agnosco, Servatorem, et Liberatorum meum. Aretius.

— Nisi Carnem Christi nunc agnosimus, perit nobis tota, quam in ipso habere nos convenit, fiducia & Consolatio. Verum, Hominem et Fratrem nostrum agnosimus Christum in carne sua, non Carnaliter: Calvinus.

Caryl, Job, 13. 10. p. 396.

— As we ought not now, so Ch<sup>t</sup> in that day will not know any man after the Flesh: yet all believers who are his Flesh, shall then be known i.e. Accepted with Him.

Caryl, Job, 19. 25. p. 354.

5. 16. — no more] i.e. as a friend conversing with us upon earth in an outward way: such as a King and Lawgiver of the Church, ascended up to Heaven, — there to govern the Church by his Spirit & Laws

Dr. Manton, p. 194.

5. 17. — Siquis in Christo] Nemo igitur superbiat idcirco excellentia: quoniam præcipua laus Christianorum, est sui abnegatio.

Hanc admonitionem teneamus, nihil esse in ecclesia debere omnes, qui non renovati sunt Dei Spiritu: quibuslibet aliqui ornamentis fulgeant. Calvin.

5. 18. Omnia ex Deo] Non quatenus Cal<sup>o</sup> ac terræ creator est, argue op<sup>er</sup>em, sed quatenus, nos refingit ad imaginem suam. Ecclesia novus est Creator. Calvin.



so much as it seemeth to be the part of mad and foolish men to commend themselves, and then the meaning is; that if we exceed at any time, and are so transported in the contemplation of the dignitie of our Apostleship, that we seeme to be besides our selves, we do it not to arrogate glory to our selves, but to maintaine the glory and honour of God: and if on the other side we speak modestly of our selves, and our ministerie, it is for your good, to teach you modestie, and to condescend to your capacitie, and to use all means to bring you to Christ.

[sober] Or, in our right mind.

[for your cause] Gr. to you.

V. 14. constraineth us] Or, keepeth us in.

V. 16. know we no man after the flesh] Neither my self nor any of the Apostles have any worldly or carnall affection, nor take notice of mens outward appearance, kindred, qualitie, honour, wisdom, or eloquence: but meere know them after the Spirit; that is, according to the spirituall power, vertue, or grace that is in them.

known Christ after the flesh, &c.] If we have had earthly and carnall thoughts and hopes of Christ, like unto the rest of the Jews, that he as the King of Israel should begin an earthly temporall kingdome, and we enjoy all manner of earthly and carnall benefits in the same; as honour, riches, and power, &c. yet now we know him no more, we have put off all such carnall imaginations of his Kingdome. To know Christ no more after the flesh, saith Luther, is to seek or expect no fleshly thing with him, as the Disciples did before his suffering; but to content our selves with the word. Or the words may carry this meaning; we serve not men, nor desire to please them; but all our desire is to please Christ and him onely; to whom also we stand no longer affected after any meere humane, civill, or natural manner of affections, such as those bare unto him who conversed with him here in this world; but altogether in a Divine and spirituall manner agreeable to the state of glory whereunto he is exalted: see John 20. 17. And this the Apostle mentioneth here, to take off the edge of that argument whereby the false Apostles sought to vilifie and abase his ministry below that of the rest of the Apostles, namely, that he had not been conversant with Christ in the flesh.

V. 17. If any man be in Christ] Every true Christian inserted into the body of Christ by his Spirit, is and ought to be changed in all his senses, motions, desires, and affections: and therefore he is freed of vanitie and self-love according as every faithfull one (the generall state and condition of the Church being renewed by Christ) ought to participate of this newnesse of life.

he is a new creature] Or, let him be. As a thing made new of God. For though a man be not newly created when God giveth him the spirit of regeneration; but onely his qualities are changed: yet notwithstanding it pleaseth the holy Ghost to speak so, to teach us that we must attribute all things to the glory of God: not that we are stocks and blocks, but because God createth in us both the will to will well, and the power to do well.

old things are past away] See Isa. 43. 19. Revel. 21. 5.

all things are become new] Namely, in the kingdome of Christ: and here the Apostle hath reference to the promise of God, Esa. 65. 17. and 66. 22. where this renovation of all things is promised, whereof part is now already fulfilled in all true believers, who are renewed by the Spirit of God, and the rest shall be accomplished in the life to come. See 2 Pet. 3. 13. Revel. 21. 5.

V. 19. committed unto us] Gr. put in us.

V. 20. Now then we are ambassadors] Gr. We are therefore ambassadors.

[beseech] Or, exhort, or, persuade.

in Christ's stead] Gr. for Christ.

V. 21. he hath made him to be sinne for us] That is, a sacrifice for sinne: or he hath imputed the sinnes of the world to Christ (who was most righteous and innocent himself) and hath put upon him all the punishment and malediction due to us, that all the faithfull may be reputed before God as holy and perfect as righteousness itself, by virtue of Christ's righteousness, which is given to them by God, and onely is able to stand in his judgement.

who knew no sinne] That is, who knew no sinne by himself, who was conscious to himself of no sinne. For other waies he best knew the nature and power of sinne, who bare our sinnes on his body on the tree.

of God in him] In Christ, in regard that we are in him, and that his righteousness is imputed to us. Non nostra, nec in nobis. Ita Hieronym.

## CHAP. VI.

Verf. 1. **V**orkers together with him] That is, with God, mentioned in the last verse of the former Chapter. Now this co-operation of the Ministers with

God is not onely necessarie before they to whom they preach have received grace, that they might be partakers of it; but also after they have received grace, that they may continue in it.

[beseech] Or, exhort.

the grace of God in vain] By the grace of God he meaneth the outward means of salvation in the ministerie of the Gospel: or enlightening grace, in the understanding, which they receive in vain, who are not thereby bettered in their life and conversation, as the earth receiveth seed, and the former and latter rain in vain, which is barren and beareth no fruit. Heb. 6. 3.

V. 2. I have heard thee] See Isa. 49. 8.

a time accepted] That is, in a time of acceptation wherein God will accept us if we by faith and repentance come unto him, or in a time liked of and made choice of by God, wherein he will open the treasures of his mercie and bountie unto us.

time] Or, season.

V. 3. Giving no offence] See 1 Cor. 10. 32. That is, give no just occasion of offence, or scandall: for scandall or offence, is rightly distinguished into *scandalum datum*, & *scandalum acceptum*, a scandall given, and a scandall taken. A scandall taken is when any out of prejudicate opinion, or ill affection wilfully misconstrue any speech or action of ours, and make the worst of it; here the scandall is taken, but no way given. The giving offence which the Apostle here forbiddeth is when either we speak so ambiguously, or do any thing so indiscreetly and unseasonably that a good Christian, though otherwise well affected to us and our ministerie, cannot but be scandalized.

V. 4. approving our selves] Or, commending. In the Originall it is, *we commend our selves*, which though it be done in words, unlesse we be forced thereunto for the clearing of our innocencie, or justifying our calling, may seem vain, *quia laus propria sordet in ore*: yet to do it in the Apostles sense, to commend our ministry by the effects of it, by our indefatigable labours in the Gospel and sufferings for it, is most praise-worthy and profitable.

V. 5. in tumults] Or, in tossings to and fro. The word in the Originall, *ἀνταρραχίας*, is ambiguous: for it may be referred either to our selves, and then it signifyeth in the uncertainty of our state, and abode, who have no place of rest or quietnesse; or to others, and then it signifyeth in tumults or commotions, such as were raised against Paul at Ephesus, and Jerusalem, and at other places.

in labours] Either which he tooke in his continuall travels, and perpetuall preaching; or the paines he tooke to maintaine himself in his trade of Tent-making, that he might not be any wayes chargeable to the Church.

V. 6. By purenesse] Gr. in. The Originall *ἀνιμω*, signifyeth as well chastitie and puritie of body, as cleannesse of hands, free from blood, bribery, and corruption by receiving gifts; it is taken also sometimes for sinceritie: and in all these senses Paul walked and conversed, *ὡς ἀνιμω*, for he led both a most chaste life, and preached the Gospel sincerely, and made no merthandise of the word, as he else-where speaketh, he was also pure and cleare from the blood of all men, Acts 20. 26.

by knowledge] Gr. in.

by long-suffering] Gr. in.

by kindnesse] Gr. in.

by the holy Ghost] Gr. in.

by love unfeigned] Gr. in.

V. 7. By the word of truth] Gr. in.

by the power of God] Gr. in. Either by this power which manifested it self in my effectuall and powerfull ministry, or the power of God, whereby I wrought many miracles among you.

by the armour of righteousness] Gr. by the weapons of.

on the right hand and on the left] Some take the Apostles meaning to be, that himselfe was, and every good Christian ought to be, *ἀμειλιχός* or *μελιχίος*, (such as was *Asteropus* in Homer, Il. 6. *ἄστροπος ὁ ἰνὶ μελιχίῳ*) that is, men who could use both hands alike, and lay about them, as if both were right hands: but there is no necessitie of this exposition. For all souldiers though they fight not with both hands alike, yet they make use of both, and they have weapons or armour on both. But the greater doubt is, what the Apostle meaneth by right hand and left? wherunto the Greeke Scholiast answereth, that by the right hand he understandeth honour and estimation among men, and by the left hand, injuries, persecutions, and disgraces; and his meaning then is, that they are armed with righteousness or uprightness in both, in such sort that Satan cannot wound them on either side, sith they are neither pushed up with honour, abundance and prosperitie, nor cast down by penury and adversitie. It may be the Apostle in the metaphor of right and left hand alludes to the words of the Wise man, who speaks of blessings on the right hand, and on the left, Prov. 3. 16. As God giveth us blessings with both hands: so Christ gives us armour for both hands, to defend us from Satan, the flesh, and the world, who lay at us on all sides.

V. 8. By honour] Gr. glory.



as deceivers ] Not so indeed, but reputed as deceivers, or traduced for such, as Christ himself was, Matth. 27. 63. for this, as *Cyprian* noteth, hath been the practise of the devil in all ages, by his instruments to cast false and foule aspersions upon the most sincere and faithfull servants of Christ, *ut qui conscientia sue luce clarescunt, alienis rumoribus solidentur.*

V. 9. well known ] Gr. acknowledged.

V. 10. having nothing, and yet possessing all things ] As having nothing re, yet possessing all things *spe*: or having nothing, *quoad* *re*, yet possessing all things, *quoad* *re*: having not the wealth of the world in our hands, according to the substance of the things themselves; yet having the fruit and benefit of them in the supply of our necessary wants and inward contentment: or having nothing actually in our own hands, yet possessing all things in the charitie of good Christians, who thinke nothing too good or too much for us at our need.

V. 11. our mouth is open unto you ] The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them, that are in some joy: for joy dilateth the heart, as on the contrary sorrow contracteth it.

V. 12. Ye are not straitened in us ] You are in my heart as in a house, and that no narrow or strait house; for I have opened my whole heart to you: but you are inwardly strait-laced to me ward.

in your own bowels ] According to the phrase of the Hebrew, he calleth those tender affections which rest in the heart bowels: as in the Epistle to Philemon, vers. 12. he requireth Philemon to receive Onesimus as his own bowels, that is, as one whom he most tenderly affected.

V. 13. Now for a recompense in the same ] Gr. for the same recompense. The Apostle by this phrase understandeth no reward from the Corinthians, or recompense by way of satisfaction, though the Greeke word, *ἀντιδοῖς*, derived from *μῖδος*, seeme to import as much; but only that as good children, they should answer their father in tender love and affection: and Bernard justly taxeth those who are bankrupts in love, with ingratitude and hardnesse of heart, *duri est animi amorem, si nolis impendere, nolle rependere.*

V. 14. unequally yoked together with unbelievers ] Gr. diversly yoked: or, drawing the other part of the yoke with. Now he rebuketh them boldly for taking part with infidels, and being fellows with them in outward idolatry, as if it were a thing indifferent; but such, saith he, as the Lord vouchsafeth the name of his children, must keepe themselves pure, not only in minde, but also in body, and abstaine even from all appearance of Idolatry and superstition. The word in the Originall, *ἑτεροζυγῶντες*, may be diversly interpreted, either draw not down the beame, or any way encline to the part of the infidels. So the Greeke Scholiast. And indeed *Cyprian*, is sometimes taken *pro aequilibrio lance* or *triuine*. Or it may be rendred; be not unequally yoked, as when beasts of diverse kinds, or of the same kinde, but of diverse stature and bignesse, draw together; for then the yoke cannot lie equally upon both: and in this sense, the Apostle may seeme to touch upon their matching with infidels. Or it may be rendred, *alteram jugi partem ne trahite*, draw not the other part of the yoke with infidels, that is, be not any wayes coupled with them.

fellowship ] Gr. participation.

V. 15. what concord hath Christ with Belial ] Belial signifieth wicked, but here it is taken for Satan, as the Syriack interpreter rendereth it, who is wicked, *καὶ ἑτεροζῶν*, in a transcendent manner, *ἑτεροζῶν*, that wicked one as Christ teareth him.

V. 16. ye are the temple of the living God ] See 1 Cor. 3. 16.

I will dwell in them ] Gr. among. See Levit. 26. 12. God dwelleth among us, either because Christ is become God with us, or because the Spirit dwelleth in our hearts by faith.

V. 17. Wherefore come out from among them ] See Isa. 52. 11. That is, estrange and separate your selves from them, have no intimate conversation or communion with them, lest thereby you be induced to the imitation of their sinnes, and participation of their punishment.

V. 18. And will be a Father unto you ] Gr. for I will be unto them for, or in stead of a father. See Jer. 31. 1.

my sonnes ] Gr. to me for, or in stead of sonnes.

#### CHAP. VII.

Vers. 2. **A**ll filthinesse of the flesh and spirit ] Or, pollution. Because, as he shewed before, the faithfull are Temples of the Holy Ghost, and God hath promised, that he will take them for his sonnes and daughters; he exhorteth them to cleanse themselves from all pollution of sinne, that they may be fit Temples for so pure a Spirit, and meet Children of so holy a Father. By filthinesse of the flesh, he meaneth, fornication, gluttony, and drunkennesse, &c. By filthinesse of the spirit, Idolatry, superstition, sects, schisms, and factions; which vices he taxed before. Or, by filthinesse of the flesh, the outward acts of

all manner of sinne committed in, and by the body, Galat. 5. 19. &c. by filthinesse of the spirit, the inward acts of sinne committed in the soul, as impure thoughts, wicked desires, unsanctified conceptions and opinions of God, craftie and malicious projects, designs and purposes, or the like.

perfecting holinesse ] Or, consummating. Finishing the work of sanctification, begun in our regeneration; for though regeneration, as also generation, be done at once; yet sanctification is wrought in us by degrees, and every good Christian must profit in Christs school, and grow continually, as in knowledge, so in grace, till we arrive to such perfection, as we are capable of in this life; (2 Pet. 3. 18.) which, as *Austine* termeth it, is but an imperfect perfection at the most; a perfection of parts, but no way of degrees.

V. 2. Receive us ] Let us have some place amongst you, that we may teach you; or, give way to my just defence; or, alluding to what he spake before, Chap. 6. 13. Be ye enlarged: he now desireth, that having made a room for him in their hearts and affections, they would admit and receive him thereinto.

we have wronged no man, &c. ] In clearing himself and his fellow-Ministers from the particular imputations following, he layeth an aspersions upon the false Apostles, who offended in all those kindes, wronging the Corinthians in their reputation, corrupting them in their judgements, and defrauding them in their estates; the first proceeding from detraction, the second, from flattery or hereticall perswasions, the third, from covetousnesse.

V. 4. my glorying of you ] Gr. my rejoycing for you.

V. 5. troubled ] Gr. pressed, or, afflicted.

without were fightings, within were fears ] Persecutions from without, from Infidels, who made havock of the Church; and fears from within, lest any of the members of the Church should be drawn from the body by the violence of torments and persecutions. Or, outward fightings with open and professed enemies, and fears within from false brethren. Or fightings without, by the continuall assaults of outward temptations; and terrours within, by spirituall derelictions and conflicts with despair; for even to these the dearest Children of God are subject in this life.

V. 6. those that are cast down ] Gr. humble. The word in the Originall is *ταπεινός*, *quasi idignus*; cast upon the ground; either overthrown by violence, or dejected in our mindes, our very hearts being cast down. The word signifieth also humble or lowly, but because it is against humilitie to professe it in our selves, the word here rather signifieth lownesse in condition, then in affection; and the meaning of the Apostle is, that God comforteth us when we are very farre spent with grief, and raiseth us when we are upon our knees, and relieveth us when we are destitute of all other help or comfort.

by ] Gr. in.

V. 7. by the coming ] Gr. in the coming.

by the consolation ] Gr. in.

in you ] Or, of you.

fervent minde toward me ] Gr. zeal for me.

V. 8. with ] Gr. in.

V. 9. not that ye were made sorry ] As a good Physician rejoyceth not in that he hath ministred to his patient a bitter potion, but that thereby he hath procured him much ease; neither is the Chirurgeon glad that by launcing the soar he hath put the parts ill-affected to paine, but that by this paine hath healed them; in like manner, the Apostle doth not rejoyce simply, that he had made the Corinthians sorrowfull, but that by this their sorrow they gained health of their souls, and many spirituall graces, mentioned in the eleventh verse.

after a godly manner ] Or, according to God.

V. 10. For godly sorrow ] In the Originall *καὶ οὕτως*, a sorrow according unto God, a sorrow coming from God, pleasing to God, and bring the sinner unto God, when his heart is truly rent for having offended God by his sinnes; and withall confident of the forgiveness of the same by Jesus Christ, and fully and stedfastly resolved, as far as God shall inable him, to shun and avoid all sinne for the future: for as *Ambrose* hath it, *Ille vere plangit commissa, qui non committit plangenda*; he truly bewaileth that which he hath done, who never doth that afterward which he hath bewailed.

but the sorrow of the world worketh death ] By sorrow of the world he understandeth that which is proper to men of the world, such as are not regenerated by the Spirit of God, whose grief and sorrow is nothing but the bitter smart of their misery, without any serious and sincere repentance, or else a remorse and pricking of their consciences for their sins indeed; but without faith, and without purpose of amendment, and without conversion unto God: wherefore also all this grieving and sorrowing of theirs is nothing else but a preparation to eternall death, and a kinde of beginning of the same; such as Nero felt after he had put both the Apostles Peter and Paul to death, it is said of him, that he felt the torments of hell in his conscience, and

raune



7. 6. God that Comforteth As si dice-  
retur proprium Dei officium esse, mi-  
seros et humi prostratos homines consolari.  
Calvin.

6. 16. Walk in them? Dando eis vir-  
tutem procedendi de bono in  
rebus.  
Lyra.

7. 10. — not to be repented of? They  
that can easily shake off a sense of  
scandal given by them, have very little  
of Christian Ingenuity in their minds.  
Owen Evidences of the Faith of  
God's Elect. p. 68.

6. 18. — My Sons and Daughters  
as Perkins Heb. 11. 11. P. 84. Col. 2.  
will receive you? Hic in presen-  
tiam ad familiaritatem meam et  
gratiam: in futuro, per assimila-  
tionem per gloriam.  
Lyra.



8.5. de non quatenus] Sperabat  
mediocrem affectum ab illis, quate-  
prestare quibus Christianus debet.  
illi autem superaverunt eius expe-  
ctationem; quia non sicut tantum  
facultates habuerunt expositas, sed  
seipsum impendere parati fuerunt.  
Calvin. Col. 546.

8.9. Nostis Ananiam gratiam? Quum  
divites esset, inquit, bonorum om-  
nium dominus se abdicavit, ut nos  
sua inopia locupletaretur  
possessione abstinuit — iure suo  
cessit ad tempus  
paupertatem in seipso con-  
servavit, ne ipsam amplius horre-  
ant fideles: sua paupertate  
nos idcirco omnes ditavit, ne dura  
sit nobis detrahenda ex nostra  
abundantia quod in fratres  
erogemus. Eccl. vi. 10.

Calvin. Col. 547, 548.

7.12. Itaque si scripsi] — Omnium  
obliviscitur: quia contentus est sola  
eorum resipiscencia. Et sane hic ractus  
est modus, non ultra urgere peccatores,  
ubi ad poenitentiam adducti fuerint. Nam  
si adhuc eorum delicta radimus in memoriam,  
malevolentia potius quam pio affectu, ad  
salutis eorum studio impelli certum est  
Calvin. Col. 541.

7.15. Viscerata] — Sicuti  
amari utile est Christi servos, quo magis  
prodesse queant, simul acimum addit illis  
ad bona parandum, quo se bonis omni-  
bus reddant amabiles. Calvin. Col. 543.

8.15. Quemadmodum scriptum est?  
Postquam Man deciderat, iube-  
bantur colligere in acervos quan-  
tum quisque posset, tam illi  
autem, ut alij sentiant, pauperes  
alii plus quam in quotidianum usum  
neesse erat, colligere, alij mi-  
nus: nemo tamen sibi in servitium  
sumebat, plusquam sibi in  
modis animi illa a Domino prae-  
scripta erat: quum ita fieret supplicat  
omnibus quantum sufficeret, et nemo  
esuriebat. Hoc habetur Exodi, 16.

Manna animi est quicquid habemus,  
undeunque proveniat: modo verum  
nostrum sit; quia fraude et illiciti-  
tis artibus quaesita opes, indignae  
sunt hoc nomine  
Calvin. Col. 550.

8.20. Declinantes hoc, ne quis  
quidret hic quispiam, Equus  
tam impudens exhiberet, qui ausus  
fuiisset vel levissima suspitione tantum  
virum sagillare, cuius fides extra  
omnem controversiam ubique esse  
debebat? Respondeo, Equus a  
satana mortui erit immundus, quum  
Christo quidem pepererit? Eccl. vi. 11.  
magis patet sinisteris obloquutionibus,  
quam attractatis publice pecunia.  
Calvin. Col. 551.

8.21. Procurantes honestas  
sed finis hic spectan-  
dus, nihil sane ambitione deterius,  
quod optima quaque vitiat, hone-  
stissima inquam deformat: ac  
suavissimi odoris sacrificia foete-  
re facit coram Domino.  
Col. 552.



Arks. 8. 39

The scales of clewnt of grace rightly and do find  
an an on his way reporting

1. from y<sup>e</sup> ministration of y<sup>e</sup> sp<sup>ir</sup>it. in Comfort where writ  
it is vord in faith
2. Ber both sp<sup>ir</sup>it & faith Right good workes

Look for good, Pray wait hope for good when you  
Come to y<sup>e</sup> d. suppre, suppress not y<sup>e</sup> Profit to man

V. 40

Letter or People y<sup>t</sup> could never be firmly Comforted  
by any civill means may become securely &  
by y<sup>e</sup> grace of god.

1. Ber gods mighty Powe. Breaker downe all Perditions

Arks. 9. 5. y<sup>e</sup> sinne of sin agt. st. & y<sup>e</sup> danger of will  
affect & affect both inward & outward man with  
rembling & astonishment  
y<sup>e</sup> heart being affected with dep. fear all y<sup>e</sup> sp<sup>ir</sup>its  
in word & exp<sup>er</sup>ience comforted man to rembling  
Arks. 16. 29. Hab. 3. 16. 1 Sam. 12. 18

1. from y<sup>e</sup> effort of Cause gods glorious Perfection will  
make y<sup>e</sup> stoutest heart quake Hab. 12. 21

2. from y<sup>e</sup> heavy load & differe danger of sin will  
applyed to y<sup>e</sup> soul

3. Ber y<sup>e</sup> soul might magnify god after y<sup>e</sup> be find  
from other fears

y<sup>e</sup> clear revelation of Jesus ch<sup>r</sup>st & of sin agt him  
& y<sup>e</sup> danger of sin will not make nor quish  
y<sup>e</sup> soul to any lively faith or saving repentance  
when y<sup>e</sup> soul by th<sup>e</sup> inward trouble of Conscience  
desires to help it selfe by his owne Perfection  
though y<sup>e</sup> Lord doth not forthwith Purge  
the Conscience yet he will plainly shew him  
what he should doe

The case of a man troubled in Conscience to y<sup>e</sup>  
highest office in y<sup>e</sup> ch<sup>r</sup>ch. is nothing to this Purge  
of his troubled Conscience

Since y<sup>e</sup> word of god hath bene written y<sup>e</sup> Lord  
hath not bene wont to speake Peace to any  
troubled soul by immediate revelation

Arks. 10. 6. 44. Isas. 8. 20. 2 Cor. 4. 7. Arks. 9  
Rom. 10. 14. 15. Arks. 17. 11. 12. Isas. 59. 21

V. 8. 7. The revelation of ch<sup>r</sup>st. may be to some very  
distinct & p<sup>er</sup>icular when it is to others at y<sup>e</sup>  
same time very Confused & generall. Arks. 17. 32.

1. from y<sup>e</sup> good Phasme of god 2 Sam. 18. 29.

2. from y<sup>e</sup> foolish stupidity of man by nature  
Isas. 42. 18. 19. 20.

we should all learn to make p<sup>er</sup>icular application of  
y<sup>e</sup> word to o<sup>u</sup>r selves. Jo. 6. 53.

Those y<sup>e</sup> have not had so p<sup>er</sup>icular revelation  
as others may yet be very helpful to them  
in outward things.

1. from y<sup>e</sup> Eternal Counsell of god y<sup>e</sup> y<sup>e</sup> shall  
have y<sup>e</sup> young.

2. y<sup>e</sup> Gods People might not be haughty agt those  
whom y<sup>e</sup> Lord hath not done so much for  
1 Cor. 4. 7. Rom. 11. 12. 13.

A mortall Body is not able to bear y<sup>e</sup> Perfection  
of a glorious majesty. Acts. 22. 11. Dan. 10. 8.

A soul Convinced of sin agt. ch<sup>r</sup>st & y<sup>e</sup> danger of y<sup>e</sup>  
sin. may humble himselfe before y<sup>e</sup> d. in fasting.

& praye though he never yet saw y<sup>e</sup> grace of ch<sup>r</sup>st  
revelled or applyed to him. Jon. 3. 9.

1 King. 29. 21.

V. 10. 11. 12. For y<sup>e</sup> healing of sauls soul y<sup>e</sup> Lord Jesus  
made choyce not of any sp<sup>ir</sup>it nor of any  
office in y<sup>e</sup> ch<sup>r</sup>ch. but of a private Christian.

1. More to humble sauls sp<sup>ir</sup>it & to teach him  
he must denie his Powe. 1 Cor. 12. 21

2. To Confirm his sp<sup>ir</sup>itship & ministry.  
Gal. 5. 16 to end. Acts. 18. 26.

not only y<sup>e</sup> word by Jews but also others seen  
Devout Christians was sent to live among Pagans

1. from y<sup>e</sup> Powe y<sup>e</sup> Romans had over y<sup>e</sup> to send  
y<sup>e</sup> to y<sup>e</sup> word
2. altho had no means to returne
3. they might have some hope of doing good

Arks. 9.  
V. 10.

A y<sup>e</sup> ch<sup>r</sup>ch. government at home was v<sup>er</sup>y full of y<sup>e</sup>  
devines of men y<sup>t</sup> now they might have more  
liberty at Damascus y<sup>e</sup> at Jerusalem.

The d<sup>e</sup> knows all y<sup>e</sup> Conditions & dealings of  
his servants and of all men. Arks. 10. 6. Isas. 37. 28  
Ps. 56. 8.

1. from his omniscience
2. from his Justice
3. from sp<sup>ir</sup>ituall Providence.

To encourage to future Duties &c

V. 11. The d<sup>e</sup> hath a sp<sup>ir</sup>ituall respect to y<sup>e</sup> Prayers of him  
bliss foules, though they never saw y<sup>e</sup> sp<sup>ir</sup>ituall  
favor of god to y<sup>e</sup> soul made known yet in any  
way of grace.

12. Saints in all times who had visions from y<sup>e</sup> d<sup>e</sup>  
knew y<sup>e</sup> d<sup>e</sup> to be no delusions. Arks. 12. 11.

Arks. 16. 9.

1. Ber. god himself is y<sup>e</sup> author of y<sup>e</sup> d<sup>e</sup> who is y<sup>e</sup>  
author of truth. y<sup>e</sup> d<sup>e</sup> is y<sup>e</sup> word man of his owne  
light.

2. from y<sup>e</sup> agreement of what is revealed with y<sup>e</sup>  
scripture

3. y<sup>e</sup> is both Powe and Immeasurable glorious work  
with every manifestation of god leave on y<sup>e</sup>  
soul. 2 Cor. 3. 18.

Satans light troubles, & leaves some nota  
ble mischief

13. The more doubtfull & dangerous for y<sup>e</sup> d<sup>e</sup> y<sup>e</sup>  
call his faith unto y<sup>e</sup> more strong & evident  
doth he make y<sup>e</sup> Calling. unto it. Exod. 4. 8  
Judg. 6. 14. to end.

1. from gods delight y<sup>e</sup> his servants should walk with  
affiance of faith.

god will do y<sup>e</sup> like now by his Providence & his  
ordinances

When y<sup>e</sup> d<sup>e</sup> speaks to his People it is y<sup>e</sup> Part to  
attend & give up y<sup>e</sup> selves to him. Ps. 85. 8.

1 Sam. 3. 9. 18.

The more a man doth expect from god by y<sup>e</sup> ministry  
of man y<sup>e</sup> more fit is y<sup>e</sup> man to ser. him.

Such as look for much god delight to give it to y<sup>e</sup>  
The god or will done to y<sup>e</sup> faith is soon n<sup>e</sup>cessary  
among y<sup>e</sup> d<sup>e</sup>.

1. from y<sup>e</sup> tender love & care towards one another

2. to quicken Prayer & thanks giving  
1 Tim. 4. 15

Annas & sp<sup>ir</sup>it. edge agt saul as Elshas agt  
Isaam

Gods servants are loath to be instrumental to y<sup>e</sup>  
good to such as are common enemies to all saints

Gods saints have sp<sup>ir</sup>it in the gent<sup>er</sup> of y<sup>e</sup> d<sup>e</sup> plots y<sup>e</sup>  
are agt y<sup>e</sup> d<sup>e</sup>. Ps. 116. 19. Ps. 121. 4.

- V. 15. The election of god stands firm when these force  
chall<sup>er</sup> do. b<sup>e</sup>lieve in to blasphemies & Envy these  
rutions of y<sup>e</sup> d<sup>e</sup> & of his saints. 2 Tim. 2. 19.

2 Cor. 33. 9 to 17

1. from y<sup>e</sup> foundation of election Eph. 1. 9. Rom. 9.
2. from y<sup>e</sup> endio. holiness. 2. y<sup>e</sup> glorie of his grace

All y<sup>e</sup> elections of god are as it were chosen  
vessels, for honorable service.

such as god hath ordained to be vessels of  
honor to him; are vessels of dishonor to y<sup>e</sup>  
world. 1 Cor. 4. 9. 13.

- V. 15. The Commands of god though they may admit of  
will be some dispute for y<sup>e</sup> clearing of y<sup>e</sup> yet  
when they are cleared y<sup>e</sup> must be ready obedient

Exod. 4. Judg. 6. Isas. 6.

when men will not do y<sup>e</sup> known Commands they are with  
Prophecie & withd<sup>e</sup> or hypocrites.

impudition of hands hath bene an ancient use in y<sup>e</sup> ch<sup>r</sup>ch.

of god

17. The violation of Bechthy law doth not hinder  
y<sup>e</sup> faith nor the gift of D<sup>e</sup> by Communion though y<sup>e</sup> d<sup>e</sup> for  
satisfaction. Arks. 22. 16. Gal. 4. 12

The y<sup>e</sup> having gift of ch<sup>r</sup>st. to an humble soul is  
y<sup>e</sup> d<sup>e</sup> gift.







ranne about crying, Have I no friend or enemy that will kill me, and ridd me of my pain? Or, by sorrow of the world, is meant a sorrow onely for the losse of worldly things, for which is onely caused from the fear of Gods judgements in unbelievers, whereupon there followeth commonly hardnesse of heart, and a reprobate sense, and after, despair and damnation it self, (as we see in Cain, Saul, Achitophel, Judas, and the like) which waiteth the body, and hasteneth death.

V.11. *after a godly sort* ] Gr. according to God.

*what carefulnesse* ] Or, diligence Study and diligence, readily and carefully to put in practise what I commanded you, to correct your error, and neglect, in not inflicting the censure of the Church upon the incestuous person.

*clearing of your selves* ] That is, declaration of your innocence that you wilfully offended not; which you made good upon the sight of your error, by your severe proceeding against the guilty offender.

*what indignation* ] Distaste and offence which you took, both at the sinne and sinner.

*what fear* ] That is, holy dread of the provoked judgement of God upon the whole Church, by such an abominable sin committed, and not punished.

*vehement desire* ] Great affection to the glory of God, and my own person and ministry, and unfained willingness to amend what was amisse

*what zeal* ] In executing that with great fervour and severitie that the Apostle gave them in charge, for removing and avoiding the scandall.

*what revenge* ] Either taken upon the incestuous person, by the censure of excommunication pronounced against him, or against your selves, by the great grief you exprest for having been so negligent before, punishing your selves for not punishing him.

*clear in this matter* ] Not indeed of all fault, for neglect of exercising ecclesiasticall discipline in them was a fault; but clear from any taking part with that foul person, or giving any liking or approbation of that incestuous contract.

V.12. *I did it not for his cause that had done the wrong, &c.* ] That which moved me to write unto you so sharply, was not the injury either offered by the sonne, or suffered by the father, but the publike scandall of the Church; *ὅτι τὸ κατὰ πλάνην ἐστὶν ἡ ἐκείνου διατάξις*, as Chrysostome well observeth; though the sinne were in the incestuous person onely, and the particular wrong done to his father; yet in regard that this incestuous contract was tolerated among the Corinthians, and no censure inflicted upon the delinquent, the whole Church received a wound in it, and the enemies of the truth took occasion to blaspheme the holy name and profession of Christians, as if such foul facts as this was, were fruits of Christian libertie, or practises allowed by the doctrine of the Gospel.

V.14. *before Titus* ] Or, concerning Titus.

V.15. *inward affection* ] Gr. bowels.

# CHAP. VIII.

Verf.1. **V**E do you to wit of the ] Or, we declare, or, make known unto you the.

*the grace of God bestowed* ] The bountie of the Macedonians he calleth *χάρις*, either from *χαίρειν*, or from *χαρίζομαι*, either as the word is derived from a verbe signifying to rejoyce, because what they bestowed upon the Saints at Jerusalem, they did it most willingly and cheerfully; or as the word is derived from a verbe signifying freely to give, thereby intimating, that that charitie whereby we freely give to others, is a free gift of God to us; *donatur nobis, non tantum quod donamus, sed etiam ut donemus.*

V.2. *in a great triall of affliction* ] For those manifold afflictions wherewith the Lord tried them, did not onely not slack their joyfull readinesse, but also made it much more excellent and famous. Affliction is as a File, whereby God brightens the graces of the Spirit in his Children.

*and their deep povertie* ] As a dark soyl sets off an orient diamond, so the great afflictions of the Churches of Macedonia set off their spirituall joy, and their extream povertie their rich liberalitie.

*their liberalitie* ] The originall *ἐλευθερία*, which, though it be sometimes taken for liberalitie, as Rom. 12. 8. yet properly it signifieth simplicitie; that which Clemens Alexandrinus termeth *ἡλικία*, singleness of heart; a vertue whereby a man is inclined to do works of mercy and bountie freely and absolutely, without any secret ends to gain any thing thereby to himself; as he whom the Poet taxed did, *magna quidem misit, sed misit in hano, Et piscatorem piscis amare potest?* He who contributeth to the necessity of the poor, simply to relieve them, and in obedience to Gods command, without any other motive or inducement, deserveth that commendation which the Apostle here giveth to the Macedonians of *ἀναισχέτης*.

V.5. *not as we hoped* ] He amplifieth the forwardnesse of the Macedonians in this, that they also desired Paul to stirre up the Corinthians to accomplish the giving of alms by sending again of Titus unto them: they were not onely free of their owne bounty towards the Saints at Jerusalem, but also excited others to the like bountie; and, as Bernard saith, *Major est in amore Dei, qui plures traxerit ad amorem Dei; He more loves God, or is greater in his love, who draws more to his love:* so saith the Oratour, *That charitie is greater, which not onely relieveth it self the poor, but moveth others also to the like reliefe, and openeth not onely our owne treasures, but the treasures of others to charitable collections.*

V.8. *I speak not by commandment* ] Though the Apostle might have laid his command upon them in this kinde, sith charitie is a dutie required of every Christian, who is bound to contribute to the necessitie of the Saints, according to his abilitie; yet he rather commendeth this dutie unto them, then commandeth it, Philem. 8, 9. because the more willing and free our charitable contributions are, the more acceptable to God and man: As the Myrrhe which sweateth out of the tree of it own accord, is farre more precious then that which runneth out after the tree is prickt or cut; *sudant sponte priusquam incidantur statim dictum cui nulla praesertur. Plin. nat. hist.*

*and to prove* ] Gr. and proving.

V.9. *for your sakes he became poor* ] He who as God was Lord of all, yet for our sakes sustained povertie upon earth, that by his temporall povertie we might be enriched spirituallly; by whose example the Corinthians ought to part with some of their temporall goods to supply the povertie of their brethren, that by their prayers they might be enriched spirituallly. What should we not willingly bestow upon our poor brethren for Christs sake, who not onely bestoweth all graces upon us, but was also himself bestowed for us?

*rich* ] Gr. enriched.

V.10. *not onely to do* ] But also to do willingly: for he noteth out a ready willingness, without any inforcement by any other men, much lesse came it of ambition or vain glory.

*forward* ] Gr. willing.

V.12. *it is accepted according to that which a man hath* ] Bounty is not to be esteemed according to mens wealth and the outward gifts they bestowed, but according to their free heart. The two Mites which the poor widow cast into the treasure, Luke 21.3. were more in Gods account, and more to her also, then two talents from some other, who might better spare two talents then she one Mite.

V.14. *that there may be equalitie* ] That is, that they and you may be charged alike; they when they are full, to supply your wants; and you when you are full, to supply their wants.

V.15. *He that had gathered much, &c.* ] See Exod. 16. 18. Though the Children of Israel in the wilderness, according to Gods command, gathered Manna, some more, some lesse; yet when they did mete it with an Omer, he that gathered much, had nothing over, and he that gathered lesse, had no lack: this history the Apostle elegantly applyeth to the dispensation of Christian bountie and charitie, which ought to be so ordered by the discretion of the Governours of the Church, that they who receive more, may have no overplus, and they that receive lesse, may sustain no want; that as all the Israelites had according to their eating, and the number of their family, that which was sufficient; so here by a careful distribution, with an eye to the severall wants of them that are to be relieved, all may be sufficiently provided for.

V.18. *whose praise is in the Gospel* ] That is, either in the Gospel written by him, and (if the words be taken in that sense, as Jerome observeth) he meaneth *ἡλικία* Luke the Evangelist: or in the Gospel preached by him, and then he may mean some other, as Barnabas and Apollo, who were praised in all Churches for their excellent gifts in preaching the Gospell.

V.19. *grace* ] Or, gifts.

V.21. *Providing for honest things* ] It is not sufficient that we do those things which are in themselves honest and just in the sight of God, but we must so do them, that men may take no just offence at them, or suspect that we have any sinister end in doing them: As we must approve our conscience to God, so we must have an honest care of our reputation among men, See Rom. 12. 17.

V.22. *I have in you* ] Or, he hath.

V.23. *Whether any do inquire of Titus* ] He commendeth those in speciall whom he sends to receive the collection for the Saints, that the Corinthians might not doubt to put into their hands those summes of money which were given for the relief of the Saints at Jerusalem: and the meaning of the whole verse is this, For Titus, if any inquire of him, that which I can say of him, is, that I so farre trust him that he is my fellow and helper to you-ward; and for the other brethren, if any inquire of them, the testimony I can truly afford them is this, that they are trusted by divers Churches, whose messengers they are; and their life and conversation is such, that they have gained much



much glory to Christ, and are an honour to the Gospel.  
 V. 24. *the proof of your love and of our boasting*] That is, give this experiment of your love, and make good my boasting of you, that all Churches may be witnesses of your godly dealing, in whose presence you are, for so much as there are with you messengers, whom they have chosen by all their consent, and sent them unto you.

## C H A P. IX.

Verf. 1. *T*ouching the ministring] He wisely meeteth with the suspicion which the Corinthians might conceive, as if in urging them so earnestly to contribute liberally to the poor, he should doubt of their good-will and inclination of themselves to so charitable a work, therefore he professeth, that he doth it not to teach them that they ought to relieve the Saints by their bounty, seeing that he had become suretie for them to the Macedonians, but onely to stirre them up, who were running of themselves, to the end that all things might both be in a better readinesse at his coming, and the collection more liberall.

V. 2. *Achaia was ready a yeer ago*] Achaia is the Countrey wherein the Citie of Corinth was situated, and sometimes the word is taken generally for all Greece, sometimes particularly for a part of Peloponesus, known by that name. So Helychius, Ἀχαΐα δὲ ἑλάνητι καλεῖται Ἀχαιοί, ἢ κατὰ τὴν γῆν τὴν Πυλόνιοι τὴν καλεῖται Ἀχαιοί.

*your zeal hath provoked very many*] Or, stirred up. The Apostle in this Chapter termeth the bountifull contributions of the Corinthians to the Saints, by the name of divers vertues, Ζηλοῦ, ἐπιότις, χάρις, ἐνδοξία, and δικαιοσύνη, *zeal, simplicitie, grace, benediction, and righteousness*. Zeal, because it proceeded out of fervent love, and so much tended to Gods glory; *simplicitie*, because they did it out of a free minde and singleness of heart, without any sinister intention, or expecting any retribution: *grace*, because it was the gift of God, proceeding from his grace: *benediction or blessing*, because Gods blessing enables them to it, and the poor Saints besse God for this supply of their wants: lastly, *righteousnesse*, either because pious bountie is a part of that righteousness or justice in general, which compriseth all vertues; ἢ δὲ δικαιοσύνην συλλαβόντι πᾶς ἀρετὴ ἐστίν, *justice in these vertues continet omnes*; or because we are not Lords of the goods of this life, but stewards onely, and he is an unjust steward who holds that wholly in his own hands, for his own advantage, which by order from his Master he ought to dispencc to others for their relief and sustenance.

V. 4. *in this same confident boasting*] Gr. *in the substance, or foundation of this boasting*. The word in the Originall, ὑπόστασις, may either signifie such a staiednesse and settlednesse of minde, as cannot be moved with any terror or feare, and so it sheweth the assured confidence Paul had in them, that they would make good what he had promised in their behalf: or it may signifie a ground or a foundation; and so the meaning is, that he should not be ashamed of his boasting to others of their readinesse, because there was a good ground and foundation for it; either the publique faith of the Corinthians who engaged themselves to contribute liberally to the Saints; or some present pledge which he saw thereof; namely some remarkable summes collected a yeer before.

V. 5. *make up*] Or, *make fit, or ready*.  
*bounty*] Gr. *blessing*.

*whereof ye had notice before*] Or, *which hath been so much spoken of before*.

*of bountie, and not as of covetousnesse*] Gr. *blessing*. Or, *as an advantage*. The words may carry a double sense, either that the Apostle would have them speedily to send this collection as being a free benevolence, and not to slack the sending of it out of covetousnesse to make any benefit of the money of the poor so long in their hands. Or that it might be ready as a matter of bounty, that is freely coming from them and chearfully; not as money comes out of the hands of covetous men; that is, hardly, and with much grudging and repining.

V. 6. *He which soweth sparingly*] Almes must be given neither niggardly nor unwillingly, but frankly and freely, seeing it is the sowing of that seed which will bring us a plentiful harvest both here and hereafter: other seed, where we sow it, there we reap the encrease of it; but of this seed, we reap not onely a plentiful crop where it is sowed on earth; but a much more plentiful in heaven.

*he which soweth bountifullly*] Gr. *with blessings*. Word for word it is, he which soweth in benedictions or blessings, shall reap in benedictions; and the Apostle alludeth either to Psal. 68.9. or Ezek. 34.26 in which a plentiful shewre of rain is called a shewre of blessing or blessings: the Apostles meaning is, that he who contributeth liberally to the poor, and soweth very much seed, shall reap in blessings, that is, thereby shall receive from Gods hand not one kind of blessing onely, but di-

vers, blessings of the right hand and blessings of the left, temporall blessings and spirituall blessings, in this life, and in the life to come.

*bountifullly*] Gr. *with blessings*.

V. 7. *God loveth a chearfull giver*] See Prov. 11.25. Rom. 12.8. Eccles. 35.9. That which is extorted from a man he properly giveth not: for liberalitie implieth libertie; and necessitie in this kind, and libertie, cannot well stand together: God loveth a chearfull giver, because he gives his heart first to God, before he gives his almes to the poore; and giving that which he giveth with a chearfull countenance, he more comforteth the receiver, giving hope of future bounty. For what a man doth chearfully, he will do again upon a like good occasion. Pliny writeth that it was observed among the Romanes, that never any good came to a man by offering a beast in sacrifice reuidentem & trahentem se ab aris; by a beast that violently drew back from the Altar, and could not be brought to it but with much force: and most certain it is, that God esteemeth of no offering of ours, which is not as free as liberall, according to our abilitie.

V. 8. *make all grace abound towards you*] The Greek Scholiast acutely observeth that the Apostle here prayeth for the Corinthians, ἐν τοῖς σωματικαῖς ἀγαθαις, ἐν τοῖς πνευματικαῖς περισσεύειν, *a sufficiencie in temporall blessings, but an exuberancie or abounding in spirituall*. For in temporals we may have too much as well as too little; and therefore Solomon prayeth for a mediocritie: but of spirituall blessings, especially such as appertain to our sanctification and salvation, we cannot have too great a proportion; the more we abound in them, the more happie are we.

V. 9. *He hath dispersed abroad*] See Psal. 112.9.

*his righteousness*] Righteousnesse in this place is taken for bountie, as elsewhere, Hof. 10.12. Sow to your selves in righteousness: and Malac. 4.2. Christ is called the Sunne of righteousness, because he freely and bountifullly communicates both enlightening, and sanctifying graces, as the Sunne doth his light and his heat.

*for ever*] Though the gift he bestoweth passeth away, yet his bountie remaineth for ever, both in the fame of his vertue, and much more in the eternal reward thereof in heaven. Quas desideris solas semper habebis opes.

V. 10. *ministreth seed to the sower*] See Isa. 55.10.

V. 12. *administration of this service*] Gr. *oblation and service, or office*. Rom. 15.16. An excellent and double fruit of liberalitie towards the Saints is; that it giveth occasion to praise God, and that our faith also is thereby made manifest. The word in the Originall is λειτουργία, which signifies not every service or ministry, but properly the publike service and holy office of prayers and oblations to God; and thereby implieth that these their almes-deeds were rather acts of pietie then liberalitie, because they contributed to them of Jerusalem not onely as poor, but as Saints of the same profession with them, and that they sent them as a holy offering unto God for the reliefe of his dearest servants.

V. 13. *they glorifie*] Gr. *glorifying*.

V. 15. *Thanks be unto God for his unspeakable gift*] Lest the Corinthians should be puffed up with his great commendation and praise of their pious bountie, he shutteth up his exhortation with this passionate exclamation, wherein he ascribeth the glory and thanksgiving not to the Corinthians, who were but the conduits of Gods bounty; but to God himself, who is the fountain of all goodnesse, who both enclined their hearts, and furnished them with means thus liberally to supply the necessitie of his Saints. Some by this unspeakable gift understand Christ himself, who is called the gift of God, Joh. 4.10. Others the Gospel, which is likewise an unspeakable gift: but the coherence with the former words seemeth rather to referre us to the exceeding grace of God in the Corinthians mentioned in the verse immediately going before; so the plain meaning is, thanks be unto God for his unspeakable gift, which he hath bestowed upon you in filling you with his grace, and stirring up your hearts in so liberall a manner to relieve the Saints at Jerusalem, whereby so much glory redoundeth to God, and honour to our holy profession.

## C A P. X.

Verf. 1. *G*entleness of Christ] Here he beginneth to vindicate his ministry from the contempt and scorn which the false Apostles put upon it; and first of all he professeth that he was gentle and moderate after the example of Christ: but if they continued still to despise his gentleness, he protesteth unto them that he will shew indeed how farre they are deceived, who make no other account of the office of an Apostle then they do of worldly offices, that is, according to outward appearance. The word in the Originall ἐντολὴ, is derived from ἐπιτιμώ, to give place, or to yeeld; and it signifieth a condescending to the infirmities of others, and a moderating the rigour



9.7. Hilarem datorem] Eleemosynarum  
sacrificium est: Atqui nullum Deo sacri-  
ficium placet, nisi voluntarium.

9.8. Potens est Deus] Qui pauperibus  
benefaciunt, nihilominus sibi consulere,  
ac sua praedia irrigare. Eleemosynis  
enim tanquam canalibus, Dei benedicti-  
onem, qua locupletantur, in se derivant.

Calvin. 555, 556.



10.17. But he that glorieth —

Quum excutiant fere omnes  
nimio sui amore, non poterimus  
tuta in ea quam de nobis ipsi feceri-  
mus, aestimatione acquiescere.

Sciamus hoc juris uni Deo  
esse deferendum, ut de nobis pronun-  
ciet: non enim sumus idonei iudi-  
ces <sup>in propria causa</sup>.

Huc tantum aspire-  
mus, ut Deo simus probati, et sola  
ejus approbatione simus contenti.

Non hic de hominum  
calentis agitur, quis quem praepon-  
deret: sed de ipsius Dei <sup>sententia</sup>,  
cujus <sup>et</sup> avertere quicquid homines  
judicaverint. Calvin. col. 568.  
Scr. Dec. 19. 1727.



rigour and severitie of the law by equitie; for *summum jus est summa injuria*.

*in presence*] Or, *in outward appearance*.

*in presence am base among you*] Gr. *lowly*. This he speaketh ironically: not that he was vile and base when he was present with them; or as if he carried not himself according to the dignitie of his place; but as it were, by way of concession for the present, as if he had said, If my bodily presence be weake, and my speech contemptible, as the false Apostles would have you beleefe; how mean and base soever they esteeme of me in presence, yet I desire you not to provoke me to shew what I am, and exercise boldly that power which Christ hath given me.

V. 2. *think*] Or, *reckon*.

*walked according to the flesh*] As though I had no other aid and help then that which outwardly I seeme to have. Flesh here, that is, his weak condition and state, in respect of outward means; he setteth against his spirituall and Apostolicall dignitie.

V. 3. *For though we walk in the flesh*] Gr. *For walking in*. Though we be like unto other frail men, yet we come furnished with that strength which no force of man can match: whether they resist by craft and deceit, or by force and might; because we fight with divine weapons, although we be men and live in respect of this life, and the actions thereof according to the manner of other men, with a great deale of weaknesse and meannesse; yet notwithstanding in our publique office, and chiefly against our Adversaries who oppose the Gospel, we are armed with a divine and invincible power to confront all daring boldnesse; and to beat down all rebellion, and to discover and confound all plots and machinations against the truth. Hereof we have an evident proof in the historie of the Acts in which the miraculous judgements of God are executed by the hands of the Apostles upon the enemies of the truth; as namely, Acts. 5. 5. 10. and 13. 11. 1 Tim. 1. 20. Others do understand it of the efficacy of the Apostolicall preaching, by denouncing and sealing unto the wicked their condemnation, and making sensible impressions upon their consciences, whereupon there followed many remarkable judgements, Acts. 8. 20; 21. and 24. 26. 2 Cor. 13. 3.

V. 4. *the weapons of our warfare*] The means we employ to defend the cause of God, and to fight against Satan and his instruments.

*are not carnall*] That is, such as naturall men have recourse unto, and gain authoritie withall, and do great things. As namely, riches, friends, honour, eloquence, favour of Princes, and the like: we conquer not our enemies by any of these; but rather by the contrarie; povertie, weaknesse, infamie, rudenesse, and plainnesse of speech; and foolishnesse in the worlds account. These weapons are made mighty through Gods power, who in nothing more sheweth his glory, then by confounding glory by infamie; nor his power, then by confounding power by weaknesse; nor his wisdom, then by confounding wisdom by that which in the worlds account is folly. 1 Cor. 1. 26, 27.

*but mightie through God*] Or, *to God*. Oecumenius will have us observe how farre the Apostle is from all kind of arrogancie, *he is not mightie through himselfe*, he saith not, We are mightie through God, but our weapons are mightie through God, that is, by the virtue and power which God doth adde thereunto, both in working of miracles, Mark. 16. 20, and in moving the heart, and convincing the conscience by his Spirit, Acts. 16. 14. and in punishing those that withstand the Gospel, Acts. 13. 11. In the Originall it is *in virtute dei*, mightie to God; that is, to accomplish his will, who is the great Warriour the Lord of Hosts, that manageth this warre for the Church.

V. 5. *imaginings*] Or, *reasonings*.

*every high thing that*] Gr. *every height that*.

*bringing into captivitie*] An amplification of the spirituall vertue of the weapons above mentioned, which in such sort conquer the enemies of the truth, be they never so craftie and mightie, that it bringeth some of them by repentance unto Christ, and justly punisheth others that are stubbornly obstinate, separating them from others who yeeld obedience to the Gospel.

V. 8. *for edification, and not for your destruction*] Though the power of the Church proveth destructive unto some, namely, to such as by the censures thereof are not brought to repentance and an humble confession of their sinnes, and submission to the Governours of the Church; but stand out in their obstinacie: For they are cut off from Christs mysticall body, and from the means of grace, and the communion of Saints; yet this power was given for edification, and even this tendeth much to the edification of the Church, that all scandals be removed, and those persons severed from the Congregation, who would otherwise infect it with heresie, schisme, or scandalous conversation.

V. 10. *his bodily presence is weak*] Gr. *the presence of his body is weak*.

V. 11. *think this*] Or, *make account*.

V. 12. *For we dare not make our selves of the number*] Being constrained to recall the foolish brags of the false Apostles, he professeth that they are able to do nothing answerable to their great brags; but that they arrogated falsely to themselves those things which they neither did, nor could do: and as for himself, though he might boast of excellent things, yet he will not passe the bounds which God hath measured him out; according whereunto he came even unto them in preaching the Gospel of Christ; and trusteth that he shall go farther when they have so profited that he shall not need to tarry any longer amongst them to instruct them.

*measuring themselves by themselves*] Gr. *in*. They contemne others, and measure all their actions by the line which they have drawn to themselves.

*amongst*] Gr. *with, or to*.

*are not wise*] Or, *understand not*.

V. 13. *without our measure*] Through the whole world were the Apostles Diocesses, and they had commission to preach to all nations; yet they took their journeys into severall parts, where God chalked them out the way, and they were carefull as not to interrupt or hinder one another; so neither to enter upon one anothers labours: on the contrary, the false Apostles ranging wheresoever they list, wrought upon advantage, and arrogated to themselves the conversion of those countries, where the true Apostles had before planted the faith.

*rule*] Or, *line*.

V. 15. *of other mens labours*] Gr. *in*.

*enlarged by you*] Or, *magnified in you*.

V. 16. *not to boast in another mans line*] Or, *rule*. A metaphor taken from builders who stretch their line out where they mean to build; and the Apostles meaning is, that he would not intrude into any other mans work; nor desire to sow the seed of the word in those Regions and Countries which other men had prepared and husbanded with the preaching of the Gospel.

V. 17. *But he that glorieth, &c.*] See Jer. 9. 24. 1 Cor. 1. 31.

*glory in the Lord*] He somewhat mitigateth that which he spake of himself, and therewith also prepareth the Corinthians to hear other things of the like kind, professing that he seeketh nothing else but to approve himself to God, whose glory he only seeketh.

## CHAP. XI.

Verf. 1. *In my folly*] Gr. *of folly*. He granteth that after a sort he may seeme to incur the censure of folly, but he addeth withall, that he doth it against his will, for their profit, because he seeth them deceived by certaine cunning men through the craft and subtiltie of Satan. To commend a mans self, though truly seemes to favour of folly and vain glory, yet in Pauls case to speake the truth concerning the infallible testimonies of his Apostleship, and to stop the mouthes of the false Apostles, who traduced his person, and vilified his ministry, with a sweet rhetoricall insinuation and craving pardon, as he doth, was a part of godly wisdom.

*bear with me*] Or *you do bear with me*.

V. 2. *with godly jealousy*] Gr. *the zeal of God*. He speaketh as a woeer, yet as one who seeketh them not for himself, but for God.

*espoused you to one husband*] The Greeke word, *ἐκδοται*, signifieth, either I have fitted: and prepared you, or, I have espoused you: and the Apostle seemeth to allude to Hosea 2. 19. the husband is Christ, Matth. 25. 6. the Virgin Bride, the Church of Corinth, in regard of her faith, yet unsupported: the contract is made in this life, but the marriage celebrated in the life to come, Apoc. 19. 7.

V. 3. *through his subtiltie*] Gr. *in*.

*corrupted from the simplicitie that is in Christ*] As precious liquor is corrupted by mingling it with other water; so is the doctrine of the Gospel, by mingling therewith either Philosophicall speculations, or Jewish traditions, wherewith the false Apostles blended it. Chap. 2. 17. Col. 2. 8. 16.

V. 4. *preacheth another Jesus*] A more perfect doctrine of Jesus Christ. In which words he sheweth that they deceive themselves, if they looke to receive of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost, then they had received by his ministry: withall in the words, *he that cometh*, he taxeth the false Apostles, Gal. 1. 8, 9. who came of themselves and were not sent by God.

V. 5. *suppose I*] Gr. *conceive, or reckon that I*. Chap. 10. 11.

*chiefest apostles*] Gr. *over and above, or, exceedingly above*.

V. 6. *But though I be rude in speech*] Paul lacked not that kinde of eloquence which was meet for an Apostle of Christ, and fit for the Gospel; but he willingly wanted that painted kinde of speech, and affected straines, which the false Apostles so much brag'd of. Though Jerome upon the third Epistle to the Ephesians, noteth certaine *selacismes, hyperbata,*



deficiencies, in ~~Pauls~~ Pauls manner of expressing of himself: yet ~~Austin~~ Austin in his 4. book, *De Doct. Chris.* cap. 7. and ~~Chrysostome~~ Chrysostome in his Comments, and the same ~~Jerome~~ Jerome, *Epist.* 61. highly extoll ~~Pauls~~ Pauls eloquence, to which few or none ever attained; but this eloquence proceeded not from the studie of rhetoric, nor was taught him in the Schooles; but given him by the Spirit.

V. 7. *Have I committed an offence* ] Among other aspersions which the false Apostles cast upon ~~Paul~~ Paul, this was one, that he was a poore silly man, getting his living by his handy-craft, and preaching gratis; not entertained by the Church, nor allowed any honourable stipend: whereunto the Apostle answereth, that the Corinthians in this behalfe were more beholding to him, that he was content to take any pains for their sakes, and when he lacked, to travell for his living with his own hands in part, and partly also when povertie constrained him, he chose rather to make use of the benevolence of other Churches, than he might not be any wayes burdosome to the Corinthians.

V. 8. *I robbed other churches* ] It was lawfull for ~~Paul~~ Paul to receive a stipend for his labours in the ministry; yet because when he preached at Corinth, he received wages to defray his necessary charge, from other poorer Churches; he by a metaphor calleth that a kinde of robbing them, because he received from them that which they could not well spare; and that he ought to have received it rather from the Corinthians, with whom he then resided, and exercised his ministry, and should have had his wants supplied by them.

V. 9. *I was chargeable to no man* ] Or, *I chill'd, or benumbed none, or fained not in any thing.* See Chap. 12. 13. The word in the Originall, ~~καταπαύω~~, as the Greeke Scholiast observeth, signifieth a fainting or slacknesse, chillesse, or benumbednesse: and the Apostles meaning is, that though he were in great want, when he preached to them, and was not supplied by them; yet his zeale was no whit thereby cooled, nor his industry abated, he flagg'd not any way in his ministry, no nor solicited any of the Corinthians to afford him necessary maintenance, nor lay heaue upon them, though their bountie slackned to him.

V. 10. *no man shall stop me* ] Gr. *this boasting shall not be stopped in me.*

V. 13. *deceitfull workers* ] Or, *workmen.* Who seeme to labour in the Lords vineyard, but indeed trifle out the time, and rather do hurt then good. Or, he calleth them deceitfull, because whatsoever maske of zeale they put upon them, as if they sought nothing but Gods glory, yet indeed they sought their own gain, and wrought upon advantage.

*transforming themselves into* ] Gr. *transfigured into.*

V. 14. *transformed* ] Or, *transfigured.*  
*an angel of light* ] A good and holy one, partaking of the brightnesse of the celestiall glory, living and dwelling in the same; whereas the evill angels are confined to everlasting darknesse, Col. 1. 13. 2 Pet. 2. 4. Jude 6. Now Satan may be said to transform himself to an angel of light, either when he assumes unto himself a lightsome body, as if he were an Angel of heaven; or when he suggesteth things that seeme to favour of pietie, zeale, and holinesse, as if the motion proceeded from a holy and blessed Angel: whereas those things which he suggesteth, as he suggesteth them, tend indeed and truly to the dishonour of God, and the ruine of their foules.

V. 15. *transformed* ] Gr. *transfigured.*

V. 16. *receive me* ] Or, *suffer.*

V. 17. *I speak it not after the Lord* ] Whatsoever ~~Paul~~ Paul wrote in his Epistles, he wrote by divine inspiration; yet when he delivereth that for which he hath no expresse commandment from God, he saith he speaketh by permission, and not by command, 1 Cor. 7. 6. and v. 12. *to the rest I speak I, not the Lord*, and so in this place, because the Spirit of God in Scripture no where advieth to commend our selves, or glory of our gifts; but the contrary rather, he saith, he speaketh not this according to the Lord, but as it were by way of folly; not by way of folly indeed, but as it were foolishly: take the words as they sound by themselves, they seeme to favour of folly and vain glory; but consider upon what occasion they are spoken, and to what end, and what profitable truth is contained in them; and so they favour of nothing lesse then folly.

*confident of boasting* ] Or, *ground of my boasting.* See Chap. 9. 4.

V. 20. *bring you into bondage* ] Here he describeth the insolent carriage of the false Apostles, and toucheth also upon the Corinthians themselves, who perswading themselves that they were very wise men, did not marke in the meane season, how their new Teachers abused their simplicitie for advantage.

V. 21. *I speak foolishly* ] Gr. *in foolishnesse.*

V. 22. *so am I* ] See Phil. 3. 5.

V. 23. *I am more* ] Paul being honourable indeed, not only defendeth his ministry openly, but magnifieth it also: not for his own sake, but because they wounded the Gospel through his sides, and by the vilifying of his person and office, he saw

his doctrine come into hazard.

*in deaths of* ] In the pangs and sorrows of death, or in danger of present death.

V. 24. *fourtie stripes save one* ] The Apostle alludeth to the 25. of Deuteronomie, v. 3. But then it may be demanded, why in scourging ~~Paul~~ Paul they abated one lath, and gave him but 39. stripes. *Manahemus Ricinensis* saith, that the Jews inflicted 39. stripes, with a reference to the curses mentioned in the Law, which were precisely 39. Others conceive that out of some pitie, and that they might be sure to keepe within compasse, and the number of stripes permitted by the Law; they abated one. *Abenezra* bringeth their *cabala* or tradition for it; and most likely it is, that such a custome was among them, or else out of their hatred to the Apostle, they would not in five beatings have omitted five stripes.

V. 25. *beaten with rods* ] See Acts 16. 22.

*once was I stoned* ] See Acts 14. 19.

*suffered shipwrack* ] See Acts 27.

*I have been in the deep* ] Some by the deep, here understand a deep dungeon whose name was Bythos, where Saint Paul lay hid for a time at Lystra. Others more probably that by deep is meant the Sea in which he floted, or swam after divers his shipwracks: thus the Greeke Scholiast understandeth it: *ουχ εχουσιν οντως οματι το νουσιον*, and *Sulpitius* *epist.* 1. *Non minor mihi videtur Gemium praeicator, quem fluctus abjebuit, et post triduum rotidemq; noctes emergentem ex fundo undae restituit.*

V. 26. *waters* ] Gr. *rivers.*

V. 28. *that are without* ] The Greeke word *ωπαυτος*, signifieth not properly the things that are without, but the things that are besides, and over and above: and the meaning is, besides those things which I have now reckoned with the rest, the care of all the Churches lyeth upon me.

*that which cometh upon me daily* ] Gr. *my cumberance is daily.*

V. 29. *Who is weak* ] That is, wavering in his faith, constancie, or patience, who is ready to stumble or fall, and I my self am not weak; that is, do not tremble for his sake, and for the danger of his falling? By weaknesse, in the second place, he meaneth not the imbecillitie of his own faith, or want of Ghostly strength or courage, he being to comfort and strengthen them all, but a tender taking to heart, and a compassionate care of those that are weak in the Church.

*who is offended, and I burn not* ] Gr. *scandalized*, 1 Cor. 8. 13.

That is, who is distempered, or scandalized by any offence, imprudencie, temeritie of others being in danger of falling, and I burn not with sorrow and holy indignation, and with ardent zeale, for the glory of God, and the salvation of those that are scandalized?

V. 30. *If I must needs glory* ] He turneth that against the Adversaries, which they objected against him, as if he should say, they alledge my calamities to take away my Authoritie from me; but if I would boast my self, I would take no better argument then my sufferings for the Gospel; and God himself is my witnesse, that I devise and forge nothing.

V. 32. *In Damascus the governor under Aretas the king* ] See Acts 9. 24.

## CHAP. XII.

Verf. 1. *I will come* ] Gr. *For I will come.*

*visions and revelations* ] Some distinguish visions from revelations, after this manner: a vision, say they, is when something is supernaturally represented to the sight; whereof yet the partie knoweth not the meaning and signification: such was the vision of Pharaoh, and Nebuchadonofor: A revelation is, when something is supernaturally represented to the sight; and the meaning and signification thereof is made known to the partie, who hath such a vision, and such were the visions of the Prophets. But because it is not probable that ~~Paul~~ Paul had any vision, but withall Christ revealed unto him what that vision meant, and imported; others with more probability distinguish visions from revelations, that visions may be without an extasie, as when the women saw the Angels at the sepulcher they were affrighted, yet not in an extasie; but revelations, such as ~~Paul~~ Paul here speaketh of, were apparitions in an extasie, such as was that of Peter in the Acts 10. 17. and ~~Johns~~ Johns, Apoc. 1. 10.

V. 2. *I knew a man in Christ* ] Or, *know.* Either the meaning is, I speake this in Christ, that is, be it spoken without vain-glory; for I seeke nothing but Christ Jesus only: or I knew a man in Christ, that is, a Christian and beleever, a man even my self, who for all that will not be accounted otherwise of, then a man, no God, no Angel: thus he speaketh of himself in a third person, in token of his humilitie, as if it were a matter that befell him without himself. The words *in Christ* may also carry the forme of an oath, as Rom. 9. 1. and so in Christ, is all one, as if he had said by Christ.

*whether in the body, &c.* ] Whether this was brought to passe by God, framing in my soule some representation of those heavenly



*[Faint, illegible handwritten text, likely bleed-through from the reverse side of the page.]*



2 Cor. 12. 7-9. The Gift of Con-  
tinency not granted to Paul.

Perkins Oeconom. P 672.

— aliquem forte dolorem corporis. Ego novi  
quem curo, non mihi det qui aegrotat, consilium.  
Tanquam Emplastrum mordax, urit te, sed sanat  
te. Rogat Medicum ut tollat emplastrum, et  
non tollit, nisi cum fuerit sanatum quod posu-  
erat. Augustin. Psal. 98. col. 1109. 1517.

Dolore quodam Corporis traditur exa-  
gitatus vehementer. Ps. 130. 1516.

Quis de se possit esse securus?

Tutius videtur ambulare qui minus  
accepit, sed si non perverſe quærat  
quod recte non accepit. 1517.

— Find an itchy prick in yr flesh,  
to be unapt to any good; praying or pre-  
aching. For so I think God cures and pre-  
vents pride; by eclipsing Gift & Spirit.  
Dant Rogers Catuch. p. 3. p. 98.

See Annotat. Gen. 32. 25.

12.7: Thorn in the flesh? It meant rather  
I think, of a Defection, and leaving him  
to distress of Spirit, than of a lust: For  
his glory is to glory in his Afflictions  
v. 9, 10. If it had been a lust, it had not  
been a thing to be gloried in. — This  
Buffeting, I take it, was by Satanical in-  
jections. Dr. Goodwin Ch. of Light —  
p. 127.

Ridiculi sunt qui Paulum existimant sollicitum  
fuisse ad Libidinem. Itaque repudiandum est  
illud commentum. Calvin.



heavenly things without any actual separation of the soul from the body; or whether my soul was separated a while really from the body, and transported into heaven to contemplate there these marvellous things, I know not; but sure I am, such things were really represented unto me. Or, the words may carry also this sense, whether I was caught up into heaven with body and soul together, or with the soul only, is unknown to me. *Aquin. and other Schoolemen, argue, that Paul was only in an extasie, and for a time besides himself, and that his soul was not actually severed from his body, for then he should have been dead, and when afterwards he came to himself, raised from the dead. But neither will this follow (for according to the opinion of Philosophers, and some Divines also, who distinguish the spirit or reasonable soule, from the vegetative and sensitive, the reasonable soule of Paul might have been actually severed from his body for a time, and yet be not dead: his sensitive soule remaining still in his body) nor can any man without presumption take upon him to determine that which the Apostle himself could not resolve: such a determination, how probable soever it may seeme.* *St. Austine in his 12. book De Gen. ad lit. cap. 3. & lib. de pec. Orig. cap. 23. deservedly censures for impudent and rash.*

*caught up to the third heaven*] That is, into the Emphyreall heaven, the heaven of heavens, or seat of the blessed; It is called the third heaven, because the Scriptures speak of a three-fold heaven; the Aeriall heaven, in which the fowls flying are called *fowls of heaven*, Matth. 6. 26. The second, the Sidercall, in which the lights are called *Stars of heaven*, Gen. 1. 5. The third the uppermost of all, the Emphyreall, in which the Angels residing are called the *Angels of heaven*, Matth. 24. 36.

V. 3. *knew*] Or, *know*.

V. 4. *caught up into Paradise*] The Rabbins distinguish Paradise from heaven, affirming Paradise to be the receptacle or place of abode for souls, after the separation from the bodie; but heaven the place where after the day of judgement the bodies and soules of the righteous shall everlastingly dwell. But neither can any such distinction be proved out of Scripture, nor if it could, can Paradise be taken so in this place; for it is evident by comparing this verse with the second, that the same place is meant by Paradise and heaven. If there lie any mystrie in the varying of the word, and putting Paradise for heaven, it seems to be this, that the Apostle in this fourth verse intimates, that in this rapture, besides the contemplation of Celestiall mysteries, he felt unspeakable delight and pleasure, like to, or exceeding that which Adam took in the terrestriall Paradise.

*unspeakable words*] The Greek *ῥήματα*, signifieth words not uttered, or, not to be uttered; either because they transcend mans capacite in this life, or that Paul was forbidden to utter them, they being revealed to him in particular, to strengthen him against all the difficulties he was to encounter withall in his ministry, and not for the publike use of the Church; for other-ways Paul hath faithfully revealed the whole counsell of God to the Church concerning mans salvation. See Acts 20. 27.

*lawfull*] Or, *possible*.

*thorn in the flesh, &c.*] Or, *sharpe stake, or, splinter*. See Ezek.

28. 24. Some by this thorne in the flesh understand concupiscence: but neither will the words following, added by the Apostle by way of explication; viz. the messenger of Satan to buffet me, well agree to concupiscence; neither is it likely that Paul, who spent all his time in travell or toilsome labour, watching and fasting, should be troubled with fleshly lusts; and if he had been, no doubt he would have used that remedy which he prescribed to others, affected with the like maladie, 1 Cor. 7. 9. Others therefore understand by it, Alexander the Copper-smith, or some other instrument of Satan, who used the Apostle reproachfully, and was as a thorn in his side; or Satan himself, who, through Gods permission, had power to punish the apostle in his body, as he did Job, and *St. Jerome and other Saints*, if we may beleve Ecclesiasticall Stories. But the remedy being spirituall, mentioned vers. 9. it is not probable that the maladie was corporall. It should seem therefore, that because the Apostle was exalted by visions and Angelicall apparitions, it pleased God to humble him in the like kinde, by suffering Satan, transforming himself into an Angel of light, to set upon the Apostle in such a furious manner, laying so hard both at his faith and his sincerity, that the Apostle was much disheartened thereby. This fearfull assaulting and reproaching him to his face, was a kinde of *brow-beating* or *buffeting* him: and because it somewhat hindered him for a while in the chearfull prosecuting of his businesse, it is not unfitly compared to a *thorn in the foot*, with which a man cannot go but lamely, and with very great pain. In which regard the Apostle earnestly besought God that this *Angelus Satan*, or *Satanæ*, this evil and malignant Angel might depart from him; which his request though God granted not, yet at the third asking he vouchsafed him this gracious answer, that though he would not remove this wicked Angel suddenly from him, yet he would so fortifie the Apostle with his grace against this wicked Fiend, that he should get the victory over him.

V. 9. *My grace is sufficient for thee*] That is, my grace shall

so strengthen thee in all assaults of temptation, that thou shalt be more then a Conquerour through me: or, content thy self with my favour and love, which neither by this nor any other affliction is taken away or impaired; therefore faithfully indure this exercise of thy faith; for the more thou or any of the faithfull are assaulted, the more grace do I conferre upon you, to conquer all temptations.

*my strength is made perfect in weaknesse*] The strength or virtue of God can be neither increased nor diminished, yet then is it said to be perfected, when it manifesteth it self to the full, and demonstrateth that nothing can overcome or conquer it. The greater infirmities men have, the grace of God sheweth it self the stronger and perfecter in supporing them in all assaults of temptation.

*glory in mine infirmities*] He concludeth, that he will onely set his crosses and afflictions against the vaine brags of the false Apostles, and therewith also excuseth himself, for that by their importunity he was constrained to speak so much of those things as he did; to wit, because that if his Apostleship were contemned, his doctrine must needs fall to the ground.

*may rest upon me*] Or, *dwell*. The Greek word *μονή*, signifieth to cover or *composse me as a tent*, whereby men do shelter themselves from the scorching of the Sunne, and other injuries of the air; so the meaning is, that the power of Christ may be my onely safety and protection. *8. 26. 1716. E.*

V. 10. *I take pleasure in infirmities*] Gr. *I think*, or, *I like well of infirmities*. I do not onely bear them patiently, but also take great comfort in them.

*when I am weak, then am I strong*] When I am weak in my self, I am strong in Christ; or, when I am weak in the flesh, I am strong in the Spirit. When he was cast in prison, and his feet made fast in the stocks, he by his prayer cauled the foundation of the prison to be shaken; when after he had suffered shipwreck, and was cast into a barbarous Island, and there a Viper light upon his finger, and the Islanders gave him for a gone man, he not onely shook off the viper without hurt, but also got great favour of the chief man in the Island, by curing his father of a fever and bloody-flux; and when he was brought before Nero, and all forsook him, yet even there (being a forlorn prisoner) he got the better of his potent adversaries, and was delivered out of the mouth of the Lion. Thus God in his greatest infirmities and distresses strengthened and delivered him, that the History of his life made good that which he here affirmeth of himself.

V. 11. *for I ought to have been commended of you*] You ought to have maintained the authority of my ministry, and given a testimony to the truth, how innocently I and my fellows carried our selves among you. And here again he appealeth to the consciences of the Corinthians, and maketh them witnesses of those things, whereby God had sealed his Apostleship among them; and again he declareth by certain arguments, how farre he is from all covetousnesse, and how tenderly and affectionately he loveth them in Christ.

*for in nothing am I behinde the very chiefeft Apostles*] Gr. *was I inferior to the*. See Chap. 11. 6.

V. 12. *the signes of an Apostle*] He taketh not the word *signes* here, as afterwards in this verse, for *wonders and mighty deeds*, but by *signes* he meanes *demonstrations à signo*, evident arguments, whereby it may well appear, that he was indeed an Apostle of Jesus Christ.

V. 13. *I my self was not burdensome to you*] Or, *was not slack, or, failed in any thing towards you*. See Chap. 11. 9.

V. 14. *I will not be burdensome to you*] Or, *slack in any thing towards you*.

V. 15. *gladly spend and be spent*] That is, not onely bestow my pains and my estate, but also my body, and lay down my life for you. Here the Greek Scholiast noteth seven steps or degrees in the Apostles love; the first, he might have received maintenance from them, (Christ so commanding it, that the Ministers of the Gospel should live of the Gospel) yet he would not. The second, he was in want, yet would not be chargeable to them any way to relieve him. The third, he preached constantly to them, though they allowed him nothing for his pains. The fourth, he was at great expence with them. The fifth, he not onely gladly bestowed what he had, among them, but was willing to be bestowed, and sacrifice his life for them. The sixth, this all he doth for those who did but coldly affect him. The seventh, though they in no way answered him in his love, but as his love still grew hotter to them, theirs grew colder to him, yet he diminished nothing of his love to them, or care for them.

*you*] Gr. *your souls*.

V. 19. *think you that we excuse our selves*] He concludeth, that he writeth not these things unto them, as though he needed to defend himself, for he is guilty of nothing that is laid against him; but because it is beheviable for them to doubt nothing of his fidelity, who was their instructor and Apostle.

V. 20. *I shall be found unto you such as you would not*] Having confirmed,



confirmed his Authoritie unto them, he rebuketh them sharply, and threateth them also like an Apostle of Christ, that he will not spare them hereafter, unlesse they repent, seeing that this is the third time he had warned them.

V. 21. *God will humble me*] He calleth the inflicting censures upon the Corinthians the abasing of himself, because as their proficiencie in Christs Schoole and growth in grace was a great cause of exaltation and glorying to him: so their falling into enormous crimes and continuing in them without repentance, enforcing him to use his Apostolicall power in censuring them; was a great hearts grief unto him, and occasion of much dejection of mind.

## CH P A. XIII.

Verf. 1. *Coming to you*] Gr. Tec. ready to come to you. In the mouth, &c.] See Deut. 9. 15.

V. 2. *if I come again I will not spare*] He threateth here that he will make use of his Apostolicall power, which was very great and extraordinary; for they not onely inflicted spirituall Censures, but also corporall: Paul strook Bar-jesus with blindness, Act. 13. 11. Peter, Ananias and Saphira with death; and as was noted before, those who were delivered by them to Satan, suffered not onely in soul thereby being terrified in their conscience, but also were often tormented in body.

V. 3. *Since ye seek a proof of Christ*] A sharpe reprehension; for that while they despise the Apostles admonition, they tempt Christs own patience, and while they contemne Paul as a miserable man, they lay nothing herein against him which is not common to him with Christ. If ye seek a proof of Christs speaking in me, look to your selves who had all your soundnesse from my ministry, if ye have any.

V. 4. *through weaknesse*] ~~Hilarie~~ Hilarie in his ninth book de Trinitate, expoundeth this place; Through the weaknesse of his flesh which was subject to all humane infirmities, sinne onely accepted: or touching the vile forme of a servant, which he took upon him when he abased himself. To cleare which passage, Oecumenius farther observeth that the word *weaknesse* in ~~Paul~~ Paul, is taken in a three-fold sense; sometimes for bodily sicknesse, as 1 Cor. 11. 30. sometimes for imbecillitie and wavering in faith, Rom. 14. 1. sometimes for outward persecutions, temptations, and afflictions, as it is taken in the former Chapter, verf. 9, 10. and so he takes the word in this place, ~~in his state~~ *in his state* of humiliation here upon earth was subject, but no waies to any infirmities that are sinfull.

in him] Or, with him.

V. 5. *Examine*] Or, try.

*whether ye be in the faith*] He confirmeth that which he spake of God appearing in his ministry; and he gathereth by the mutuall relation between the peoples faith and the Ministers preaching, that they must either reverence his Apostleship upon whose doctrine their faith is grounded; or they must condemne themselves of infidelitie, and must confesse themselves not to be of Christs body. Whether ye are in the faith, that is, in the state of faithfull Christians; and whether Christ live in you by his Spirit which you received by my Gospel.

*reprobates*] Or, unapproved. or, rejected.

V. 6. *reprobates*] Or, unapproved. or, rejected.

V. 7. *as reprobates*] Or, unapproved. or, rejected. Not reprobates, but as reprobates, nor so simply, but in the opinion of some. In this verse he mitigateth his former sharpnesse, trusting that they will shew themselves towards their faithfull Apostles, apt and willing to be taught: adding this moreover, that he passed not for his own fame and estimation, so he may any way further their salvation, which is the onely mark that he shooteth at.

V. 8. *we can do nothing against the truth*] Though it be a true axiome, *Magna est veritas & prævalet*; *et*, *Veritas Laborare potest, opprimi non potest*; the truth is most strong and cannot be subverted: yet it seemes the Apostle here understandeth not so much truth of doctrine, as truth of life, sinceritie and true pietie. For he threateth to use his Apostolicall power in punishing; which that they might escape, he prayeth to God in the seventh verse, that they might do no evill; which exhortation he bindeth with this reason: *For we cannot do any thing against the truth*, that is, if you be innocent and walk in the truth, you need not fear any Anathema, or Church censure. For the power which the Lord hath given us, is for the supporting the Church, and not destroying it; to uphold and maintain innocencie and righteousnesse, true religion and vertue, and suppress the contrarie.

V. 9. *even your perfection*] That all things might be in good order amongst you, and the members of the Church restored which have been shaken and put out of their places.

V. 11. *Be perfect*] To three principall maladies, of which the Corinthians were sick, ignorance, pusillanimitie, and factiousness; he applieth three remedies: to the first, growth in grace, and the knowledge of Christ, and a striving to perfection; saying, be ye perfect: to the second, spirituall courage; saying, be of good comfort: to the third, unitie; be of one mind, live in peace.

## ANNOTATIONS ON THE EPISTLE OF PAUL THE Apostle to the GALATIANS.

## CH A P. I.

Verf. 1. *Not of men, neither by man*] Or, from men.

**N**ot of men: not by the Apostles, as Matthias was made an apostle; nor by the suffrages of any particular Church, as Barnabas and Silas; nor by any man, that is, any mortall man, or any meere man; but by Christ God and man, after his resurrection. This description the Apostle addeth of purpose to maintain his Apostolicall calling, and authoritie, against the slanders of the false Apostles, who gave out that he was not lawfully called to the Apostleship. For there are two sorts of lawfull callings to the Ministry of the word: ordinarie and extraordinary: the ordinarie being indeed of God; but yet by men following therein the order of God; and such is the calling of the ordinarie Ministers of the word: an other calling there is without humane meanes, of and by God; or the Lord Christ himselfe; and such was the calling of the Prophets in the Old Testament, and the Apostles in the New. This calling is extraordinary, and ever accompanied with the gifts of infallibilitie, or never erring in doctrine, 2 Pet. 1. 21. Joh. 16. 13. Now that the Apostle Paul had such an extraordinary calling is clearly proved, and the manner thereof described, Act. 9.

*but by Jesus Christ*] Christ no doubt is man, but he is God

also, and head of the Church, and in this respect exempted out of the ordinary number of men: the Apostles meaning is, that no meere man whosoever was the authour, meanes, or instrument of his calling to be an Apostle; and therefore it is not onely lawfull, but altogether divine and equall to that of the rest of the Apostles; which the Apostle urgeth, to stop the mouthes of the false Apostles that vilified his ministry in comparison of others, to the end that they might introduce the necessitie of the Mosaicall ceremonies, which the Apostles made use of among the Jewish novices, but Paul had quite casheired amongst the Gentiles.

V. 4. *Who gave himself for our finnes*] Gave himself to death to expiate our finnes by his most precious blood.

*deliver us from*] Gr. take us out.

*present evil world*] Out of that most corrupt state which is without Christ, Joh. 17. 15.

V. 5. *for ever and ever*] Gr. for, or to worlds of worlds.

V. 6. *removed*] He useth the passive voyce to cast the fault upon the false Apostles, and the Present Tence, *retrahendo*, to give them to understand, that it was not already done, but in doing.

*from him that called you*] Either from God who of his great mercy called you inwardly to the knowledge of his free grace in Christ; or from me who called you outwardly by the preaching of the Gospel to the grace of Christ.

V. 7. *pervert the Gospel of Christ*] For there is nothing more contrary



13.13. Gratia Domini Jesu] [laudat Epi-  
scalam precatore qua tria membra con-  
tinet, in quibus Salutis nostrae summa con-  
sistit. Primum illis optat Christi Gratiam:  
secundo, Dei dilectionem: tertio, Commu-  
nicationem Spiritus. Vocabulum Gratiae non  
hic significat gratuitum favorem; sed me-  
tonymice capitur pro toto redemptionis bene-  
ficio. Sed videtur hic ordo inversus, quod  
posterior nominatur Dei dilectio, quae tamen  
causa est illius Gratiae; ideoque ordine prece-  
dit. Respondet, — quum in nobis nihil  
cernamus praeter materiam irae, h. e. pecca-  
tum, nullam Dei erga nos dilectionem appre-  
hendere possumus absque Mediatore. Ita fit  
ut respectu nostri, initium dilectionis sit a  
Christi gratia. Calvin. 595, 596.

— Paria paribus applicat.  
Gratia Domino tribuitur, quia mediator est,  
et nos gratiosos efficit suo merito coram  
Patre, cum interim gratia etiam Patris sit.  
Ac significat Gratia hic, omnia Christi merita.  
Dilectio autem Deo Patri tribuitur tanquam  
causa Efficienti, et fontae Origini. Nam sic  
dilexit mundum, ut Filium suum. Inter-  
im eadem quoque Filius est: sed distinguitur  
fons a causa organica.

Κοινωνία autem Spiritus Sancti est, quia  
per hunc nobis Deus confert sua dona. Deinde  
quia hic Spiritus nos Deo copulat. 1. Joh. 1.7.

— precatur Corinthiis omnia charismata Spi-  
ritus Sancti, et veram Ecclesiae Communionem,  
ac Dei praesens auxilium. Prius Corinthios sibi  
ipsis copulavit per symbolum osculi: nunc eos-  
dem Deo copulat per Spiritum Sanctum.

\* Primum, hinc discamus Trinitatis Argu-  
mentum. Aretius. Col. 367, 368.



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contrary to free justification by faith, which is the summe and main scope of the Gospel, then to maintain justification by the Mosaicall rites or the works of the Law.

V. 8. *though we, or an angel from heaven* ] Or, *if we*. This is an impossible case, but the Apostle by propounding it, most confidently averreth the certainty of the curse that shall come upon those that preach any other Gospel. See the like forme, John 8. 55. *If I should say I know him not, I shall be a lyer*; and, 1 Cor. 13. 1, 2, 3.

*other Gospel unto you, &c.* ] Adding of his own invention any thing unto the substance of the doctrine, any Article of faith, or sacrament; which was the practise of the false apostles, teaching, that we must be justified, not by faith alone, but by Mosaicall rites also, and the works of the law. And it is worthy the observing, that the Apostle saith not, *If we or an Angel from heaven preach unto you any Gospel contrary to that which we have preached*; but, *πῶς οὐ, ἢ ὅτις ἀγγέλῳ μακρόν*, beside that, or other then that we have preached: whereby he insinuates, *saith Chrysostome and Occumenius, that it is an accursed thing to make any the least addition to the doctrine of the Gospel.* Revel. 22. 19.

*then that* ] Gr. *beside that*.

V. 9. *then that* ] Gr. *beside that*.

V. 10. *perswade men, or God* ] Or, *make faith to men, or, seeke to endear our selves to men*; or, *plead my cause before men*. That is, do I perswade you to obey men, or God? or, do I study to please, or seek to approve my self and my ministry to men, or to God? for so the word *πεισῶ* sometimes signifieth; as in that proverbiall verse, *δὲ ἐκ οὐκ ἐλπίδας, δὲ ἀδύνατος ἐστὶν ἡ ἐλπίς*.

*for if I yet pleased men* ] If I should yet seek to please men, as I did when I was zealous of the traditions of my fathers, and persecuted the Church of God extremely, to gain the more favour of mine own Nation, I should not be a true servant of Christ, but dissemble with God and the world.

V. 12. *revelation of Jesus Christ* ] Whether this revelation was when he journeyed to Damascus and was smitten to the ground, and there shone round about him a light from heaven, and Christ spake unto him, Acts 9. 5. *as Jerome conceiveth*; or when he was rapt up into Paradise, 2 Corinth. 12. 4. *as Aquinas imagineth*, it cannot be certainly defined; onely this is certain, that *Paul* had the knowledge of the Gospel by immediate revelation from Christ.

*beyond measure, &c.* ] See Acts 9. 1.

V. 14. *above many mine equals in mine own Nation* ] Gr. *equals in years*.

*traditions of my fathers* ] Either he meaneth the Pharisaicall traditions, for he was a Pharisee, and the sonne of a Pharisee: Or, he may understand by *traditions* such ordinances as his fathers received from God himself: but with this erroneous opinion of the Pharisees, that he might be justified before God for those legall observations. This Text seemeth to be parallel to Phil. 3. 6. *Concerning zeal, persecuting the Church, touching the righteousness which is in the law, blamelesse*.

V. 15. *separated me from my mothers womb* ] He speaketh of Gods everlasting predestination, whereby he appointed him to be an Apostle; whereof he maketh three degrees, The everlasting counsell of God, his appointing from his Mothers wombe, and his actual calling. See Rom. 1. 1.

V. 16. *I might preach him, &c.* ] See Ephes. 3. 8.

*I conferred not with flesh and blood* ] Or, *consulted*. This may seem contrary to that which himself saith, Chap. 2. 2. *I communicated the Gospel with them at Jerusalem*. But the reconciliation is easie; here he denieth that he consulted with flesh and blood, that is, with any man living, namely, whether he were rightly instructed in the Gospel, or whether he ought to preach it; for of this he neither did nor could make question after he received the Gospel by the immediate revelation of Christ: but there he affirmeth, that he communicated with the Apostles at Jerusalem, not to learne any thing from them, for that he expressly denies Ver. 6. but to receive a testimony from them of his consent with them in the doctrine he had preached in Arabia and Syria; for he had preached the Gospel before he conferred with them.

V. 18. *I went up* ] Or, *I returned*.

*to see Peter* ] Gr. *Tec. to enquire of Cephas*. The Greek word *ἐπισκέψαι*, signifieth more then *to see* or *visit*, namely, *as Hesychius explains the word, πρὸς τὸν ἄνθρωπον, to enquire into, to take speciall notice of, and acquaint himself with Peter and his proceedings*.

V. 19. *other of the Apostles saw I none* ] Because it might be objected, that indeed he was called of Christ in the way, but afterwards was instructed by the Apostles and others, and so was not of the number of them that were to be credited without exception: *Paul* answereth, that he began straightway after his calling to preach the Gospel at Damascus, and in Arabia, and was not from that time at Jerusalem, but onely fifteen dayes, where he saw only Peter and James, and after he began to

teach in Syria and Cilicia, with the consent and approbation of the Churches of the Jews, who knew him onely by name, so far off was it that he was there instructed by them.

V. 22. *And was* ] Or, *But was*.

V. 24. *And they glorified God in me* ] They glorified Christ who spake in me; or they glorified God for me, they blessed his Name for my conversion; or *as the Greek Scholiast*, they praised God in me: not this or that Teacher, but God himself, who alone was my Teacher.

## CHAP. II.

Ver. 2. *I Went up by revelation* ] Gr. *according to revelation*.

He was not sent for by the Apostles to Jerusalem, there to give an account of his preaching; but the Spirit by speciall revelation moved him, that by conferring with the Apostles themselves, and knowing their resolution in the main point then in difference concerning the observation of legall Rites, he might stop the mouths of the false Apostles, who gave out that he taught divers doctrines from them, and consequently that the faithfull were rather to follow them then him, they being more, and he but one; they conversing with Christ himself, and called to the Apostleship before his Ascension, *Paul* after.

*communicated unto* ] Gr. *consulted with*. Ch. 1. 16.

*privately* ] Or, *severally*.

*had run in vain* ] By the metaphor of *running*, he setteth forth his alacritie, earnestnesse and diligence; like to theirs who prove masteries, and run in a race for a rich prize. (1 Cor. 9. 26. 2 Tim. 4. 7.) Now in those that run in a race, two things are considerable, their labour and swiftnesse in running, and the end for which they run; to wit, the gaining the prize; which if they misse, they run in vain. This Prize he accounted the fruit of his preaching, which had been little or none among the Jewes, who were zealous of the Mosaicall Rites, if by his communicating with the chief Apostles he had not taken away that rub which was cast in his way, that his preaching and practise was dissonant from theirs: although the Apostle nothing doubted of the certainty of his doctrine, yet because there were certain reports cast abroad of him, that he was of another opinion then the rest of the Apostles were, which thing might have hindered the course of his Ministry, and in some places quite stop'd it, he took this journey to Jerusalem, to remove that obstacle.

V. 4. *which we have in Christ Jesus* ] Freedome from the curse of the morall Law, and the burden of the ceremoniall, which we have in Christ, that is, in Christianitie, or purchased by Christ, who in the fulnesse of time was made of a woman, and made under the Law, to redeeme them that are under the Law, Gal. 4. 4. Chap. 5. 1.

V. 5. *gave place, &c.* ] We give no way to those craftie companions, who by deceit and counterfeit holinesse crept in among the faithfull, who came to espie our libertie, that thereby they might ensnare and enthrall us: to these we gave no respite not for an houre, to lay their traps for us, nor in any thing yeelded unto them, to betray our Christian libertie.

*with you* ] Gr. *to*.

*God accepteth no mans person* ] See Rom. 2. 12.

*seemed to be somewhat* ] Gr. *are of reputation*.

V. 7. *the gospel of the uncircumcision was committed unto me* ]

That is I had commission to preach to the Gentiles who were uncircumcised, as Peter to the Jews: which commissions were not yet so restrictive, but that *Paul* preached to the Gentiles, and *Paul* to the Jews, as it may be clearly proved out of the Acts of the Apostles; but the Gospel of circumcision is said here to be committed to *Peter*, and of uncircumcision unto *Paul*; because Peter was first and chiefly sent to preach to the Jews, and *Paul* to the Gentiles, and God most blessed *Peters* labour among the Jews, and *Pauls* among the Gentiles.

V. 8. *was mighty in me towards the Gentiles* ] Gr. *wrought in me*. Word for word, wrought effectually; and this efficacy shewed itself in three things especially; the great number of converts, the power of miracles, and the extraordinary gift of the holy Ghost bestowed upon the faithfull by the means of his ministry.

V. 9. *who seemed to be pillars* ] Or, *were counted*. Whom alone, and only these men counted for pillars of the Church, to support it, and the doctrine of faith, by whose authoritie if my preaching were not upheld, it must fall to ground. *Occumenius* out of *Eusebius* his first book of Ecclesiasticall story, and *Clemens Alexandrinus* writeth, that this *Cephas* mentioned with *James* and *John*, was not Peter the Apostle, but one of the 70 disciples of that name: but *Jerome* in his *Comment. in epist. and Greg. Hom. 18. upon Ezekiel*, refuteth this opinion, and it may easily be disproved out of this Text, for it is not likely, that the Apostle would have ranked any of the 70 disciples with *James* and *John*, two of the chiefest Apostles and



and pillars of the Church; neither would the false Apostles have opposed the authority of one of the 70 disciples against ~~Paul~~ Paul, whom they could not deny to be an Apostle. Besides, to take away all ambiguity, the Apostle verse 11. calleth him Peter.

V. 10. *should remember the poore*] This is to make Collections in the Churches of the Gentiles for the Saints of Jerusalem; which ~~Paul~~ Paul did most willingly and effectually, as appears out of the 1 Cor. 16. & 2 Cor. 8.9.

*forward to do*] Gr. diligent, or carefull.

V. 11. *Peter*] Gr. Tec. Cephas.

*I withstood him to the face, because he was to be blamed*] Gr. condemned. Some interpret, *etia uxoribus*, in outward appearance and in shew: for they conceive that Peter and Paul were not in earnest, but the one reproved the other before the multitude, and the other replied not at all though he could justly, that by the reproofe of the one, and silence of the other, both Jews and Gentiles there present, might learn that the Judaicall rites were not to be eagerly retained, but by degrees to be relinquished, and as it were, honourably to be interred; This was the opinion of ~~St. Jerome~~ St. Jerome (who is as hot with ~~St. Augustine~~ St. Augustine about this quarrell of the Apostles, or rather hotter then the Apostles themselves) And of the Greeke Fathers, whom he alledgeith for himself. Their chiefe reason was this, that if ~~Paul~~ Paul had reproved Peter in earnest for his complying at this time with the Jews, he had reproved him for that of which himself was guiltie. For he as he professeth, that to the Jews he became a Jew, that he might winne the Jews, so by the advice of James and the Elders, Acts 21. 24. he shaved his head, and purified himself with foure other men that had a vow on them. But ~~St. Augustine~~ St. Augustine affirmeth most truly, that ~~Paul~~ Paul reproved ~~Peter~~ Peter in earnest. For the Text saith, which is part of the Canonickall Scripture, and therefore infallible, that ~~Peter~~ Peter was faultie and to be blamed. His fault was, as is afterwards expressed, dissimulation, and halting between two opinions; before the Jews came from James, he freely conversed with the Gentiles, and did eat of meats prohibited by the Law of Moses; but after these came, for feare of displeasing them, in the lawfull use of his Christian libertie, he withdraweth himself from them, and giveth a great scandall to the Gentiles, and a blow to ~~Pauls~~ Pauls preaching, who had taught that those legall ceremonies were now abolished, and all Christians freed from that yoke. What ~~Paul~~ Paul did was of another nature, by the advice of James, to refute a false slander cast upon him, when there was no Gentiles by, to be scandalized thereat.

V. 13. *disssembled likewise with him*] Gr. joynd in hypocrisie with.

*dissimulation*] Gr. hypocrisie.

V. 14. *walked not uprightly*] Gr. with a right foot. Word for word, the Originall signifieth, to walke with a right foot, which he opposeth to halting and dissembling.

*truth of the gospel*] He calleth the truth of the Gospel, both the sincere doctrine it selfe, and also the use of the same, which we call practise.

*If thou, being a Jew, livest after the manner of Gentiles*] He meaneth not that ~~Peter~~ Peter lived dissolutely after the manner of the Gentiles, as those whom the zealous Father reprehending faith, *Gentes agimus sub nomine Christi*; But that like the converts among the Gentiles, he used his Christian libertie, in eating all sorts of meats, without putting a difference between cleane and uncleane.

*why compellest thou the Gentiles*] Gr. Tec. how is it that thou compellest.

V. 15. *not sinners of the Gentiles*] Sinners estranged from the covenant of grace, destitute of the Rule of the Law, men in a deplorable and desperate estate, such as the Jews accounted all the Gentiles and Paynims to be in, Eph 2. 12. and yet themselves could not be justified by the Law, which they of all other might have made the least claime unto.

V. 16. *by the works of the law shall no flesh be justified*] See Rom. 3. 20.

V. 17. *But if while we seeke to be justified*] Before he goeth any further, he meeteth with their objection, who abhorred the doctrine of free justification by faith; because say they, men are by this means withdrawn from the study of good works, and in this sort they framed their objection. If sinners should be justified through Christ by faith without the law, Christ should seeme to approve sinners, and as it were exhort them thereunto by his ministry: Paul answereth, that this consequence is false, because Christ destroyeth sinne in all true beleivers. For therefore, saith he, doe men flee unto Christ through the terrour and feare of the law, that being quit from the curse of the law, they may be saved by him, and that he together with his justifying them, beginneth in them by little and little that strength and power of his, which destroyeth sin, to the end, that the old man being abolished by the virtue of Christs death, he may live in them, and they may consecrate themselves to God: therefore if any man give himself to sinne after he hath received the Gospel, let him not accuse Christ, nor the Gospel, but himself, for that he destroyeth the worke

of God in himselfe.

*by Christ*] Gr. in. See Rom. 3. 4.

V. 18. *destroyed*] Gr. have dissolved.

V. 19. *through the law am dead*] Or, by. Gr. was. The law which terrifieth the conscience, bringeth us to Christ, and he only causeth us to die to the law. Indeed, because that by making us righteous, he taketh away from us the terrour of conscience, and by sanctifying us, causeth a through mortifying of lust in us, that it cannot take such occasion to sinne by the restraint which the law maketh. See Rom. 7. 10, 11.

V. 20. *I now live in the flesh*] By living in the flesh, he understandeth not walking according to the flesh, or living in a carnall and fleshly manner; but living in this fraile and mortall body.

*gave himself for me*] What he speaketh of himself, belongeth to all true beleivers; but he applyeth the benefit of Christs passion to himself in particular, as well to teach us speciall faith and affiance in Christ, as to enflame our love to him, to whom we are as much indebted, as if he had shed his blood for us alone and in particular.

V. 21. *dead in vain*] Although there be many uses and benefits of Christs death, besides our justification; yet the Apostles argument is very strong, that there would have been no necessitie for our salvation, that Christ should have died, and by his blood expiated our sinnes, if men might have been justified by the works of the law, either ceremoniall or morall.

### CHAP. III.

Ver. 1. **V** Ho hath bewitched you] The word in the Originall, *εἰσέργει*, is derived, *ἐκ τοῦ ὁράειν* burning with the eye, signifying a kinde of witchcraft practised upon the eyes of young children and cattell, according to that of the Poet; *Nescio quis teneros oculus mihi fascinat agnos*; and the meaning of the Apostle is, that as those witches, who cast venomous beames out of their eyes, mischief children, and sucklings; so those false Teachers poysoned the tender faith of the Galatians: or as the devill by those witches put out the eyes of the body; so the evill spirit by those false teachers his instruments put out the eyes of their minde; *Ut quomodo teneras acri noceri dicitur fascino, sic etiam Galatæ in Christi fide nuper nati & nutriti lacte veluti quodam fascino sunt nociti, & stomacho filiei naufragantes Spiritus sancti fidem evomerunt.*

*crucified among you*] Christ was laid before you so notably and so plainly, that you had his lively image as it were represented before your eyes, as if he had been crucified in your sight: or Christ was crucified among you, that is, suffered much in his members persecuted among you. In which sense Christ speaking to ~~Paul~~ Paul said; *Saul, Saul, why persecutest thou me?* Acts 9. 5, 6. and to ~~Peter~~ Peter, a little before his death, *I goe again to Rome to be crucified*, as we read in the Ecclesiasticall Stories.

V. 2. *received ye the spirit*] Those spirituall graces and gifts, which were a seale as it were to the Galatians, that the Gospel that was preached unto them, was true. But here it may be objected, that the Galatians received not the Spirit by faith, but faith by the Spirit. For faith is the gift of God, and a speciall worke of the Spirit in the heart. Hereunto it may be answered, that either the Apostle meaneth by the Spirit, the extraordinary gifts of the Spirit, as the gift of tongues, and healing, which the Galatians received by Pauls preaching the Christian faith among them; or else he meaneth by the Spirit, the Spirit of comfort, and sanctification, which goeth not before, but followeth true faith; for being justified by faith, we have peace with God, and feele the Spirit of comfort within us.

*of faith*] That is, the word and doctrine of faith, Rom. 10. 8.

V. 3. *perfect by the flesh*] By the flesh, he meaneth the ceremonies of the law, against which he setteth the Spirit, that is, the spirituall working of the Gospel. Heb. 7. 16. & 9. 10.

V. 4. *so many*] Or, so great.

*in vain*] *εἰς*, That is, without any profit; So ~~St. Basil~~ St. Basil useth the phrase, Hom. 4. v. Heb. *ὁ πόρος οὐκ ἔστιν ἐκ τῆς ἀληθείας*, O how many nights have you watched, how many dayes have you spent unprofitably!

V. 6. *Even as Abraham beleev'd God*] See Gen. 15. 6.

*accounted to him*] Or, imputed.

*for righteousness*] Gr. to.

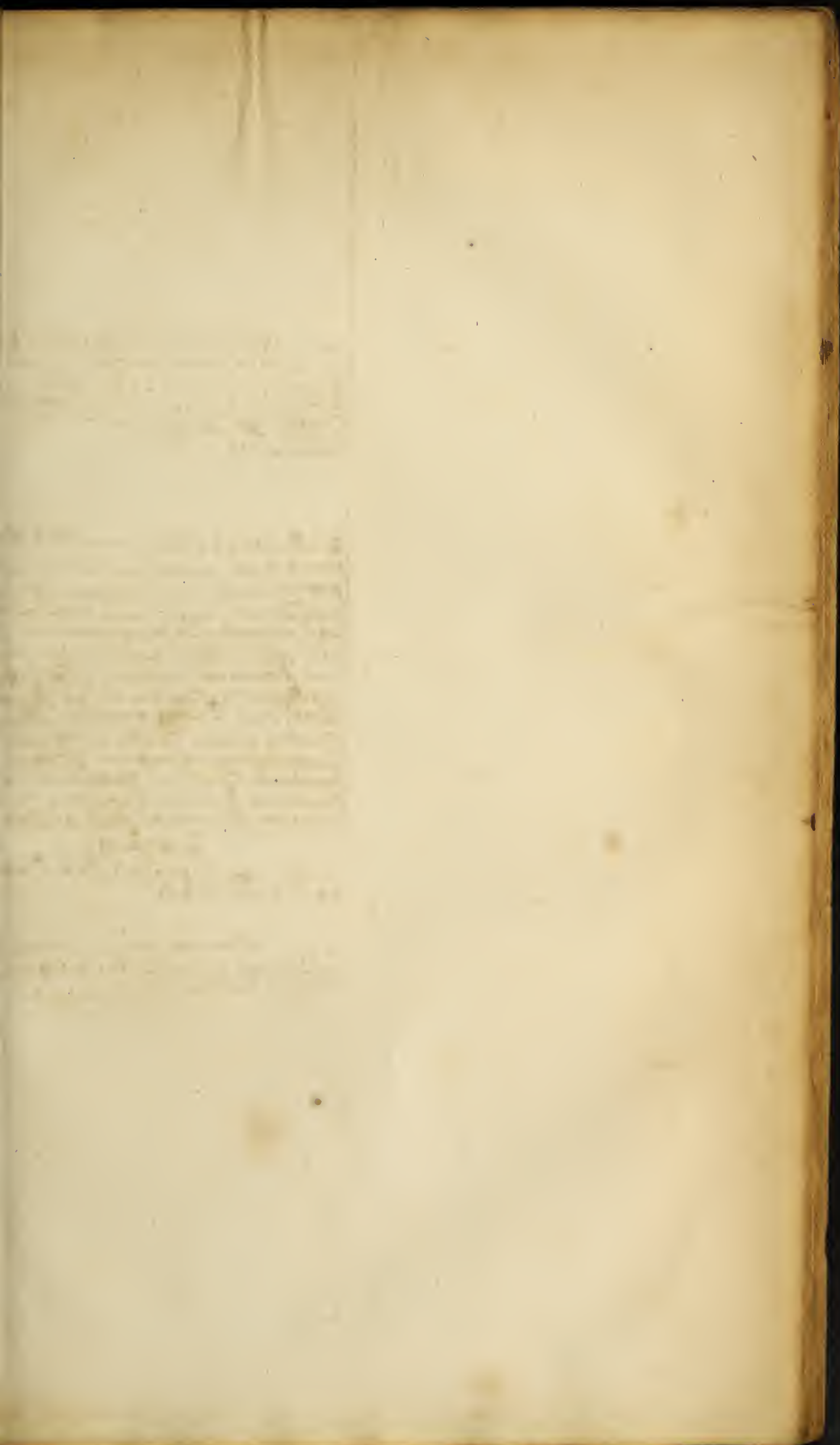
V. 8. *In thee shall all nations be blessed*] See Gen. 12. 3.

V. 9. *with faithfull Abraham*] Not by faithfull Abraham: to give us to understand, that the blessing cometh not from Abraham, but from him by whom Abraham and all his posteritie is blessed.

V. 10. *are of the works of the law*] They who are of the works of the law, that is, they which stand upon the works of the law for their justification, or which value their righteousness by the performance of the law, are accursed; therefore they are blessed which are of faith, that is, they who have righteousness by faith.

*Curset*







Gal. 3. 15. Confirmed, Ratified  
by publick authority. Leigh  
Beza. See 2 Cor. 2. 8. vide  
Erasmm.  
Covenanti vetus, Erasmus, Arctius  
Tindal addunt Testamentum  
Montanus

3. 28. Non est Iudaeus — Alius Adop-  
tionis, nulla gentis, conditionis, Sexus  
prærogativa, acquirendum vel mi-  
nimum facit. — Iudei igitur  
non habent quod se offerant præ Græ-  
cis; Nihil Liberi, præ Servis: mares  
præ foeminis habent, quod filii  
arrogent. Sancta hic est æqua-  
litas, imo unitas omnium fidei.  
Omnes enim Christi bonis pariter  
participant: quantum Iudæus,  
tantum Græcus: quantum liber,  
tantum servus: quantum mas,  
tantum foemina fide accipit —  
Pareus.

male non female! See Exod.  
14. 22. & 15. 20.

4. 4. — Under the Law i. e. Moses his  
pedagogy: Willard. Catec. p. 358. col. 1.  
p. 359. col. 1, 2. p. 360. c. 1. p. 361. c. 2.



Curfed is every one that continueth not in all things] See Deut.

27. 26.

V. 11. *The iust shall live by faith*] See Hab. 2. 4. Rom. 1. 17. Heb. 10. 38.

*The man that, &c.*] See Levit. 18. 5.

V. 12. *the law is not of faith*] The Law promifeth life to all that keep it, and therefore if it be kept, it juftifieth and giveth life; but the Scripture attributing righteoufneffe and life to faith, taketh it from the Law; feeing faith juftifieth by imputation of anothers righteoufneffe; and the Law by the performing of the work in our own perfon.

V. 13. *hath redeemed us from the curfe of the law*] In thefe words he preventeth an objection, How can they be bleffed whom the Law pronounceth to be accursed? becaufe Chrift fustaineth the curfe which the Law laid upon us, that we might be quit from it.

*Curfed is every one, &c.*] See Deut. 21. 23.

V. 15. *covenant*] Or, *testament. vetus, firdal.*

V. 16. *And to seeds, as of many; but as of one*] The word seed is fometimes taken for the whole pofteritie, as Gen. 15. 18. Sometimes for a particular perfon descended from fuch a one, as Gen. 4. 25. and 21. 13. And here the Apofle fheweth that it muft be taken in the fecond fenfe, teaching that Chrift is that seed, as it is afterwards expounded.

*in him is Chrift*] That is, all his myfticall body, viz. the whole Church, having all their life, and being from him, and alfo participating of the glory of his name; all which are as one feed confifting of Jews and Gentiles, 1 Cor. 12. 12. For it is the fcope of the Apofle to prove the affurance of eternall life to all beleevers for Chriffsake, according unto the promife made unto Abraham.

V. 17. *which was foure hundred and thirtie years after*] Thefe yeers are to be reckoned from the promife firft made to Abraham, which fell upon the 75. yeer of his age.

V. 19. *Wherefore then ferveth the law*] If the inheritance be not by the law, then why was the law given after the promife was made? the Apofle answereth, to reprove and convince men of finne, and fo to teach them to look unto Chrift in whom at length that promife of faving all people together fhould be fulfilled, and not that the law was given to juftific men.

*because of transgreffions*] To make them known, Rom. 3. 20. & 7. 7. and to convince men thereof; to discover the hainoufneffe of finne, and to feal the condemnation thereof, thus to drive men to feek for the remedie of grace in the promifed Meffiah.

*till the seed should come*] This ufe of thefe vile manuduction, was to laft during the Churches infancie, and proneneffe to fall into finne by infirmities, or ignorance; but it was to be laid by and fuccede at the coming of Chrift into the flefh, who collecting into one and the fame body the whole Church of Jews and Gentiles together, fupplying the fame with the abundant graces of the Spirit in knowledge and vertue, hath made the fame to be effectually acknowledged the bleffed seed, or progenie of the children of God, ver. 26. wholly fet and bent to love and obey him by the Spirit of adoption and grace, and not by the Spirit of terrour as of old, Rom. 8. 15.

*ordained by angels*] God would fhew in the very outward manner which he observed in giving the law, that thereby there was no acceffe for man to his grace for obtaining life and the inheritance; and therefore he appeared there in fuch an extremitie of terrour, that upon the peoples request which was not able to endure thofe terrours, it was needfull that Moles came between, who was as the mediatur of that communication, Exod. 20. 19. Heb. 12. 19. being therein the type of Chrift the onely Mediatour of propitiation, by whom we have acceffe to God with confidence. Now although there is no mention made of the miniftery of Angels by Moles in giving the Law, yet may it well be gathered from divers other Texts of Scriptures, as Aft. 7. 53. Heb. 2. 2.

*in the hand of a mediator*] Some by this Mediatour understand Moles, whom God did ufe as an interpreter between himfelf, and the people in giving the Law: others understand Chrift himfelf, by whom God led the people of Israel out of Egypt through the wilderneffe, and fpake to Moles on Mount Sinai, Aft. 7. 38. 1 Tim. 2. 5.

V. 20. *Now a mediator is not a mediator of one*] Either the meaning is, a Mediatour is not a Mediatour of one partie, but betwixt two, and thefe difagreeing; this fheweth that at the giving of the Law there was a difference and a diftance between God and us, which difference grew from this, that we were transgreffours of the Law: or the meaning is, a Mediatour is not a Mediatour of one Covenant onely, but as well of the Covenant of grace, as of the Covenant of works.

*but God is one*] In thefe words he taketh away an objection left any man might fay, that fometimes by confent of the parties which have made a Covenant, fomething is added to the Covenant; or the former Covenants are broken: this, faith the Apofle, cometh not to paffe in God, who is alwayes one

and the felf fame, and like to himfelf, and hath the fame fcope and end in both his Covenants; for Chrift is the end of the Law: or that God is ftill the fame in holding a diftance between himfelf and transgreffours, if they feek to be juftified by the Law.

V. 22. *all under finne*] See Rom. 3. 9.

V. 24. *Wherefore the law was our fchool-mafter*] A means and instrument to rule and regulate our minds and actions agreeable to the infancie of the Church, with a great deale of austeritie. The Jews under the law here are compared to children, and the faithfull under the Gofpel, to men of riper yeers that need no fchool-mafter; the fchool-mafter is the Law, both Morall and Ceremoniall. For the Morall Law leadeth unto Chrift by convincing us of finne, and denouncing the curfe againft it, fhewing us thereby that if we defire to efcape that curfe, we muft flie to Chrift for refuge, who hath redeemed us both from finne and curfe; and the Ceremoniall Law alfo brings us unto Chrift; becaufe the fame not onely convinceth men of finne, but alfo exhibiteth types and figures of Chrift and his benefits; and teacheth that whatfoever was shadowed out by them, was truly to be found in Chrift, Heb. 9. 10, 11.

V. 27. *as many of you*] See Rom. 6. 3.

*as have been baptize into Chrift*] To all that are baptized in Chriffs Name, with the inward baptifme, as well as the outward, Chrift is effectually applied, even like a garment to the body, to communicate unto them his juftice, life, right, and dignities: that as himfelf is the Sonne of God by nature, they fhall be made his children by grace and adoption, and that without all diftinction of either nation, ftate, or condition.

*have put on Chrift*] As a spirituall garment wherewith our spirituall fhame and nakedneffe is covered, and we are adorned as with rich and comely apparell.

V. 28. *for ye are all one in Chrift Iefus*] That is, countrey, sex, or nation makes no difference; but if we are true beleevers, we are in equall efteem with God, or we are all one in Chrift, that is, we make all one myfticall body communicating with Chrift as our head, and one with another as members.

### CHAP. IIII.

Verf. 1. *Now I say*] He declareth that by another fimilitude which he faid before, concerning the fchool-mafter: for he faith that the Law, that is, the whole government of Gods houfe according to the law, was as it were a kind of Tutorfhip, or office of an Over-feer appointed for a time, and that we fhould at length come to be at our own libertie, and live as children, not as fervants. Moreover he fheweth by the way, that that governance of the Law was as it were an A. B. C. or Accedence in comparifon of the doctrine of the Gofpel.

V. 3. *elements of the world*] Or, *rudiments*. By the elements of the world he understandeth the corporall types and carnall Ceremonies of the Law, which are called elements, or rudiments; becaufe that God by them instructed the Church as it were by rudiments, and afterwards powred out his holy Spirit moft plentifully in the time of the Gofpel.

V. 4. *when the fulneffe of the time*] The full grown age of the Church to be freed from under this wardfhip; for when the time was fulfilled which God had appointed for to fend his Sonne into the world.

*God fent forth his Sonne*] *ἐκπέμψεν*. He fent out of himfelf, or his effence; or from heaven: for God would have that the eternall Sonne in his bofome by taking humane flefh fhould come out of him as it were, and manifeft himfelf unto the world; or iflue forth out of the eternall palace of his glory, and in his own perfon upon earth, fulfill the work of the redemption of mankind.

*made of*] Not born as other men, but made by the holy Ghofte out of the flefh and bloud of the Virgin Mary, without the concurrence of man, Gen. 3. 15. Ifa. 7. 14. Mic. 5. 3. Luk. 1. 31. and 2. 2.

*a woman*] The word *γυνή* is here taken, as often elfe-where in Scripture, for the name of the fex, and generally a maid that is marriageable is tearmed by the Greeke *γυνή*. So faith *Procopius*, *γυνή λίσταται καὶ ἡ πόρνη*. *ἐν ἡλικίᾳ γὰρ καὶ πόρνη*, and fo the civil Lawyers, *titulo de verb. fignif. Mulieris appellatione etiam virgo viripotens continetur*. This Text therefore maketh nothing for *Helvidius*, nor againft the perpetuall virginities of Mary.

*made under the law*] Having taken upon him the forme of a fervant, Phil. 2. 7. he made himfelf fubject to the entire obfervation and fatisfaction of the whole law: thereby to purchafe to all beleevers the right and claime to eternall glory, and to deliver them not onely from the malediction of the Law, but alfo from the burden of all the legall rites and ceremonies.

V. 5. *under the law*] That is, that were under the yoke of the ceremoniall law, and alfo under the curfe of the morall; whercof he fpeaketh in the former Chapter.

*the adoption of fonnes*] Therefore was the Sonne of God fent



to redeeme us, that he might purchase and graciously communicate the right of Sonne-ship (which he hath by nature) to all the faithfull, 2 Cor. 6. 18. This adoption of the Sonne of God was from everlasting, but is revealed and shewed in the time appointed for it.

V. 6. *And because ye are sonnes*] He sheweth that we are in such sort free and set at libertie, that in the mean season we must be governed by the Spirit of Christ, which reigneth in our hearts, and teacheth us the true service of the Father; but this is not to serve, but rather to enjoy true libertie as becometh sonnes and heirs.

*the Spirit of his Sonne*] See Rom. 8. 15. The holy Ghost is both of the Father and the Sonne: but there is a peculiar reason here why he is called the Spirit of his Sonne; to wit, because the holy Ghost sealeth up our adoption in Christ, and giveth us a full assurance of it.

V. 7. *a servant*] The word *servant* is not taken here for one that liveth in sinne, which is proper to infidels, but for one that is yet under the Ceremonies of the Law, which is proper to the Jew.

*an heir of God*] Some read here *by God*, that is, by his grace and mercy; others, *heir of God*, because coheirs of Christ, who is the Son and Heir of God.

V. 9. *turn ye again*] Or, *turn ye back*.

*to the weak and beggerly elements*] Or, *rudiments*. The carnall Rites of the Mosaicall Law are called here *weak and beggerly elements*, being considered apart by themselves, without Christ; and for the Galatians to fall back from Christ to these Ceremonies, was nothing else but to cast away riches, and follow beggary.

V. 10. *Ye observe dayes*] Ye, following the doctrine of the false apostles, place holinesse and righteoufnesse in the Mosaicall observations of *dayes*, the Jewish Sabbath returning every week; and *moneths*, that is, the Feasts of the new Moons; and *times*, that is, the solemne yearly feasts of the Pascheover, the Pentecost, and Tabernacles; and *years*, that is, every fiftieth year, being the year of Jubile.

V. 12. *be as I am*] He mitigates and qualifies those things, wherein he might have seemed to have spoken too sharply, declaring his good-will towards them in such sort, that the Galatians could not but either be utterly desperate, when they read these things, or acknowledge their own lightnesse with tears, and desire pardon. Be you as I am, that is, take me for an example, who was once as zealous for those Legall Rites, as you are now; but now I count them, and all things else, but as dung in comparison of the excellent knowledge of Christ. Phil. 3. 9.

V. 13. *through the infirmity of the flesh*] Either through the infirmity of your flesh I preached unto you; that is, I condescended to your capacity, and preached such doctrine as you were able to bear away: or, through the infirmity of my flesh, either being infirme in body, or much broken through manifold griefes and afflictions which I suffered among you. 1 Cor. 2. 3.

V. 14. *And my temptation*] That is, those daily troubles wherewith the Lord tried me amongst you. Acts 20. 19.

V. 15. *Where is then the blessednesse*] Or, *what was then*. What is become of the great applause which you gave me at my first preaching, counting your selves most happy in me your Apostle? or, what talk was there abroad in the world, how happy you thought your selves, and blessed the time God sent me amongst you?

V. 16. *Am I therefore become your enemy, &c.*] Sith all men naturally desire the truth, and love it, how comes to it passe that any man should be hated for speaking the truth? *Aufine* in his confessions yeeldeth a reason, by distinguishing of truth, *Omnes amant veritatem lucentem, sed non redarguentem; all men love the truth, when that truth concerneth not themselves, they love truth shining, but not convincing; they love the truth when she discovereth her self, not when she discovereth themselves.* Hence is that true proverbe, *Obsequium amicos, veritas odium parit.* The beams of the Sunne, which refresh and clear a sound eye, offend a sore eye, *urit enim fulgore suo.*

V. 17. *They zealously affect you*] Or, *they are jealous over you*. He compareth the false teachers to jealous wooers, who can by no means endure any corivall; therfore, saith the Apostle, they exclude you from me, and the true doctrine of faith, which I have delivered unto you, that you may be wholly theirs, and I have no part in you: they zealously affect you, but not well, because not to a good end, but to impropriate you to themselves, and make advantage of you.

*exclude you*] Or, *exclude us*.

V. 18. *But it is good to be zealously affected alwayes*] The faithfull are to be commended for their zealous affection, and entire love to their Pastours, especially if it be constant, and for the truths sake; but the Galatians have quite forgotten me, since my departure from you; Out of sight, out of minde.

V. 19. *of whom I travail*] Ye are my Children, whom with much pain and travail I brought forth before to Christ, but now ye have corrupted and defaced his image, and are fallen away from your former profession; and therefore I am now in labour with you, and travail with exceeding great pain the second time, till Christ be again perfectly formed in you, and you receive the right shape of Christians.

V. 20. *change my voice*] That is, either use other words among you, and turn my complaints into praises; or change my speech into groans, and my words into tears, to bewail your apostasie; and by those true ambassadours of my affection to perswade you to return to your former profession.

*I stand in doubt of you*] Or, *I am perplexed for you*. Gr. *in you*.

V. 23. *born after the flesh*] That is, born, as all men are, by the common course of nature; for Agar was young, and it ceased not to be with her after the manner of women; whereas the womb of Sara was dead, and so the birth of Isaac from her was, as the Apostle speaketh, a similitude of the resurrection, above the power and force of nature.

*by promise*] By virtue of the Promise which Abraham laid hold on for himself and his true seed: for otherwise Abraham and Sara were past begetting and bearing of children.

V. 24. *Which things are an allegory*] Which are indeed a true story of things past, but yet do signifie somewhat else besides, as being types and representations of spirituall things, as likewise was the Brazen Serpent, John 3. 14. the marriage of Adam and Eve, Ephes. 5. 32. the passing of the Israelites over the Red-sea, 1 Cor. 10. 1, 2. and the deluge, 1 Pet. 3. 21.

*for these are the two Covenants*] Or, *Testaments*. That is, shew forth, point, and signifie, a sacramentall kinde of speech, like to that, Gen. 41. 26. and, Matth. 26. 26. The two Covenants are the *old* and the *new*; the *old*, of the Law, wherein promise is made, that those who perfectly keep the law shall thereby obtain salvation: and the *new*, of the Gospel, wherein eternall life is promised to sinners that repent and beleeve in Christ. Jerem. 31. 31. Heb. 8. 8, 9.

*which breedeth to bondage*] Which bringeth forth children that are in bondage: for the law requireth a perfect obedience of men, or in case of failing, pronounceth a curse upon them; and of it self it is unable to free them from their naturall servitude, and much more unable to procure them the grace of God, and the inheritance of everlasting life.

V. 25. *For this Agar is mount Sinai in Arabia*] Either the meaning is, Agar is also called Sinai, a mount in Arabia, whither Agar fled with her sonne Ismael, being thrust out of Abrahams house, from whom the mount it self (as some affirme) was afterwards called Agar by the Arabians, and from thence they themselves are called Agarens, Psal. 83. 6. Or the meaning is, Agar is a figure or image of Sinai, and of the Covenant of the Law, which was proclaimed on it; as Agar was a stranger without the blessed Seed, so was Sinai in Arabia the land of the Ismaelites, who issued forth from Agar, without the limits of the land of promise.

*and answereth to Jerusalem*] Or, *is in the same rank with Jerusalem*. Some read *bordereth upon Jerusalem*; and Genebrard in his Comment upon the Psalms affirmeth, that there is a continuall tract from it to Jerusalem; *perpetuo enim in dorso sese versus, Sionis montes exporrigit.* But the Geographical Tables shew no such thing: and as Bencius, a Sorbonick Doctor, acknowledgeth, *Sinai is full twenty dayes journey from Jerusalem.* The better Translation therefore is, it answereth to Jerusalem, that is, in the allegorie and mysticall signification.

V. 26. *But Jerusalem which is above*] The true Christian Church, which seeketh her salvation, not by the first Covenant of the Law, but by the second, of the Gospel, which is said to be above, partly because it hath its originall from heaven, partly in respect of the part triumphant in heaven, partly in respect of the militant, which steers its course to heaven, Phil. 3. 20. and shall in the end be brought thither.

*which is the mother of us all*] As Sara was the mother of Isaac, the proper heir of his father Abraham, so is the Christian Church the mother of all the faithfull, who are heirs of the Kingdom of heaven, whether they be Jews or Gentiles.

V. 28. *as Isaac was*] Gr. according, or, after the manner of Isaac. Who was as the first begotten of the supernall Jerusalem, as Ismael was of the slavish Synagogue.

*are the children of promise*] See Rom. 9. 8.

V. 29. *born after the Spirit*] That is, by virtue of Gods promise, and after a supernaturall and spirituall manner, Sara conceiving in her old age rather by faith, then by lust.

V. 30. *Nevertheless*] Gr. But.

*Cast out the bond-woman and her son*] Gr. Tec. her self and her son. See Gen. 21. 10.

## CHAP. V.

Verf. 1. *Stand fast, &c.*] Gr. Tec. Christ hath made us free, stand therefore in that libertie, and.



4.6. Abba] Abba propter illo-  
rum linguam, Pater propter  
nostram. Hoc enim est Abba  
quod et Pater Augustin. p. 78.  
col. 878.

cap. 4.9. - beggerly Elements]

Unless the End of the Apostle  
in this Argument be duly observed,  
we shall be in danger of eclipsing  
the manifold and glorious W<sup>or</sup>  
dom of GOD Shining forth in  
his most convenient, and Exce-  
lent Institutions for the Bene-  
fit of the Church, in the Ages  
before the coming of CHRIST.  
In the next Chapter Paul fin-  
ishes out Circumcision. Circum-  
cision was not a beggerly Element  
before the coming of Christ. Fro-  
m the Commandment to Abraham, un-  
til Christ's Appearance; It was  
Noble, Rich, Vigorous, profitable.  
Baptisme would, during that  
space of time, have been a beg-  
gerly Element; because uncom-  
manded. CHRIST would not  
have been Circumcised; if Circum-  
cision had not been strong, Rich,  
enriching all y<sup>t</sup> duly partake of it.  
But now, when Circumcision's  
time of waiting was out; and  
Baptisme placed in its room  
your Rightfull Lord & Law-  
giver; now to hate in Circum-  
cision by head & shoulders, is to  
 affront the Divine Authority;  
and is of pernicious consequence  
to the souls of it. Circumcision  
is not now only poor; but impo-  
verishing.  
If Circumcision thus modestly  
stands by, and refuses to intrude it  
self into y<sup>e</sup> company of Baptisme;  
what shall we say to the impu-  
lent, idolatrous Cross; which  
tho it never had any commission,  
dares to stand cheek by side  
with it! S. S. Aug. 13. 1711.

26. Cap. 4. - above, & v. or high, and  
heavenly, Geneva Margine.  
John 2.7. & v. up to the brim.



The following is a list of the  
names of the persons who  
were present at the  
meeting of the  
Board of Directors  
of the  
Company, held on  
the 1st day of  
January, 1880.

John A. Smith, President,  
James B. Jones, Vice President,  
William C. Brown, Secretary,  
Thomas D. White, Treasurer,  
Charles E. Green, Auditor,  
Robert F. Black, Clerk,  
George H. Gray, Agent,  
Henry I. Hall, Agent,  
John K. Lee, Agent,  
James L. King, Agent,  
William M. Scott, Agent,  
Thomas N. Adams, Agent,  
Charles O. Baker, Agent,  
Robert P. Campbell, Agent,  
George Q. Clark, Agent,  
Henry R. Evans, Agent,  
John S. Fisher, Agent,  
James T. Gibson, Agent,  
William U. Hall, Agent,  
Thomas V. Hunt, Agent,  
Charles W. Ingram, Agent,  
Robert X. Jackson, Agent,  
George Y. Johnson, Agent,  
Henry Z. Keith, Agent,  
John A. Lamb, Agent,  
James B. Little, Agent,  
William C. Martin, Agent,  
Thomas D. Nelson, Agent,  
Charles E. Oliver, Agent,  
Robert F. Parker, Agent,  
George H. Quinn, Agent,  
Henry I. Reed, Agent,  
John K. Shaw, Agent,  
James L. Stone, Agent,  
William M. Taylor, Agent,  
Thomas N. Turner, Agent,  
Charles O. Vance, Agent,  
Robert P. Ward, Agent,  
George Q. Webb, Agent,  
Henry R. White, Agent,  
John S. Wilson, Agent,  
James T. Wood, Agent,  
William U. Wright, Agent,  
Thomas V. Young, Agent,

and the following are the names of the  
persons who were present at the  
meeting of the  
Board of Directors  
of the  
Company, held on  
the 1st day of  
January, 1880.



and be not intrangled] Gr. held, or kept in with. Tied or fastened therunto as it were with cords and ropes. A comparison taken from Oxen, who have the yoke bound fast to their horns or neck, thereby to force them, subdue, and keep them in.

again with the yoke of bondage] It doth not appear that these Galatians had submitted themselves to the yoke of Moses before their conversion to Christ, and now after their falling away from Christ, had enslaved themselves the second time to those legall observations; but the meaning is, Before ye were subject and enslaved to your Idols, being redeemed from that slavery, do not enthrall your selves again to a new bondage of Ceremonies, take not upon you a new yoke, and so heavy a one, as neither we nor our fathers were able to bear, Acts 15. 10.

V. 3. I Paul say unto you, that if ye be circumcised] See Acts 15. 1. If ye be circumcised, out of this perswasion, to be justified thereby, Christ shall profit you nothing; for justification by faith, and justification by the works of the Law cannot stand together; he instanteth particularly in Circumcision, because it was the ground of all the service of the Law, and chiefly urged by the false Apostles. It is true, Circumcision in another place is called the Seal of the righteousness of faith, but here we must have consideration of the circumstance of time, for now had Baptisme come in the place of Circumcision: and moreover, Paul reasoneth according to the opinion that his opposites (the false teachers) had of it, who made it a matter of salvation, and necessary means of justification.

V. 3. For] But, or, And.

is a debtor to do the whole law] Because he that observeth the Ceremoniall Law in one thing, is bound to observe it in all; and what a servitude were that? The reason is evidently drawne from the connexion which is between all the parts of the Ceremoniall Law, and the curse pronounced against all who fulfill not that whole law to a tittle.

V. 4. Christ is become of no effect unto you] Gr. Ye are made void, frustrate, or abolished from Christ.

are justified by the Law] That is, ye frustrate and make void your justification by Christ, who seek to be justified by the Law, for indeed no man is, or can be justified by the Law. See Rom. 3. 20.

ye are fallen from grace] That is, from the true doctrine of Christs free grace, for that cannot consist with justification by the works of the Law.

V. 6. For in Jesus Christ] Seeing in Christ we have spirituall circumcision, there is no need of carnall; they therefore who were circumcised before they beleaved, namely, such of the Jews as were called to the knowledge of the truth, gain nothing thereby, neither do the unbelieving Gentiles lose by their uncircumcision. Chap. 6. 15.

but faith which worketh by love] The word in the Originall ἀγάπη, being in the Mean voice, may be taken either actively or passively; if passively, the meaning is, that faith is actuated, quickened and moved by love to do good works; if actively, then the meaning is, that it is not a dead and unworking faith that justifieth us, but a living and operative faith, according as James teacheth us, Jam. 2. 26. and it must be a living faith by which the just shall live.

V. 7. Ye did run well] You were in the right way, and ye made so good progresse that ye out-ripped many; and had ye not been stoppt and hindered, would have obtained the prize, which is eternall life.

who did hinder you] Or, who did drive you back.

V. 9. A little leaven leaveneth the whole lump] See 1 Cor. 5. 6. He addeth this, that he may not seem to contend upon a trifle, warning them diligently by a similitude borrowed from leaven, (Mat. 13. 33) not to suffer the purity of the Apostolical doctrine to be infected with the least corruption that may be. By a little leaven, as Jerome observeth, he understandeth either, an error but in one point or two, which corrupteth the whole doctrine of Christianitie; as a small quantity of Ratsbane poisoneth the whole milk: or a few false teachers, or erroneous believers are able to infect a whole Church or Congregation.

V. 10. through] Gr. in.

but he that troubleth you, shall bear his judgement] He singlet out some one, who was the ring-leader of all the rest, and either threatneth to excommunicate him, by his Apostolical Authority, or denounceth against him Gods fearful judgement at the last day.

V. 11. why do I yet suffer persecution] He willeth them to consider, how that he seeketh not his own profit in this matter, seeing that he could eschew the hatred of men, if he would joyn Judaisme with Christianitie: for at this time the Christians were most persecuted by the Jews, whose hatred was not so exasperated against the Apostles for preaching Christ crucified, as for teaching, that the Law of Moses was abolished, for which they were most zealous.

Crosse] Gr. Tec. Crosse of Christ.

V. 12. cut off] He compareth those who corrupt the doctrine of Christ, and maliciously set themselves against his preaching, to rotten Members, which are to be cut off, lest the Gangren spread over the whole body: and he alludeth, as the Greek Scholiast noteth, to the practise of Circumcision, which is a cutting off of the foreskin of the flesh, and casting it away; wishing, that they themselves might suffer what they do, that is, be cut off as superfluous flesh.

V. 13. onely use not libertie for an occasion to the flesh] Because men are very apt to abuse their libertie, and turne the grace of Christ into wantonnesse, he addeth here, as else-where, a wholesome caution, that Christian libertie is not a license to do what men list, but a freedome from the heave yoke of the law, to the end that they may take upon them Christs easie yoke; and light burden, and more cheerefully serve him. Where the carnall Gospellers suck poyson, there the holy Ghost sets an antidote, as Luk. 1. 74. He hath redeemed his people, that being delivered out of the hands of our enemies we might serve him without feare in holinesse and righteousness before him all the dayes of our life: and Rom. 8. 1. There is no condemnation to them that are in Christ Jesus, who walke not after the flesh, but after the Spirit: and Rom. 6. 1. Where sinne abounded grace did much more abound; what then? shall we continue in sinne that grace may abound? God forbid: and Titus 2. 11. The grace of God that bringeth salvation, hath appeared to all, teaching us that denying ungodlinesse and worldly lusts, we should live soberly and righteously in this present world.

V. 14. all the law is fulfilled in one word] Some restraine the word, all the law, to the second Table: others take it absolutely for the whole law; because none can love his neighbour as himself, but he must needs love God: and the love of God and our neighbour, containes in it the whole law. Others understand the words thus, all the law, is fulfilled in this one word, Thou shalt love thy neighbour; Rom. 13. 8. This precept is the complement of the whole law, that is, this precept added to the former Table, makes up the whole law. For so the Greek word, *μακρ* is often taken.

Thou shalt love thy neighbour as thy self] See Lev. 19. 18. Matt. 22. 39. Rom. 13. 9.

V. 16. This] Gr. but.

Walk in the spirit] That is, dispose all your life and actions according to the instructions and motions of the holy Spirit, as well in the spirituall frame of Religion, proper and peculiar to the Gospel, as in all holinesse of life and conversation. Some by the Spirit, understand the rationall appetite; and by the flesh, the sensitive, as Lyra: Some by the Spirit, understand the holy Ghost; and by flesh, carnall concupiscence: as Theodoret and Occumenius. Others with more probabilite affirme, that when Spirit and Flesh, are set in opposition one against the other, that by Spirit, is to be understood that part of man which is regenerated by the Spirit; and by the flesh, the naturall corruption which cleaveth still unto the regenerate. See Rom. 8. 1.

ye shall not fulfill the lust of the flesh] Or, fulfill not.

V. 17. the flesh lusteth against the spirit] For the flesh dwelleth even in those that are regenerate; but the spirit reigneth in them, although not without great strife. Augustine in his Exposition upon the Epistle to the Galatians, affirmeth that they are under the law, and not under grace, in whom the flesh so lusteth against the spirit, that they cannot do what they would: but in the 24. Chapter of his first book of Retractions, he correcteth his former opinion, acknowledging that these words of the Apostle are meant, even of them, who are in the state of grace; *Quia & ipsi concupiscentias carnis habent, contra quas spiritu concupiscunt, nolentes eas habere si possent, & ideo non quaecumque volunt faciunt, qui volunt in carcere nec possunt; tunc autem eas non habebunt, quando nec corruptibilem carnem.*

do the things that ye would] Gr. do not what ye would.

V. 19. Now the works of the flesh] He setteth out that particularly, which he spake before generally, reckoning up some chiefe effects of the flesh, and opposing them to the fruits of the Spirit, that no man may pretend ignorance.

V. 22. But the fruit of the Spirit] Therefore they are not the fruits of free-will, but so farre forth as our will is made free by grace. He saith not, the works of the Spirit, as before the works of the flesh, but the fruits of the Spirit, to teach us, that good works are not only the effects of Gods Spirit, but also that they are acceptable and pleasing unto him, like most sweet and wholesome fruits, Matth. 3. 8. Joh. 15. 8.

V. 23. against such there is no law] Such may be either referred to the fruits of the Spirit, or to the persons who bring forth such fruit, against men so qualified there is no law to condemn them: for the law of God, which is so severe and terrible to all men that are in the state of sinne, is not so for all that unto the children of God, that do not maliciously set themselves against it; neither are they lyable to the malediction thereof, they submitting themselves willingly to the same, as a gentle mistresse of their actions, and guide of their life and conversation.

V. 24. have crucified the flesh] We are not only to mortifie



our fleshly members, but also our inward affections, and to do this out of a respect to Christs crosse, which is a speciall means to crucifie these our lusts, when we consider that sinne is so great and hainous an evill in the sight of God, that nothing but the blood of the Sonne of God could expiate it.

affections ] Or, passions.

V. 25. *If we live in the Spirit* ] Or, by. If we be indued with the quickening Spirit of God, which causeth us to die to sinne and live to God, let us shew it in our deeds by holinesse of life.

in the Spirit ] Or, by.

V. 26. *Let us not be desirous of vainglory* ] He addeth particular exhortations, according as he knew the Galatians subject to diverse vices; and first of all he warneth them to take heed of ambition, which vice hath alwayes two companions, backbiting, and envie, out of which two it cannot be, but many contentions must needs arise.

#### CHAP. VI.

Verf. 1. *If a man be overtaken in a fault* ] Or, although. Gr. *tan* *ken before, or preoccupied.* The word in the Originall, *tan ken*, derived from *tan*, and *ken*, signifieth to be taken before he is aware, or to be presumed to be an offender, or taken before you, that is publicly convicted of some fault or miscarriage: moderate and temper your reprehension of him with Christian meeknesse, according to that golden Rule of *Augustine*; *Salvedinem correptionis, amor Christi temperet, dilectionem proximi, sal justitie condit.*

restore such an one ] Gr. *set him right, or in joynt again.*

lest thou also be tempted ] He toucheth the sore: for they commonly are most severe Judges, who forget their own infirmities; and on the contrary, as *Augustine* observeth; The true sense and feeling of the infirmities we are subject to our selves, makes us tender and compassionately affected towards others; *Nihil tam ad misericordiam inclinatur, quam proprii periculi cogitatio.* And *Virgil* brings in *Queen Dido* for a patterne in this kinde, saying of her self: *Non ignara mali miseris succurrere disco.*

V. 2. *Bear ye one anothers burdens* ] He sheweth that this is the end of reprehension, to raise up our brother which is fallen, and not proudly to insult over him. To bear our brothers burden, is, to have compassion on our brothers failings, and infirmities, which lye upon him, as a heave load and burden; to support him with comfort, and use the best means we can to ease and relieve him, and by discreet reprehension amend him.

and so fulfill the law of Christ ] That of loving one another, *Joh. 13. 34.* Which Christ calls his new commandment. For although it were also prescribed by *Moses*, *Levit. 19. 18.* yet it is called Christs law, forasmuch as it is not fulfilled but by his Spirit, and for that Christ so particularly commendeth it to his Disciples, as well by precept, as by his own example.

V. 4. *let every man prove his own work* ] Let every man seek to have commendation of his owne life, by examining and reproving himself, and not by reprehending others. In these words, the Apostle taxeth that vice in the Galatians, which is too too common in most men; who are sharp-sighted, to espie small moles in other mens eyes, and cannot discern a beame in their own. *Nemo in se se tenat descendere, nemo; Sed praecedenti spectatur mautica tergo.*

rejoycing ] Gr. boasting.

V. 5. *For every man shall bear his own burden* ] See *1 Cor. 3. 8.* A reason, wherefore men ought to have the greatest eye upon themselves, is, because that every man shall be judged before God according to his own life, and not by comparing himself with other men. *Jerome* upon this place noteth, that the Apostle in these words, obscurely intimateth, that whilst we live in this world, we may be helpt by the counsels, good advise, and prayers one of another; but after this life, we must stand or fall to our selves; no other can stead us by their prayers or otherwayes. *Dum in praesenti seculo sumus, sine orationibus sine consiliis invicem posse nos coadiuvare; cum autem ante tribunal Christi venerimus, non Job, non Daniel, non Nohe rogare posse pro quoquam, sed unumquemque portare onus suum.* Which though it be a truth, and maketh much against Popish invocation of Saints, and prayers for the dead, yet it seemeth not to be the naturall interpretation of this Text; but rather that of *Augustine*, *De consen. Evang. lib. 2. cap. 30.* Where reconciling the seeming contradiction between this first verse and the second, he saith, that the word burden is taken in a different sense; *Alia sunt onera participande infirmitatis, alia reddenda rationis Deo, de actibus nostris.* In the Originall, the words are different; in the second verse, it is *tan ken*, in this *tan ken*, there by burdens, are meant such sinnes and infirmities, wherewith our brother is aggrieved and burdened, but here by burden is meant the punishment of every mans own sinne.

V. 6. *Let him, &c.* ] See *1 Cor. 9. 14.*

that is taught in the word ] Gr. *catechised.* See *Rom. 2. 18.* The word in the Originall is, *tan ken*, a word derived from

*tan*, a sound, and signifieth to resound, or instruct others, *viva voce*, by word of mouth, by speech sounding to their eares, to teach familiarly, as when children are taught the principles of religion; and hence cometh our English word catechising. Howbeit, as the Greek Scholiast truly observeth, it is taken more generally for him that is any way taught and instructed; whether it be in the first principles, and rudiments, or points of greater difficultie: whether plainly and familiarly, as catechisers use to do; or more profoundly, as Doctors in the chaire.

communicate unto him that teacheth ] Gr. *catechiseth*; or instructeth in the principles of faith. *1 Cor. 14. 9.* Let him afford him comfortable maintenance according to his abilitie; he saith not, *tan ken* but *tan ken*, contribute, but communicate unto him, as *Oecumenius* observeth, to signifie unto us, that the reliefe of the Pastour is not an almes-deed, but a kind of commerce and exchange of spirituall things for carnall. For he that teacheth bestoweth on his flock spirituall treasures; and they who are taught of him, give him part of their temporall goods, (*1 Cor. 9. 11.*) so there is a communication on both sides.

V. 7. *Be not deceived; God is not mocked* ] He commendeth liberalitie both to their Pastours, and to the poore; and first he reproveth them for pretending this and that, and all because they would not help their neighbours, as though they could deceive God: afterward he compareth works of charitie to a spirituall sowing, which shall have a most plentiful harvest, and he compareth covetousnesse and niggardlinesse to a carnall sowing, whereof nothing can be gathered but such things as being unprofitable, fade away and perish by and by.

V. 8. *For he that soweth to his flesh* ] That is, to the commodities of this present life; he that seeketh after wealth or honour, & such things only wherby he may give satisfaction to his flesh, and enjoy carnall delights and pleasures, shall reap corruption; that is, a consumption in his estate, rottennesse in his bones, and eternall death. But he that soweth to the Spirit, that is, desireth encrease of spirituall graces, and by the grace of the Spirit distributeth liberally to the poore, and performeth all works of piety and charitie in this life, shall have a most plentiful harvest in the life to come, and reap a most plentiful crop.

V. 9. *And let us not be weary in well-doing* ] See *2 Thess. 3. 13.* He taxeth such as are liberall at the beginning, but continue not in well doing, because the harvest seemeth to be deferred very long, as though the seed-time and harvest were at one instant.

V. 10. *household of faith* ] They who are bred up in the same Church, which is the House of God, they who are joynd with us in the profession of the self-same true religion, ought to be preferred before all other in our charitie: yet so notwithstanding that our liberalitie extend in some measure to all. *Augustine* upon these words inferreth that all men are equally to be loved, and that we must with a like affection wish to all men eternall life, though we cannot performe to all the like offices of charitie. This seemeth to be repugnant to the doctrine of other Fathers, and the Schooles generally, who teach that we ought more to love those of our kinne then strangers, Christians then Infidels, right believers then heretiques, friends then enemies; but they quarrell with this religious Father without cause, for elsewhere he defineth all vertue to be *ordo charitatis*, an order of charitie, whereby we love first God, then our selves, after our neighbours, and them differently as we owe more obligation to them, or they better deserve of us: his meaning therefore in this place can be no other then this, that we ought to love all men pari dilectione, that is, with a like sinceritie of true love, though not a like ardencie of Christian affection; or that we ought to love all men alike as they are men, and desire truly their salvation, though as he speaketh, we neither can nor are bound to performe the same offices of charitie to all.

V. 11. *how large a letter* ] The words in the Originall *tan ken* *tan ken*, may signifie either with how great characters I have written unto you; or what a large letter I have written unto you: those who follow the first Translation make this to be the sense, to disabuse and undeceive you I have made shift though I cannot write well, yet with mine own hand in great and ill shaped letters to give you an undoubted testimonie that I preach not circumcision; so *Oecumenius*. Others interpret the words thus, You see with what capitall letters I have written divers sentences in this epistle, that you might take speciall note of them; such letters *Jerome* in his Preface upon *Job*, calleth uncials literas; and the Poet grandes. *Grandibus intumidi marmore caede notis.* They who follow the latter Translation, make this construction of it: You see what paines I have taken for your satisfaction, to write to you a letter of a large size, and that with mine own hand; which I use not to do. It is true that the Apostle wrote larger letters then this, as namely to the Romanes, and to the Corinthians: but he wrote them not with his own hand, as he did this. For that to the Romanes was written by the hand of Tertius, *Rom. 16. 22.* And the Epistles to the Corinthians are supposed by the Learned to have been written by others; the first by the hand of *Sosthenes*, the second by the hand of *Timothie*.

V. 12. *make*











V. 12. *make a fair shew in the flesh*] Gr. *good face*, or *fair countenance*. A fair shew against the truth in keeping carnall rites and ceremonies; they urge circumcision upon you, not out of any affection and zeal that they bear to the Law; but onely for this purpose, that they may purchase themselves favour among those of their own sort, and escape the malice and persecution of the Jews.

*in the flesh*] Or, *in your flesh*. In causing you to be crucified, for the crosse of Christ] For preaching the doctrine of Christ crucified.

V. 14. *by whom the world is crucified, &c.*] Or, *whereby*. Gregorie in the first of his Morals thus paraphraseth upon these words: *Because neither Paul sought after the world, nor the world after him; he saith he is crucified to the world, and the world to him.* Bernard in his sixt Sermon, de *Quadragesima*, conceiveth this to be the meaning: *The world is crucified to me in my judgement and reputation thereof, and I am crucified to the world by an affection of compassion: Non incongrue potest intelligi crucifixionem ei mundum reputatione, ipsum vero mundo crucifixum compassionem.* Others illustrate thus the words, All the honours, delights, and pomps which the world so much doteth upon, are as a crosse to me; and those things which the world esteems as crosses, I take delight in, and am fastened unto them. But the most naturall exposition seems to be this; God forbid that I should glory in any thing save the death and passion of my Saviour; by the power whereof I am not onely dead, but even crucified to the world: so that I have neither love nor liking more to the world and the lusts thereof, then to a dead man hanging upon a Gibbet, or Crosse, which is not onely a miserable, but an ignominious spectacle: on the other side, the world hath no more power on me to move me, then sensuall objects have to move or affect a dead man.

V. 15. *availeth any thing*] Gr. *Tec. is any*. but a new creature] Georgius Syncellus writeth that these words of the Apostle are taken out of a Book intituled Apocalypsis Moyses, the Revelation of Moses; but the Book is Apocryphall, and it is more likely that the Authour of it bearing a false title is of later date, and transcribed these words out of ~~the~~ Paul rather then that ~~the~~ Paul should borrow them from that book. For the meaning of them it is evidently this: That in attaining salvation by

Christ, neither circumcision, nor uncircumcision is considerable, or available; but a new creature, a man renewed in the spirit of his mind, and reformed according to Christs Image. 2 Cor. 5. 17.

V. 16. *upon the Israel of God*] The true Israel circumcised in heart, and in the spirit, and not in the letter, whose praise is not of men, but of God, Rom. 2. 29.

V. 17. *I bear in my body the marks of the Lord Jesus*] The word in the Greek *stigmata*, properly signifieth brands, that is, such marks as are burnt into a mans flesh; but here it is taken for all those stripes and wounds which the Apostle received for Christ, and his doctrines sake: and hereby he intimateth that he started at no persecution; as his opposites the false Apostles did; and he opposeth his miseries and the marks of those stripes which he bare for Christs sake, against the scarre of the outward circumcision, as the true mark of his Apostleship: and the meaning of the whole verse seemeth to be this; I admonish all the faithfull to have this regard unto me, as not to adde affliction to my affliction, nor vex my spirit farther with oppositions and contradictions, I having already sustained and suffered so much for Christ, (2 Cor. 11. 23, &c.) whose marks I continually bear about me, and whereby I have sufficiently testified the loyalty and faithfulness of my ministerie, 2 Cor. 6. 4. 5.

V. 18. *with your spirit*] With your minds and hearts; or, grace be with your spirit, that is, guide and direct your spirits, that you may discern the deceits of these false Apostles who endeavour to intrall you to carnall rites; or because grace chiefly worketh upon the soul, and is resident in it, he expresseth that part, but meaneth the whole, and it is as much as if he had said, Grace be with you. From this prayer of the Apostle it seemeth the ancient Church in her Liturgie took that respond mentioned by Chrysostome, in his Comment upon the tenth of Matthew, And to, or with thy spirit. *ὅπως ἡμῶν, ἐσθλὴν ὕμῳ, καὶ ὁμοῖ: ἐν πνεύματι καὶ ἐν ψυχῇ σου.* When I say, peace unto you, and you answer, and to thy spirit; not with your voyce onely, but with your heart: whence also in our Liturgie, transcribed for the most part out of the ancient Liturgies of the Church, after the Creed, the Minister saith, The Lord be with you, and the people answer, And with thy spirit.

## ANNOTATIONS ON THE EPISTLE OF PAUL THE Apostle to the EPHESIANS.

### CHAP. I.

Verf. 1. *O the saints*] Gr. *Tec. to all the saints*.



V. 3. *Blessed be the God, &c.*]

See 2 Cor. 1. 3. 1 Pet. 1. 3.

*blessings*] Gr. *benedictions*.

*heavenly places*] Or, things. Hea-

venly blessings are opposed to earthly,

upon which the Old Testament most runneth; now spirituall blessings in Christ are called heavenly, either because God the Father gave us them from his high Throne above; or because the Saints have these gifts bestowed on them which belong properly to the citizens of heaven; or because by virtue of these gifts, even whilst we are upon earth, our conversation is in heaven, Phil. 3. 20.

V. 4. *chosen*] According as God by his election framed a new body out of mankind in opposition to the first, whose head was Adam, in whom they did all sinne and die, and ordained Christ to be their head, that in him all might be gathered and made partakers by him of his grace, life and glory; so also hath he accomplished this counsell of his in time, dispensing all his graces unto his Church by Christ in his sacred communion. See Chap. 3. 11. 2 Tim. 1. 9. Election or choyce here is taken for the eternall decree of election, which is of certain men in time drawn out of the common lump of corrupt mankind. See Joh. 15. 16. Rom. 8. 29. 1 Thess. 2. 13. 1 Pet. 1. 2.

*in him*] Or, by. That is, in Christ as our head; or, by Christ as our Mediatour.

*foundation of the world*] Gr. *casting*, or *laying*. viz. of the foundation of the world.

*that we should be holy*] God did not choose us because we

were, or otherwise would have been holy; but to the end that we should be holy, being clothed with Christs righteousness through faith, which though it be not here expressed, yet it is necessarily implied. For there can be no holiness, nor love, without true faith; such by faith it is that our hearts are purified, Act. 15. 9.

*and without blame before him*] Not onely before men, as hypocrites may for a while; but in sinceritie, as in Gods presence. See Gen. 17. 1. Luk. 1. 6. And this holiness and unblameableness is true and unfained in this life, and here begun by the power of Gods Spirit; but it shall not be perfected in all parts and degrees till the life to come, 1 Cor. 13. 10. Ephes. 5. 27. Phil. 3. 12. Yet even this imperfect holiness and unblameableness of ours in this present life, is acceptable to God in Christ, and received as perfect; he forgiving us our failings, through faith in Christ, Colos. 2. 10. Heb. 13. 21. 1 Pet. 2. 5.

*in love*] This some do understand of the love wherewith God loved us, construing it with the word *chosen*; yet it may be fitly joyned with the words *holy* and *without blame*, and understood of our love towards God and our neighbour, wherein this holiness doth chiefly manifest it self, 1 Cor. 13. 1. Gal. 5. 6.

V. 5. *the adoption of children*] Of this adoption whereby we are made children of God, and coheirs with Christ, we have here indeed the beginning and expectation, John 1. 12. Rom. 8. 15. but the full fruition of this adoption and inheritance we shall not enjoy it till hereafter, Rom. 8. 23. Gal. 4. 5. Heb. 9. 15. 1 John 3. 2.

*to himself*] Or, *into himself*. To his glory, or for his own sake.  *according to the good pleasure of his will*] Not for any desert or worth of our own, but onely out of his own free undeserved grace and favour, Romanes 9. 11, 12, 13, 16. and 11. 6. and 2 Tim. 1. 9.



V.6. *To the praise of the glory of his grace* ] That is, to the praise of his glorious grace; that as his bountifull goodnesse deserveth all praise, so also it should be set forth and published.

*hath made us accepted in the beloved* ] Gr. *hath ingraciated us in the beloved.*

V.7. *grace* ] Gr. *Tec. bounty, or, goodnesse.*

V.8. *in all wisdom and prudence* ] In perfect and sound wisdom. Wisdom and prudence so differ, that wisdom principally respects contemplation; and prudence, action. Wisdom is a virtue of the minde; whereby we know celestiall mysteries; prudence, whereby we wisely order the affairs of our life, and regulate our Christian conversation. By *all wisdom* here, as in Col. 1.6. either all kinde of wisdom is understood, or all saving wisdom.

V.9. *according to his good pleasure* ] Not onely the election, but also the vocation of the adopted sonnes of God, proceedeth from meer grace.

V.10. *in the dispensation* ] Gr. *Tec. according to the dispensation.* That is, in the time prefixed by his providence, the dispenser of times, and of order in all things, for the accomplishment of the promises concerning the Messiah. The Greek word *διακονια*, signifieth such a dispensation, as house-keepers use in the governing of their house and family, ordering and disposing their provisions, and every thing else in a fit time, and a convenient manner. Thus also hath God ordained and settled in his house, that is, in his Church, even from the beginning of the world, certain times, in which; and manner, according to which; and persons, by whom all things are to be performed.

*fulnesse of times* ] See Gal. 4.4.

*gather together in one* ] The word in the Originall *συναγαγῶμεν*, signifieth, to reduce into one capitall summe, or, bring under one head.

*both which are in heaven, &c.* ] Hereby some understand the faithfull, whereof some are already in heaven, others are yet upon the earth. Others understand this place, not of the blessed souls in heaven, and believing men upon earth gathered by Christ under one head, and into one bodie; but of the Angels in heaven, which by Christ are reconciled to men, and both gathered together under one Head, which before-time had beene divided and rent asunder by reason of the finnes of men. Heb. 12.22, 23. Revel. 19.10.

*heaven* ] Gr. *the heavens.*

*in him* ] The faithfull are said to be gathered together in Christ, because they are joynted together with him, through faith, and become as it were, one man.

V.11. *In whom also we have obtained, &c.* ] Gr. *Tec. In whom we are called, being.*

*all things* ] All things are attributed to the grace of God, without exception, and yet for all that we are not stocks; for he giveth us grace both to will, and to do those things that are good. Phil. 2.13.

*counsell of his own will* ] He saith not simply, according to his will, but, according to the counsell of his will; to teach us, that God, as an intelligent and most wise Agent, doth all things upon most just and prudent grounds, known to himself, and hath alwayes a reason for his will; though to us his will must stand for the supreme reason; *stat pro ratione voluntas.*

V.12. *who first trusted in Christ* ] Or, *hoped.* Either he speaketh this of the Jews, who were called to the faith of Christ before the Gentiles; or he speaketh it of the Apostles, who were simply the first-fruits of all believers, and brought both Jews and Gentiles to the Christian faith.

V.13. *sealed with that holy Spirit of promise* ] Or, *the holy Spirit.* The manner of speech is taken from men, who for better assurance and confirmation of any promises, are wont to give sealed Bills, Bonds, or Letters; and that for the most part, with imprinting or stamping their own Arms or Cognizance upon them. Now the promises of the pardon of our sins, of our adoption and everlasting inheritance, are made unto us in the Gospell, and applyed to us by faith; and the sealing of the Spirit, that is added therunto, is our regeneration, and the renewing of Gods image within us, which is, as it were, printed upon our souls, when we beleve in Christ, to assure us more and more of the accomplishment of those his promises. 2 Cor. 1.22. Chap. 4.30.

V.14. *untill* ] Or, *for.*

*purchased* ] Or, *purchase.*

V.17. *in the knowledge* ] Or, *for the acknowledgement.*

V.19. *exceeding greatnesse of his power* ] The greatnesse of Gods power is as much manifested in the raising of our souls from the death of sin, to the life of grace; as in the raising dead bodies from the grave: and the very phrase sheweth, that the work of the holy Ghost in breeding faith in us, is more then a morall swasion, to which we may yeeld, or not; for such a swasion cannot be said to be the *working of Gods mightie power*, like to that whereby he raised Christ from the dead.

*of his mighty power* ] Gr. *of the might of his power.*

V.20. *and set him at his own right hand* ] See Rom. 8.34.

V.21. *principallie* ] Or, *rule.*

*every name that is named* ] Above every thing whatsoever it be, or above all persons, be they of never such power or excellency. Honourable and famous men are called men of name, and the Name of the Lord is often taken in Scripture for the Lord himself. (Phil. 2.9.) The Apostles meaning is, that Christ, even as man, is exalted, not onely above all States, and Potentates upon earth; but also all Angels and Archangels in heaven.

V.22. *And hath put all things under his feet* ] See Psalme 8.6. 1 Cor. 15.25.

*head over all things to the Church* ] Christ is said to be the Head of the Church in three respects, especially. First, in that he is above the Church, and ruleth it, as the head guideth the body. Secondly, because he conveyeth life into it, as the head doth to the members. Thirdly, because he provideth for it, as the Head doth for the members; and participates in the same nature with it, as the head doth with the members.

V.23. *the fulnesse of him that filleth all in all* ] The love of Christ is so great to the Church, that though he doth fully satisfy all with all things, yet he esteemeth himself but as a maimed and imperfect head, unlesse he have the Church joynted to him as his body.

## CHAP. II.

Verf. 2. *And you hath he quickned* ] See Col. 2.13.

*dead in trespasses and sins* ] Not dead to finnes, but dead in sins: He is dead to sin, in whom sin hath little or no power, (Rom. 6.2, 11.) but he is dead in sin, who hath no life of grace in him: all that are unregenerate are dead in this sense; for as the immortality of them which are damned, is no life; so the uniting of body and soul is properly no life, but death, in them who are not ruled by the Spirit of God. By *trespasses and finnes* some understand the same; for sinne is called *παρανομια*, as it implieth a slip or falling; but *αμαρτια*, as it is an aberration from, or missing the right way. Others distinguish between trespasses and finnes, and make trespasses the beginning as it were, and finnes the consummation of wicked works; or, as *Austine* conceiveth, a *trespass* is an omission of good, sinne, a commission of evill.

V.2. *according to the course of this world* ] The Originall *κατα το ροις του αιωρος*, is by some rendred, the age of this world; by others, the life of this world; or, generation of this world; by the Syrian interpreter, and Tremelius, *mundaneitatem*, the vanity; or, word for word, worldliness of this world: the meaning is, after the common course and fashion of worldlings, that think of no other world then this present.

*according to the prince* ] According to the will, instigation and suggestion of Satan, who being cast out of the higher heaven of glory, Luke 10.18. Revel. 12.8. doth wander about now; and exercise the power God permits him in these low regions of the air, untill he be shut up into the dungeon of eternal torments. 2 Cor. 4.4.

*of the power of the air* ] That hath power in moving the air, and raising storms there, as appeareth by the story of Job, (Job 1) and continually fighting against the faithfull out of the air, Ephes 6.12. Or, the word *αερ* may be taken, as it is often, in Hesiod and Homer, for, *οσμιος* (as Hesiod. *Ερμης Ημισ. Ηδω. Ισχυρ. Απορ. παρ. Ερμηνους* in *αερ*, *caligine induti*) that is, *darknesse*; and that indeed is his proper stile; for as God is the Father of lights, so the Devill the Prince of darknesse.

*now worketh in the children of disobedience* ] The participle *now* is added here, by reason that Satan, since the preaching of the Gospell, hath lost that operation and full sway in the faithfull, which formerly he had indifferently over all, albeit he doth not cease to assault and molest them; but the power that is left him now, is chiefly over the unbelievers, 2 Corinth. 4.4. 2 Thes. 2.9, 10. and those whom God hath given over to Satan, who maliciously refuse the Gospell; and he by his operations and suggestions leadeth them whithersoever he will.

V.3. *also we* ] After that he had condemned the Gentiles, he confesseth, that the Jews (among whom he numbred himself) were no whit better.

*in the lusts of our flesh* ] By the name of *flesh*, in the first place he meaneth the whole man, which he afterwards divideth into two parts, into the flesh, which the Philosophers terme the sensitive or irrational part; and into the minde, which they call the rational; so that he leaveth nothing in man that is not dead in sinne: and concludeth, that the whole man is borne subject to the wrath and curse of God. (John 3.6.)

*the desires* ] Gr. *the wills.*

*were by nature the children of wrath* ] Children of wrath may be understood, either actively, such as deserve wrath, as Judas is said to be the childe of perdition, (John 17.12.) and the Pharisees Profelytes, the children of hell: (Matth. 23.15.) or passively, such as are lyable to the wrath of God, and the sentence



Ephes. 2.2.3 after the governe  
that ruleth in the ayer — Tindal.

The seal of y<sup>e</sup> sp<sup>t</sup> may be taken for y<sup>e</sup>  
sanctification of y<sup>e</sup> sp<sup>t</sup>. which like a scale  
1. Distinguisheth. 2. Consecrateth. 3. Confineth  
meth y<sup>e</sup> faithfull  
or for y<sup>e</sup> witness of y<sup>e</sup> sp<sup>t</sup> it selfe rom. 8.16.  
y<sup>e</sup> is a witness before y<sup>e</sup> witness of y<sup>e</sup> sp<sup>t</sup>  
as it is generall & answerable  
as it comforteth with evidence & assurance  
Comfort without y<sup>e</sup> word is false  
y<sup>e</sup> word without y<sup>e</sup> sp<sup>t</sup> is false. But dark comfort  
without word is false & teach us to take a com-  
fort so much from y<sup>e</sup> word of ch<sup>r</sup> in us as  
y<sup>e</sup> object of it  
The testimony of y<sup>e</sup> sp<sup>t</sup> though it be clear as  
to witness immediately tho not without some  
work of ch<sup>r</sup> in a man yet without respect to  
y<sup>e</sup> work, yet is it not so permanent but  
believers may come to doubt especially in time  
of temptation & affliction  
The sp<sup>t</sup> of god being grieved by any grief sin  
whether it be confession or omission, will not  
speak words of peace & comfort ps. 51.  
nevertheless y<sup>e</sup> assurance of a Christians good  
estate may be maintained to him when  
y<sup>e</sup> frame of his sp<sup>t</sup> & counsel is much dis-  
turbate. Isa. 63.16.  
A weak believer may unreasonably apply  
some promise to himselfe & may also say  
it giveth him of god when he is unwilling  
it before he can discern y<sup>e</sup> witness of y<sup>e</sup> sp<sup>t</sup>  
it selfe  
The ordinarily a mans ist assurance doth  
arise from y<sup>e</sup> sp<sup>t</sup> of god applying gods  
free grace in an absolute promise, as it  
in a conditionall it is not to y<sup>e</sup> work but  
to faith & not to faith as a work. But as it  
is in the y<sup>e</sup> free grace of god offered &  
applied in ch<sup>r</sup> Jesus.



*[The page contains several paragraphs of extremely faint, illegible handwriting.]*



Acts 10. 35

In every Nation he that feareth God & worketh righteously is accepted

1. For he depend upon his mercy for a complete

2. For he is free from all law

3. They depart from every worldly way.

v. 36. The Gospel Preaches us both with inward &

outward Peace. inward Peace is i. of justification and it is wrought by Chr. whereby sin & Cause of Enmity is taken away. Heb. 9. 26.

Justification made by all who are removed from Law & sin.

the Law fulfilled and answered gal. 3. 13.

2. Peace of sanctification. Chr. hath perfectly fulfilled all righteousness.

he hath sanctified himself & we might be sanctified by his blood. 1st Cor. 1. 30.

3. Chr. hath prayed for us. we might be sanctified. 1st Cor. 1. 30.

Redeemed from all unrighteousness by death. Purchased a Covenant of grace. Rom. 8. 14.

Chr. hath died for us. we might be sanctified. Rom. 8. 14.

He sanctifies all his old man. For Christ

2. by outward Peace, i. between Jew & Gentile. Eph. 2. 14. 15. 16.

2. Peace with all men. Job. 5. 23.

Pro. 16. 7. Isa. 26. 3.

where the Gospel Preaches Peace by Jesus Chr. it Preaches the Lordship & Dominion of Chr. over all arts 2. 36. 1 Cor. 1. 2.

by Exaltation

by Redemption

by Calling to his service

if Chr. hath spoken Peace to us by his Death his Law & Command & Obedience to govern us.

Rom. 1. 5. 16. 2 Cor. 10. 5.

Chr. is a Law Law giver & a Law maker

The word of the Gospel Preaching Peace by Jesus Chr. was sent of God.

1. He was of divine appointment & grace of Peace. v. 39

by Jesus Chr. 1. Pet. 1. 20. Jo. 6. 27

2. He was of divine appointment & grace of Peace. 1st Cor. 1. 2. Heb. 13. 20. Rom. 15. 33. 2 Cor. 13. 11

3. He was of divine appointment & grace of Peace. Jo. 20. 21. Jo. 1. 6.

but not yet Christ of wrath. flight this message of Peace. Luk. 10. 6. C. 19. 42

but all gods Children like of Father. manifest. Col. 3. 15. 1st Cor. 2. 1.

v. 37. Galilee was the place & John the Preacher

of the Gospel in the beginning of its Publication. Luk. 1. 76.

he is plainly Convincer of sin. Mat. 3. 2. 3. 7.

Mat. 14. 1.

Directing. Luk. 3. 3 to 20.

Preacher's salvation by Jesus Chr.

And he is a Zealot. Mat. 11. 12.

This is God's ordinary way with his elect. This was the Gospel, Preaching Peace by Jesus Chr. was known to Councils & all in his Church.

1. By the same of Chr. yet he believed not. 1 Cor. 1. 20. 21. 22.

2. By this was the appointed time. 1st Cor. 1. 20. 21. 22.

3. By this was the appointed minister. 1st Cor. 1. 20. 21. 22.

4. By this was the appointed means of grace. 1st Cor. 1. 20. 21. 22.

Acts 10. 38.

Here is the three Persons Concurring in the Anointing of Jesus Chr. to be King Priest &

Prophet.

The Holy Ghost anointed him in all his People. 1st Cor. 12. 13.

to enlighten & judge & strengthen to all he is called to, with desire & delight.

1. He is anointed with the Holy Ghost.

2. He is anointed with the Holy Ghost.

3. He is anointed with the Holy Ghost.

4. He is anointed with the Holy Ghost.

5. He is anointed with the Holy Ghost.

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37. He is anointed with the Holy Ghost.

38. He is anointed with the Holy Ghost.



Then to sum of y<sup>e</sup> Jo. 21. 2. 3.

Then of 500 at once i Cor. 15. 5 to 9.

1 not to such as had known him but they would not have believed mat 23. 39.

2 not to all y<sup>e</sup> godly ito magnty & riches of his grace in y<sup>e</sup> ministry of y<sup>e</sup> Gospell 2 Cor. 7.

3 To show forth his nat by feign but haeriny

3 To so many but of y<sup>e</sup> importance of this truth as a trinket of old faith. i Cor. 15. 13 to 20

2 from y<sup>e</sup> slowness of Gods Prophets to blame

V. 42. The Acts of Jesus Christ was demanded of God to preach & testify to y<sup>e</sup> People that he is God & y<sup>e</sup> Lord of God to be y<sup>e</sup> judge of quicks & dead

1 but they that had bene spiritato<sup>r</sup>s of his temptatio<sup>n</sup> on earth should be witnesses of his glorification.

2 that they might be clear from y<sup>e</sup> blood of all men

that Christ is ordained y<sup>e</sup> judge is from y<sup>e</sup> fathers love to him Jo. 3. 35. Jo. 5. 20. 22.

2 from Chrs obedience to y<sup>e</sup> fathers command

3 for this compleats of redemption.

4 y<sup>e</sup> Gods justice may be manifested to all Eccles. 9. 2.

V. 43. All y<sup>e</sup> Prophets of God do bear witness to y<sup>e</sup> Lord Jesus y<sup>e</sup> through his name who foretold of him in him shall receive reward of his

numb. 24. 8. 9. i Sam. 12. 22. Ps. 51. 7. 11. 16.

i King 8. 29. Job 19. 25. Est. 4. 14. Eze. 6. 10

nah. 1. 5. Isa. 45. 21. 53. 11. Jer. 31. 34. 23. 6.

Ezek. 36. 25. Hos. 3. 5. Joel. 2. 32. Am. 9. 11. 12

Oba. v. 21. Jon. 2. 4. Mir. 5. 2. Nah. 1. 7.

Hab. 2. 4. Zeph. 3. 12. 13. Hag. 2. 9. Zach. 13. 1.

2 Ezech. 11. 12. Mal. 4. 2.

1 from y<sup>e</sup> impossibility of salvation, justification in any other name Ps. 49. 7. 8. It is not in y<sup>e</sup> Power of y<sup>e</sup> Angels nor y<sup>e</sup> whole Creatura to make satisfaction for one sinne

2 from y<sup>e</sup> infinite value, sufficiency of y<sup>e</sup> sacrifice of Christ to satisfy y<sup>e</sup> wrath of God & y<sup>e</sup> Isa 53. 6. Jer. 33. 16. Cant. 1. 3. Jo. 12. 32.

3 for y<sup>e</sup> glory of grace. Rom. 9. 2. 3.

this promise is given to work faith y<sup>e</sup> sp<sup>t</sup>. heart in y<sup>e</sup> promise. y<sup>e</sup> habit of faith may fail but god y<sup>e</sup> gift of faith never fails

Ps. 73. 26.

4 for hereby it is free.

5 from y<sup>e</sup> end of all y<sup>e</sup> ministry of y<sup>e</sup> Prophets. is either they preach y<sup>e</sup> Law & convert men of y<sup>e</sup> sin & rebellion.

or else 2. declare y<sup>e</sup> great promise of grace given to o<sup>r</sup> i Parents.

or 3. to satisfy y<sup>e</sup> owne Conscience in y<sup>e</sup> redemption y<sup>e</sup> is wrought by Christ. i pet. 1. 10.

or 4. to comfort believers. Isa. 40. 1. 2.

1 hence see y<sup>e</sup> harmony, between Law & Gospel Prophets & Apts. Heb. 13. 8.

2 this is right true faith y<sup>e</sup> comes from y<sup>e</sup> word holding forth Chrs name, drawing y<sup>e</sup> soul to seek love, peace, trust in Christ & his right to our selfe. y<sup>e</sup> fruit of faith is love to y<sup>e</sup> Father in god. shame in o<sup>r</sup> selves, domination at his rich grace.

V. 44. The ministry of y<sup>e</sup> Gospell is y<sup>e</sup> ministratio<sup>n</sup> of y<sup>e</sup> holy ghost. gal. 3. 2. 2. Cor. 3. 6. 17.

1 from y<sup>e</sup> inward y<sup>e</sup> count of grace Isa. 59. 21. Jo. 6. 63.

2 from y<sup>e</sup> delight god hath to do great things by weak means. i Cor. 1. 18 to 20.

2 from y<sup>e</sup> revelation between y<sup>e</sup> Lord Jesus & his word, y<sup>e</sup> Gospell is y<sup>e</sup> word of god. Ecl. 8. 4. what Power is y<sup>e</sup> word of y<sup>e</sup> King of Kings. Rom. 1. 16. Ps. 18. 44.

3 from y<sup>e</sup> spirit of Christ in y<sup>e</sup> Gospell to every flesh his word with power.

4 from the delight the Lord hath to have his owne word. Isa. 42. 21. Isa. 55. 10. 11.

Ps. 138. 2. y<sup>e</sup> in be exaltes his Power, his wile, his mercy, wisdom, the lustre of his name

dey<sup>t</sup> of y<sup>e</sup> fellowship with y<sup>e</sup> sp<sup>t</sup>. let y<sup>e</sup> have under the dispensation of y<sup>e</sup> word Isa. 55. 3

Rom. 10. 16. 17.

hence for the reason why so little sp<sup>t</sup>. is disp<sup>n</sup>sed in hearing, after hearing

1 but it is not mixed with faith with applyeth it to himselfe

2 Come as these People v. to hear from god, Ps. 1. 20. 21. 22. 23. y<sup>e</sup> have this vantage

which way from the word of y<sup>e</sup> Gospell is disp<sup>n</sup>sed to believers or to lost soules or to sinners y<sup>e</sup> holy ghost is disp<sup>n</sup>sed by it.

mar. 9. 23.

1 from y<sup>e</sup> mighty efficacy of y<sup>e</sup> word Heb. 4. 12.

Ps. 119. 93. if it find grace y<sup>e</sup> it will be in y<sup>e</sup> up<sup>r</sup> of y<sup>e</sup> art. 20. 32. if it find no grace it will be in y<sup>e</sup> art. 1. 23. i pet. 2. 2. Isa. 57. 19

be in y<sup>e</sup> ministry of y<sup>e</sup> Gospell y<sup>e</sup> Lord was wont in y<sup>e</sup> Primitive tyme to pour out the

extraordinary gift of y<sup>e</sup> holy ghost on y<sup>e</sup> my heard y<sup>e</sup> word.

1 To confirme y<sup>e</sup> Gospell to be from God

2 To seal unto y<sup>e</sup> heart of his work in y<sup>e</sup> heart of those y<sup>e</sup> did believe, though they gifts were com<sup>n</sup> to hypocrites & unbelievers

i Cor. 15. 34.

y<sup>e</sup> may ascribe of God in com<sup>n</sup> blessings

to have a pledge of saving grace Ps. 86. 11

Ps. 136. 23. 25.

3 To encourage & vindicate y<sup>e</sup> Apostles preaching to Pagans, gentiles. Acts 11. 16. 17.

4 the better to preserve y<sup>e</sup> hearts of unbelievers to attend to y<sup>e</sup> word i Cor. 14. 22.

they that have received y<sup>e</sup> gift of tongues in the ministry of y<sup>e</sup> word they with their tongues doe magnify god. which is

1 to declare y<sup>e</sup> vility of y<sup>e</sup> selfe

2 to set forth y<sup>e</sup> greatness of what y<sup>e</sup> Lord hath done. Luk. 1. 46 to 55.

3 to shew y<sup>e</sup> happiness to do god y<sup>e</sup> will & love. not to be y<sup>e</sup> owne man nor do y<sup>e</sup> owne wills nor walk in y<sup>e</sup> owne ways. Phil. 1. 20.

this is y<sup>e</sup> word why y<sup>e</sup> Lord gives spiritual gifts y<sup>e</sup> we might bless god & edify man. Jam. 3. 9.

Rom. 6. 13. Eph. 4. 29. Col. 3. 16. 24. 6.

The faithful Jewes y<sup>e</sup> believed y<sup>e</sup> grace of god was promised to y<sup>e</sup> Jewes to domination y<sup>e</sup> reason it did extend y<sup>e</sup> faith to the Gentiles.

1 from y<sup>e</sup> ignorance even y<sup>e</sup> Apts though often told of this truth. Acts. 1. 8. mar. 16. 15. 16. 17. Rom. 15. 9. 10. 11. 12. y<sup>e</sup> it was it a mystery Eph. 3. 3 to 11.

2 from y<sup>e</sup> Persecution Count of y<sup>e</sup> Lord had made with y<sup>e</sup> world. untill Christ by his coming brake down y<sup>e</sup> Partition wall

hence let us be humbled for o<sup>r</sup> ignorance of many spiritual truths. y<sup>e</sup> greater y<sup>e</sup> mystery of god long

& magnify this admirable & amazing demonstration

riches of grace y<sup>e</sup> god should shew mercy

such as we are



tence of eternall death; men in Gods hatred, as well as others, that is, profane people which know not God.

V. 6. *And hath raised us up together*] To wit, as he addeth afterwards, in Christ: for as yet this is not fulfilled in us, but onely in our head, by whose Spirit we have begun to die to sinne, and live to God, untill that work be fully brought to an end; but yet the hope is certain, for we are as sure of that we look for, as we are of that we have received already.

V. 7. *through Christ Jesus*] Or, in.

V. 8. *by grace are ye saved through faith*] Christ is the meritorious, grace the efficient, and faith the instrumentall cause of our justification and salvation: grace and faith stand one with another, to which two these are contrary, to be saved by our selves or our works. And because it might be objected, that faith is our work, and consequently that if we are justified by faith, we are justified by works; the Apostle immediately addeth that though this faith be in us, yet it is not of us, that is, not from the power of nature, but that it is meely the gift of God: and this is to be meant not onely of the habit of faith, but the very act, as *Augustine in his 107. Epistle, Prosp. l. 1. de vocat. Gent. and the Synod held at Auraisca canon the last, clearly prove out of Philippians 1.29.*

V. 10. *his workmanship*] We are Gods workmanship, both in respect of our first creation, and in respect of our regeneration, which is a second creation: of which these words are to be understood; for he speaketh not of us as we are by nature, but as new creatures in Christ by grace.

*ordained*] Or, prepared.

V. 11. *remember that ye*] Applying the former doctrine to the Gentiles, he sheweth that they were not onely as the Jewes by nature, but also after a speciall sort strangers, and without God; and therefore they ought the rather to remember so great a benefit of God, as was their admittance into the covenant of grace.

*by that which is called the circumcision*] Or, in regard of that. Either he meaneth by circumcision the Jewes, who were known and distinguished from the Gentiles by circumcision, the mark of the Covenant; or if he take not circumcision, as he doth Galatians 2. 7. for the Jewes who were circumcised, but for the sacrament it self: then the meaning is, that the Ephesians were uncircumcised in respect of the carnall circumcision, that is, were utterly destitute of it. If it be objected, that the Egyptians, and Ethiopians, and Colchians, and Arabians, and some other nations were circumcised; as *Herodotus l. 2. Hieron. upon Jer. 9. Alexander ab Alexandro Genialium l. 2. report*: the answer is easie; That though they were cut in the foreskin of the flesh, as the Jewes were; yet that was done to another end, either as a mark of their Nobilitie, or for some other purpose. They received it not as the seal of Gods Covenant; their Circumcision was no Sacrament at all, neither by virtue thereof had they any entrance into the true Church of God.

V. 12. *without Christ*] He beginneth first with Christ, who was the end of all the promises, and shadowed out to the Jewes under all their Types.

*being aliens from the common-wealth of Israel*] That is, had no right nor title to the common-wealth of Israel.

*without God in the world*] The Gentiles were not simply Atheists; for they worshipped some one, some more gods; yet because they worshipped not the true God; or if they worshipped the true God, yet they worshipped him not as God, nor glorified him in their life and conversation; but became vain in their imaginations, and changed the glory of the incorruptible God into an image made like to corruptible man, &c. *Rom. 2. 21. 23.* they are said to be without God: and in this sense, the Turks and all Infidels may be rightly termed without God, because they worship not the true God in Christ.

V. 13. *But now in Christ Jesus*] Christ is the onely bond both of Jewes and Gentiles, whereby they are tied and united both to God, and one to another.

V. 14. *For he is our peace*] That is, the Authour and cause of our peace; as well of the peace between God and us, as between our selves: he is the cement, the onely tie, and ground of the true union of Jewes and Gentiles into one and the same Church.

*the middle wall of partition*] By the ceremonies and worship appointed by the law, the Jewes were divided from the Gentiles: but now Christ having broken down the partition wall, joyneth them both together, both in himself, and betwixt themselves, and to God. In this manner of speech the Apostle hath regard to that partition which was in Solomons Temple between the outward court of the Gentiles, and that of the people which was *Loricis lapideis, whereof Josephus de bello Judaico l. 6. c. 6. speaketh*, a wall that hindered all passage, sight, and communion betwixt them, *Ezek. 42. 20.* The meaning is, that the Gentiles had gotten a free access now by the Gospel unto the Church, and the benefits thereof; being not accounted profane any longer. And it may be also, that the Apostle in this allusion had an eye to the renting of the vail in the Temple, *Matth. 27. 51. Luk. 23. 45.*

V. 16. *in one body by the Crosse*] He alludeth to the sacrifices of the law, which represented that true and onely sacrifice.

*having slain the enmitie thereby*] Or, in himself. For he destroyed death by his death, and fastened it as it were to the Crosse, and the cause sinne being taken away, all hatred and enmitie betwixt God and man necessarily ceased.

V. 17. *which were as farre off, and to them that were nigh*] To them that were as farre off, that is, to the Gentiles, (*Isa. 57. 19.*) aliens from the common-wealth of Israel, and strangers from the covenants of promise, *vers. 12.* and to them that were nigh; that is, to the Jewes, who were neerer to God by reason of his Covenant with them, and Ordinances among them.

V. 18. *through him, &c.*] See *Rom. 5. 2.*

*by one Spirit*] Or, in.

V. 19. *ye are no more strangers*] The Gentiles are taken into the fellowship of salvation, and he describeth the excellency of the Church, calling it the Citie and House of God.

V. 20. *and are built*] Gr. *having been built.* That is, your faith whereby you subsist in the communion of Saints hath for its infallible and immoveable ground, the whole doctrine of the Old and New Testament, the main subject whereof is Christ, who in his own person is the reall and essentiall foundation, and as it were, the corner-stone, where the great strength of the building lyeth, (*Psal. 118. 22. 1 Pet. 2. 6, 7.*) joyning the two wals together; that is, the two different Nations of the Jewes and Gentiles, of whom the Church is composed.

V. 21. *framed together*] So that God is the workman, not onely of the foundation, but also of the whole building.

V. 22. *for an habitation of God*] Both the whole Church and every particular beleever is an habitation of God; for God dwelleth in the Church, *Levit. 26. 11, 12.* and in every true beleever by his Spirit, *2 Cor. 6. 16.*

*through the Spirit*] Gr. in.

### CHAP. III.

**Verf. 1.** *For this cause*] He maintaineth his Apostleship against the offence of the Crosse, from whence also he taketh an argument to confirme his ministerie, affirming, that he was not onely appointed an Apostle by the mercy of God; but was also particularly appointed an Apostle of the Gentiles, to call them to salvation; because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsell.

*the prisoner of Jesus Christ*] Not imprisoned by him, but for him: as likewise in Philemon, he styleth himself a prisoner of Jesus Christ, *vers. 9.* cast in prison for the Gospels sake, and in particular a prisoner for the Gentiles; not onely because he was their speciall Apostle, but because the ground of his sufferings at this time was the hatred of the Jewes his countrey-men, who by their accusation procured him to be imprisoned at Rome: and the greatest cause why the Jewes his countrey-men thus maliced and persecuted him was, for that he made the Gentiles equall unto them, and thereby, as they conceived, impeached the priviledges and prerogatives of the Jewes above the Gentiles.

V. 2. *the grace of God*] Gr. *Tec. of his grace.*

V. 3. *he made known*] Gr. *Tec. was made.*

*afore*] Or, a little before.

V. 5. *Which in other ages was not made known*] He meaneth not that none knew the calling of the Gentiles before, but because very few, in comparison, knew of it: and they that did know it, had it revealed unto them darkly, and for the most part under figures, in generall, and confusedly. The mystrie of the calling of the Gentiles was revealed in former ages, but not so distinctly and particularly as now it is.

*by the Spirit*] Gr. in.

V. 7. *according to the gift of*] Gr. *according to the efficacy of.*

V. 8. *lesse then the least*] Or, farre the least.

*the least of all saints*] The word in the Originall *ἐλαττοτέρων*, is as is were a double diminutive, and signifieth lesser then the least, if lesser might be; whereby we may learn that this eminent Apostle had descended to the lowest of those three degrees of humilitie above mentioned. See *Rom. Chap. 12.*

*in this grace*] Gr. was.

*I should preach*] See *Gal. 1. 16.*

*unsearchable*] Gr. *not to be traced out, or found.*

V. 9. *make all men see*] Gr. *to make clear, or lightsome to all men.*

*which from the beginning of the world hath*] Gr. *from the worlds, or ages hath.*

V. 10. *unto the principalities and powers*] That is, the blessed Angels, *Rom. 8. 38. Ephes. 1. 21. Colos. 1. 16. 1 Pet. 3. 22.* They are thus called by reason that God doth often make use of their ministerie in the governing of Countreys, and Kingdomes,



domes, Dan. 4. 13. and 10. 12. And these Angels themselves are very desirous also to look into, and contemplate the manifold wisdom of God in the governing of his Church, and the dispensing of his gifts and graces in Christ to the faithful. 1 Pet. 1. 12.

*known by the church the manifold wisdom of God*] That in this glorious renovation of the world by Christ, not onely we, but even the Angels themselves also, may have a new proof and document of the wisdom of God in a different effect from what he demonstrated at other times, by the different estate and condition of the Church under the Old and New Testament.

V. 11. *eternall purpose*] *Eternall*, as the Schooles rightly distinguish, is said in a threefold sense; *a parte ante* onely, and so is that which had no beginning, but shall have an end: so are the Decrees of God even of such things as are accomplished in time, and have their period, eternall: and so is that purpose of God eternall, of which the Apostle here speaketh concerning the calling and incorporating of the Gentiles into the mysticall body of Christ and true Church of God. Secondly, *eternall a parte post* onely, that had beginning, but shall have no end; and so are Angels and the souls of men eternall. Thirdly, *eternall a parte ante, et a parte post*, that which never had beginning, nor shall have end; and so God onely is eternall.

V. 12. *with confidence*] Gr. *in*.

V. 13. *faint not*] Gr. *shrink not back, at my tribulations*] Gr. *in*.

V. 14. *For this cause I bow my knees*] He teacheth by his own example that the efficacy of the doctrine dependeth upon the grace of God, and therefore we ought to joyn prayers to the preaching and hearing of the Word; which are needfull, not onely to them who are novices in Religion, and babes in Christ; but even to those of ripest yeers and understanding in heavenly mysteries; that they growing up more and more by faith in Christ, being confirmed with all spirituall gifts, may be grounded and rooted in the knowledge of that unmeasurable love, wherewith God the Father hath loved us in Christ; seeing that the whole family, whereof part is already received into heaven, and part is yet here upon earth, dependeth upon that adoption of the heavenly Father in his onely Sonne.

V. 15. *whole family in heaven and earth*] Or, *father-hood, or whole stock*. Nyssen in Psal. c. 8. defineth this family to be the whole number of all that are written in the Book of life: Πατριάρχης ὁνομαζέται ὁ σὺν ἡμῖν καὶ τοῖς ἁγίοις καὶ ἀγαλλοῦνται σὺν τοῖς ἁγίοις, so the meaning is, That God who is the Father of Christ by nature, is also by adoption the Father of all the Church, which is as it were his family; and the whole congregation of his children as well of those that are already glorified in heaven, as of the rest that yet do live by faith here on earth. See Ephes. 1. 10.

V. 16. *grant*] Gr. *give*.

*in the inner man*] See 2 Cor. 4. 16.

V. 17. *rooted and grounded in love*] Gr. *founded*. Either rooted and grounded in that love wherewith God loved us, which is the root and very foundation of our election: or the meaning is, that our love, wherewith we love God who dwelleth in us by his Spirit, may be firme and constant. *Firma omnia sicut flosculi celeriter decidunt, vera gloria radices agit: the like may be said of charitie, faine affectiōns and inconstant desires, like blossomes are blown away with every winde of temptation; true love takes deep root.*

V. 18. *what is the breadth, and length, and depth, and height*] Many wits runne riot in their Geometricall and Morall discourses upon these dimensions: some conceive that the Apostle alludeth to the dimensions of the Crosse, and by height understand the wisdom of Christ; by depth his humilitie; by length his longanimitie; by breadth his charitie. Others place the breadth in the extent of charitie; the length in perseverance; the height in the hope of celestiall rewards; and the depth in the inscrutable judgements of God, Rom. 11. 33. See August. Ep. 112. Et de doct. Chris. l. 2. c. 41. Others thus reckon these dimensions: He (say they) comprehendeth the length of the Crosse, who hath learned from the beginning of the world to the end, no man was ever justified or saved but by the Crosse: he comprehendeth the breadth, who conceiveth the Catholike Church scattered over the face of the whole earth to have issued out of Christs side: he comprehendeth the height who considereth with himself what is the height of the glory to which Christs humilitie raiseth us: he comprehendeth the depth, who sounds the bottome, so farre as by Scripture he may, of Gods election, and separating some from the masse of corruption and perdition wherein he leaveth others. The Glosse upon the New Testament resolveth all these dimensions into the immensitie of Gods love, saying *Quæ sit latitudo, longitudo, sublimitas, profunditas hoc significat ut sicut in sphaera parva longitudo quanta latitudo, et tanta latitudo quantum profundum; ita in Domino omnia aequalia sunt immensa infinitatis*. It is certain that the speech is figurative clothed with a metaphor taken from the Geometricians, who if they will perfectly know any building or structure, exactly measure it according to all these dimensions; and hereby the Apo-

stle would have us to labour as exactly to measure the spirituall temple of God, as the Prophets were exact in describing the dimensions of the materiall, (Ezek. 40.) that so they may understand how perfect it is in every part.

V. 19. *And to know the love of Christ, which passeth knowledge*] Gr. *Tec. the exceeding love of the knowledge of Christ*. If it passeth knowledge, how may we know it? The answer is, either it passeth all other knowledge, or that it passeth all the capacite of our wit, to comprehend it fully in our minde. For otherwise, who so hath the Spirit of God perceiveth so much, according to the measure that God hath given him, as is sufficient to salvation, 1 Cor. 2. 15.

*filled with all the fulnesse of God*] Gr. *unto*. That you may have abundantly in you, whatsoever things are requisite to make you perfect with God, that you may be replenished with all spirituall graces.

V. 20. *Now unto him that is able*] He breaketh forth into a thanksgiving, whereby the Ephesians may be confirmed in hope of obtaining any thing they aske of him: for he that is able to give us above all that we aske, is more bountifull then we can imagine; will certainly freely give us whatsoever we aske according to his will.

*in us*] Gr. *Tec. in you*.

V. 21. *by*] Gr. *in*.

*ages, world without end*] Gr. *generations of a world of worlds*.

### CHAP. IIIL

Verf. 1. *OF the Lord*] Or, *in the Lord*.

*walk worthy of the vocation wherewith ye are called*] See Phil. 1. 27. Coloss. 1. 10. 1 Thess. 2. 12. Though all men ought to walk worthy their speciall calling, that is, so as it becometh men of such a calling, as namely, Magistrates ought to carry themselves, as it becometh their place of authoritie, and Ministers, as it becometh their sacred function: yet the verses following shew, that the Apostle here by calling, meaneth the generall calling of the faithful, which is this, to be holy as our God is holy, and as we are called to the knowledge of the Gospel, so we should walke according to the prescript of the Gospel, 1 Pet. 1. 15, 16.

V. 3. *Endeavouring to keep the unitie of the Spirit in the bond of peace*] He exhorteth to perfect agreement, but yet such as is knit with the band of the holy Ghost. By the unitie of the Spirit, we may understand, either a full consent and agreement in our spirits, that is, our judgements and affections, that we sweetly conspire together in the love of the same truth, and seek that truth in love: or by the unitie of the Spirit may be understood the union of all the members of the entire Church, united together by the holy Spirit, after the manner of a spirituall and mysticall body.

V. 4. *one body, and one Spirit*] An argument of great weight, for an earnest entertaining of brotherly love and charitie one with another; because we are made one body, having one God and Father, enlived with one Spirit, worshipping the Lord with one faith, and consecrated to him with one Baptisme, and hope of one self same glory, whereunto we are called: whatsoever therefore breaketh charitie, breaketh all these bonds asunder.

V. 5. *One Lord, one faith, one baptisme*] Not to touch upon the Grammaticall note, that the Apostle in this verse declineth, *εἰς μίαν, ἑ, unus, a, um. unus Dominus, una fides, unum baptisma*; By one Lord, he understandeth not only one Lord, our Governour and our Keeper; but also one Lord our Redeemer, who hath dearly bought us, that we should serve him in holinesse and righteousness all the dayes of our life. By one faith, he meaneth one doctrine of our faith Christ Jesus, or belief in him, whereby all the faithful, who lived before under the Law, and now under the Gospel were justified and saved. By one baptisme, he understandeth not only one specie, that is, one kinde of Baptisme instituted by Christ in the Gospel; but one Baptisme also numero: for every man is but once baptized; and so the word one Baptisme, is taken in the Nicen Creed, wherein we profess to beleve one Baptisme for the remission of finnes. 1 Cor. 8. 6. Luk. 1. 75.

V. 6. *One God and Father of all*] See Mal. 2. 10. As in the former verse, by the word Lord, the Father is not excluded from being our Lord, nor the holy Ghost, who is styled the Lord, 2 Cor. 3. 17. so also, neither is the Sonne excluded here by the word one God, nor the holy Ghost; but by this diversitie of Titles, only the order and proprietie is shewed, which each person hath in this work. Above all, some referre to the Father, who is the Author of all, and fountain as it were of the Deities; through all, or by all, to the Sonne, by whom all things were created; in all to the Spirit, who dwelleth in the hearts of all the faithful. Others referre all three to the Father, and thus paraphrase the words; God the Father of all the members of the Church, which is the body of Christ, over all, over whom he hath the highest command and authoritie, by all, by whom he exerciseth



4.2. *sustinentes*] Si ergo quia proficit, nuli-  
um hominem vult pati, eo ipso quo non vult  
aliquem hominem pati, convincitur quod non  
profecerit. *Sustinentes invicem* — Ephes. 4.  
Augustin. psal. 99. 1115.



4.11. Pastors & Teachers] See the Annotations on Rom. 12.7.

4.13. Nonnulli propter hoc quod dictum est: Donec occurramus omnes in unitatem fidei, in virtutem perfectam, in mensuram etatis plenitudinis Christi, et conformes imaginis filij Dei: nec in sexu femineo resurrectiones feminas credunt, sed in virili omnes aiunt: quoniam Deus solum virum fecit ex limo, feminam ex viro. Sed mihi melius sapere videtur, qui utrumque sexum resurrectionem esse non dubitant.

Augustin. de civitate Dei  
Lib. 22. Cap. 17.

Quare manifeste liquet, Apostolum hic non esse locutum de Resurrectione, neque de corporea mole & mensura. Hoc etiam magis liquet versibus insequentibus. Zach. p. 138. col. 2.



exerciseth his speciall providence, and in all in whom he dwelleth by his Spirit. But because the Apostle saith, One God and Father of all; it is most probable that the three prepositions are to be attributed not to any one person or more in severall, but to the Deitie in Common, and over relateth to God his authoritie, through to his providence, and in to his grace: one God who is above all by his authoritie, through all by his providence, and in all you that are believers by the graces of the Spirit.

*in you all* ] Gr. *Tec. in all.*

V. 7. *measure of the gift of Christ* ] Therefore not, according to merits of congruities or condignities; As the Pelagians taught, whose heresie is condemned in the Council held at Dio:polis, wherein the Fathers pronounce an Anathema to all that affirme, *Gratiam Dei secundum merita hominum dari.* Now if all diversity of grace proceed from the measure of Christs gift, none ought to repine at anothers gifts, nor be proud of his own.

V. 8. *When he ascended, &c.* ] Psal. 68. 18. The Psalmist out of whom the Apostle transcribeth this verse, alludeth to the manner of great Princes or Conquerours; who in the day of their triumph, mounting on a high Steed, or taking their Chariot, led the captives, some before, and others after them, bound with fetters and chains; and when they came to their Palace, divided the spoiles which they had taken from their enemies, and bestowed rich gifts upon the Captains and Souldiers, that deserved best in their warres. Some by ascending on high understand Christ lifting up himself on the Crosse, but that was properly no ascension, for he was nailed, first to his Crosse, and then the Crosse set up above the earth indeed, but not high. The true meaning of the Text, is, when he mounted up through the aire, and ascended to the highest heaven the Seat of the blessed, above the visible Spheres. He led captivitie captive, that is, as some interpret, a certaine number of captives, namely, those Saints that were long held in captivitie of death, whose bodies arose at Christs death, Matth. 28. 52. and now they accompanied Christ in his triumphant march into heaven. Others understand this captivitie more generally, and they distinguish of an active, and a passive captivitie; of both which the words of the Apostle may be fitly understood; if they be understood of passive captivitie, then the meaning is, he tooke away from Satan, Death, and Hell, all their captives, and made them his captives; changing their miserable captivitie, *ἐκ τῆς κακῆς καὶ θανάτου*, into a holy and happy captivitie, whereby they are brought into the obedience of the Gospel: if captivitie be understood actively; then the meaning is, that Christ hath captivated the world, flesh, devill, death, and hell; which in severall kinds had before captivated mankind. By the gifts, are meant the gifts of the holy Ghost, conferred upon the Church after Christs ascension.

*captivitie captive* ] Or, *a multitude of captives.*

V. 9. *lower parts of the earth* ] Either down in the earth, which is the lowest part of the world, or into the grave, which is called the heart of the earth, Matth. 12. 40. For the heart of the earth is the middle of the earth, as our heart is in the middle of our bowels; and the middle of the earth, as the Philosophers demonstrate, is the lowest part of the earth. For whatsoever is above it any way is neerer the heaven, and consequently higher. Howbeit it is not improbable, that the Apostle alludeth unto Psal. 139. 15. My substance was not hid from thee, when I was made in secret, and formed in the lowest parts of the earth; and then the meaning of the Apostle is: He descended into the lowest parts of the earth, that is, into the Virgins wombe. Ezek. 28. 2.

V. 10. *that he might fill all things* ] Or, *fulfill.* Either he descended and ascended, that he might fill both heaven and earth with his presence, or replenish the Church with his gifts: or fulfill (for so the word *πληρῶναι*, sometimes significth) all the foregoing Prophecies of him, or fill the whole world with his knowledge and glory, Esa. 11. 9. Or he doth shew himselfe every where present by his Divine vertue, in the administration which he hath received of God, both in heaven and earth, Matth. 28. 18.

V. 11. *And he gave some Apostles, &c.* ] See 1 Cor. 12. 28. and some evangelists ] By Evangelists some understand here the foure Writers of the Gospels; some those who are endued with a singular gift of preaching the Gospel, such as Philip was, Acts 21. 8. who was yet but a Deacon; others the companions and fellows of the Apostles in the execution of their Office, being not able to supply all places themselves; and such an Evangelist was Timothy, 2 Tim. 4. 5.

V. 12. *perfecting* ] Or, *making up, or restoring.*  
*the body of Christ* ] The mylticall body of Christ, which is the Church.

V. 13. *Till we all come in the unitie of the faith* ] Or, *meet together into the unitie.* The use of the ministry is perpetual, so long as we are in this world, that is, untill having put off the flesh, and throughly and perfectly agreeing betwixt our selves, we shall be joynd with Christ our Head, which is done by the knowledge of the Sonne of God increasing in us, and he

himselfe by little and little growing up in us, untill we come to be a perfect man, which shall be in the world to come, when God shall be all in all.

*the stature of the fulnesse of Christ* ] Or, *age.* Some expound this of the resurrection, in which as they conceive, all shall rise in the stature and full age of Christ at his resurrection, which was in the three or foure and thirtieth yeere of his age. But the Apostle here speaketh, not of our age, or stature, nor of Christs growth and full age in himself, but in us; and the meaning is, untill Christ his mylticall body grow to ripenesse and perfection, both in respect of all the members to be added therunto, and also of their growth and perfection in grace, and the knowledge of our Lord and Saviour Jesus Christ.

V. 14. *no more children* ] Betwixt childhood, that is to say, a very weake estate, and our perfect age, which we shall have at length in another world, there is a meane or middle estate, to wit, our youth and going forward to perfection.

*tossed to and fro* ] Or *floting to and fro.* He compareth them which rest not themselves upon the word of God, to little Boats or Skiphs, which are tossed hither and thither with the doctrines of men, as it were with contrary windes; and withall he forewarneth them, that it cometh to passe, not onely by the lightnesse of mans brain, but also by the craftinesse of certain Teachers, who made as it were an Art of it.

*by the sleight of men* ] Gr. *by the cogging of a Die;* or, *cheating.* In the Originall it is *κωβηται*, from *κωβος*, a Die; whereby is signified, either the levity or inconstancy of men, whose opinions are as variable, and doctrines as uncertain as the casting of a Die; or else their subtiltie is meant, who cheat men with false sophismes, as gamesters do with false Dice.

*whereby they lie in wait to deceive* ] Gr. *Tec. according to the circumvention of deceit;* or, *craftie fetches of the Devill.*

V. 15. *But speaking the truth in love* ] Or, *being sincere.* See Zech. 8. 16. By earnest affection to the truth and love, we grow up into Christ; for he (being effectually by the ministerie of his Word, which, as the vitall spirits, doth so quicken the whole body, that it nourisheth all the limbs thereof, according to the measure and proportion of each) quickeneth and cherisheth his Church, which consisteth of divers functions, as of divers members, and preserveth the proprietie of every one; and thence it followeth, that neither this body can live without Christ, neither can any man grow up spiritually, who separateth himselfe from the other members.

V. 16. *From whom, &c.* ] See Col. 2. 19.

*every part* ] Gr. *Tec. every member.*

V. 17. *vanity of their minde* ] See Rom. 1. 21.

V. 18. *Having the understanding darkened* ] Gr. *Being darkened in the understanding.*

*being alienated from the life of God* ] Of Christ, who after the manner of the soul, quickeneth all his Members.

*blindnesse of their heart* ] Or, *hardnesse of their heart.* See Rom. 1. 21.

V. 19. *past feeling* ] Or, *remorselesse.* Having their conscience seared, as it were, with a hot iron. The word in the Originall *ἀναισθησία*, signifieth properly, without grief, or remorse for their sinne, being stupid, like a member that is benumbed, which hath no sense in it. To this stupidity custome in sinne bringeth a man; for, *consuetudo peccandi tollit sensum peccati.*

*with greedinesse* ] Or, *in excessse.*

V. 21. *by* ] Gr. *in.*

*as the truth is in Jesus* ] As they have learned who acknowledge Christ in deed, and in truth, or as the true rule of life and manner of living is in Jesus, as in the head.

V. 22. *put off* ] See Col. 3. 8.

*the old man* ] See Rom. 6. 6.

*corrupt according to the deceitfull lusts* ] Gr. *corrupted according to the lusts of deceit.*

V. 23. *be renewed in the spirit of your* ] See Rom. 12. 2.

V. 24. *that ye put on* ] The Apostle compareth here the renewing of a man, to a new garment; the natural corruption, to an old out-worn one, which he saith the faithfull ought to put off, & put on the other; for that now being regenerated by the Spirit of God, they should advance, and put on more and more, by the use of the means which God hath appointed for it, as by manfull resistance against sinne, by the Spirit of God, Rom. 8. 13. by stirring up the gift of God in them, 2 Tim. 1. 6. by attentive hearing and meditating on Gods Word, Psal. 1. 2. 2 Tim. 3. 16. by the worthy participation of the Sacrament, 1 Corinth. 11. 27, 28. by powring out fervent prayers to God, Ephes. 6. 18.

*the new man* ] Thus the Apostle calleth the regeneration or renewing of man, and changing of the will to holinesse and righteousnesse, wherein consisteth the image of God; the former part whereof is exprest in this place, and the latter, Col. 3. 10. See 2 Cor. 5. 17.

V. 25. *putting away lying* ] Lying in opinion, which is error; in speech, which is falshood; in life and conversation, which is hypocrisy and dissimulation: because we are members one of another



another, and there is a near tie betwixt us, it is a sinne to deceive any by lying and falshood, but a greater to deceive those of the same corporation, especially so holy a corporation, as is the mysticall body of Christ: for if in the naturall body (as *Chrysostome observeth*) the members deceive not one another, the eye deceiveth not the foot, nor the foot the eye, nor the tongue the stomach; how much more absurd and monstrous a thing would it be, if the members of the same mysticall body of Christ should deceive or supplant one another?

*Speak every man truth with his neighbour* ] See Zech. 8. 16.

V. 26. *Be ye angry and sinne not* ] See Psal. 4. 4. There can be no true love of God, nor zeal of his glory, where there is no anger nor indignation taken against those who dishonour God: the Apostle doth not therefore simply forbid anger, but teacheth us how to bridle our anger in such sort, that although it be hot, (Jam. 1. 20.) yet that it break not out into contumelious speeches or actions, but that it be straightway quenched, before we sleep, lest Satan taking occasion to give us evill counsell, through his wicked counsells destroy us.

V. 27. *Neither give place to the devill* ] See Jam. 4. 7.

V. 28. *to give* ] Or, *to distribute*.

V. 29. *Let no corrupt communication* ] Word for word, *no rotten communication*: whereby either he understandeth *impure and filthy speech*, or *unsavoury and unprofitable*. The metaphor is taken from stinking and unsavoury meat which the stomach loathes; so doth the eares of the godly all corrupt communication.

*to the use of edifying* ] Or, *to edifie profitably*.

V. 30. *grieve not the holy Spirit of God* ] Be not refractory unto him, offend him not, lest he dispossesse your heart of those joyes and comforts which formerly he hath wrought there, according to his office; and that he be not forced to withdraw himself from you, as from a loathed and offensive harbour. The phrase seemeth to be taken from the words of Esay, c. 63. v. 10. and they imply, that the Spirit of God which dwelleth in us, is provoked by such sins he formerly mentioned, (they being loathsome and odious to him) to suspend his friendly and comfortable operations in us; and in stead of his love, let us feel his anger: as a Father doth cast a sad look upon his children while they are committing some evill in his sight; and he must needs, though never so unwilling, chastise them, in stead of embracing them.

*whereby ye are sealed* ] Or, *in whom ye are sealed*. See Ephes.

1. 13.

V. 32. *And be ye kinde one to another* ] See 2 Corinth. 2. 10.

Col. 3. 12, 13.

*forgiven* ] Or, *freely pardoning*.

## CHAP. V.

Verf. 1. *Followers of God* ] It is the part of Children to imitate their father; and *Seneca saith* *vrue*, *Optimus animus pulcherrimus Dei cultus est, the chief worship of God is that which is inward, and consisteth not so much in the contemplation and admiration, as imitating, so farre as we are able, the divine perfections of God, which is the brightning of his image in our soul*.

V. 2. *and walk in love* ] See John 13. 34. and 15. 12.

*an offering and a sacrifice* ] There were two Altars in the Temple, the brazen and the golden; the brazen, for bloody sacrifices; the golden, for the offering of Incense: the former was a type of Christs bloody offering upon the Crosse; the latter, of his intercession for us. In regard of both, the Apostle here saith, that Christ gave himself, both for an offering, and a sacrifice of a sweet smelling savour to God for us.

V. 3. *But fornication, and all uncleannesse or covetousnesse, &c.* ] See Col. 3. 5. 1 Thes. 4. 3, &c. In the sensitive appetite the Philosophers place two faculties, the irascible, as they term it, and the concupiscible. Now the Apostle having in the former Chapter, verf. 31, 32. given rules for the rectifying of the affections seated in the irascible part, or faculty of the soule, here begins to give precepts for the bridling of the concupiscible part, in which the disorderly affections may be reduced to two principalls, immoderate desire of wealth, which is covetousnesse; and the inordinate desire of pleasure, which is voluptuousnesse.

V. 4. *filthinesse* ] Or, *obscenitie*.

*nor jesting* ] Or, *scurrility*, or, *jeering*. The word in the Originall *ἐντρέφειν*, signifieth facetiousnesse of speech, and by the Philosophers is taken in a good sense, who make it a vertue; but the Apostle takes it in an ill sense, for scurrilous jesting and unseemly mirth, unbefitting the gravitie and sanctitie of a Christian: and as in this word, so it hath fallen out in many other, evill manners of men have spoiled them, as *phar-macon*, *tyrannus*, *sophista*, *latro*, & *magus*, which at the first were taken in a good sense, but now for the most part, if not altogether, in a bad.

V. 5. *For this ye know, that no whoremonger, &c.* ] Because

these sins are such as the most part of men made light of, accounting them either as no sins, or very small ones; he awaketh the godly by this dreadfull denunciation, to the end they should so much the more take heed to themselves, flee from them, as most hurtfull plagues.

*who is an idolater* ] *Unusquisque* (saith Jerome upon Amos) *adorat sua vitia*, every man makes thole vices his god to which he wholly giveth himself, and whosoever giveth any part of the worship which is due unto God, either with his body, or with his soul, to any creature, is an idolater: *Gulosus venter Deus est, avarus colit mammona, hereticus dogma, quod finxit*; the politician idolizeth his brain; the heretic, his fantastick opinion; the glutton, his belly; the wanton, his Mistress; the ambitious, his honour; the covetous, his money; to whom the name of an idolater, in a peculiar manner, belongeth; first, in respect of the object common to him and an idolater properly so taken. The idols of the heathen (saith the Psalmist) are gold and silver, so are they of the covetous man; the one (as *Paulinus acutely observeth*) worshippeth the image of his gods of gold and silver in the Church, the other, of the Prince stamp upon his Coyne in his Chest. Secondly, in respect of the acts common to them both: for as an idolater feareth his gods, so doth the covetous his gold, daring not to dispose of it for his necessary use. And as the idolater putteth his trust and confidence in his gods, so doth the covetous man in his goods; and as the idolater conceiveth that he holdeth his life from his gods, so the covetous man beleeveth that his life consisteth in the abundance of the things which he possesseth, Luk. 12. 15. Lastly, as the idolater setteth his heart, and setteth his affections, and placeth his happinesse in his idoll gods; so the covetous man sets his heart upon his gold and silver, and holdeth them for his chiefest good, and highest felicity.

V. 6. *disobedience* ] Or, *unbelief*.

V. 7. *Be not ye therefore partakers with them* ] Because we are not so ready to any thing as to follow ill examples, therefore the Apostle warneth the godly to remember alwayes, that the wicked are but as it were darknesse, and that they themselves are as it were light: (1 Thes. 5.) and therefore the other commit all villanies, as men are wont in the dark; but they ought not onely not to follow their examples, but also, as the property of light is, to discover, and convince their darknesse, (John 3. 19, 20.) and to walk so, having Christ the true light going before them, as becometh the children of the light.

V. 8. *light in the Lord* ] The faithfull are called *light*, not onely because they have the outward light of the Word before them, and the inward light of the Spirit within them; but also because they give light to others, in so much that their honest conversation reproveth the life of wicked ones. Matth. 5. 16. Phil. 2. 15.

V. 11. *have no fellowship with the unfruitfull works of darknesse* ] Sins are called *works of darknesse*, for four reasons especially; first, because they proceed from darknesse, that is, the ignorance of Gods truth in the unregenerate. Secondly, because they damp the light of nature in all men, and of grace also in the regenerate. Thirdly, because they seek darknesse, and are for the most part committed in the dark; for he that doth evill, hateth and shunneth the light. Lastly, because (without repentance) they bring men to utter and everlasting darknesse in hell.

*but rather reprove them* ] Or, *convince them*. Not onely by seasonable admonitions and reprehensions, but especially by your godly and exemplary life.

V. 12. *a shame even to speak of* ] *Sit honos auribus* as well as *oculis*, there ought to be a continuall regard had to the eares, as well as to the eyes of the godly. As elsewhere the Apostle maketh use of the verses of Epimenides and Aratus, so here he seemeth to allude to that Verse of Sophocles in his *Oedipus*, *αἰὶν' ἔστιν αὐτῷ τὸ εἰδέναι ὅτι καὶ ἰσχυρὸν ἔστιν*.

V. 13. *reproved* ] Or, *discovered*.

*whatsoever doth make manifest, is light* ] Either sensible light, which maketh things manifest to the eye; or intellectuall, which maketh things evident to the understanding; and that is either naturall, as the light of reason, or supernaturall, as the light of Gods Word, and his Spirit.

V. 14. *Wherefore he saith, &c.* ] Some do take these to be the Apostles own words, uttering them as moved by the Spirit of Christ, as it is ordinary with the Prophets to testify, *Thus saith the Lord*; wherefore he saith, that is, God saith by me unto you. Others, as *Georgius Syncellus*, conceive, that as *Jude* alledgeth a sentence out of the Apocryphall book of Enoch, so *Paul* here alledgeth this out of an Apocryphall book of *Jeremie*, in which these formall words are found. *Cyrrill* conceiveth, that these words are taken out of Esay 51. 9. Awake, awake, &c. but the words following, O arme of the Lord, awake, as in the ancient dayes, shew, that there God calleth not upon us to awake, but we upon him. It seemeth most probable, that this allegation of the Apostle is taken out of divers prophetick words, collected together, as namely in the six and twentieth chapter of Esay and the nineteenth verse, The dead shall live, awake and sing,



Cap. 4. 30. Sealed —

— breuibus distincta sigillis.  
Ovid. Metam. Lib. 5. Lin. 86.

Cap. 5. 3. Named] i.e. with  
Approbation: Or keep your  
selves so far from these sins,  
that there may never be any  
need of having them named  
among you, by way of —  
Reproof. Philip. 2. 15. —  
Without Rebuke.

Caryl, Job, 28. 28. p. 408.

Cap. 5. 11. no fellowship — com-  
menting upon Act. 2. 40.

Pop. Hall, p. 57.



Ephes. 5. 18. — Wine! We are wont  
to say, When y<sup>e</sup> wine goeth in, the  
wit goeth out: but the Apostle saith,  
That when the wine is thus taken in,  
the Spirit of GOD is expelled —

Satanar, Spir. Watch p. 85, 86.

One y<sup>t</sup> doth delight in following a  
tipsie course of Life — Grace is far  
from him. How can the Spirit of GOD  
dwell in such a person as maketh his  
belly his God? Bayne in locum.

5. 30. of his flesh, & of his Bones)  
Sunt quædam iura propinquitatum,  
ista vero a Deo proficiscuntur, qui  
Pater est omnis propinquitatis & con-  
iunctionis — est igitur grave ar-  
gumentum. Peter Martyr  
in 2 Sam. 19. 12. fol. 296. a.



sing, ye that dwell in dust; and chap 60. vers. 1. Arise, for the light is come.

*Awake thou that sleepest, &c.* ] See Isa. 60. 1. The Apostle speaketh of the spirituall sleep, both of sinne and death; and this his exhortation concerneth as well the faithfull, as the unbelievers; the faithfull sleep sometimes in some one sin or other, the unbelievers are dead in trespasses and sinnes; the former he exhorteth to be lively and vigilant, by the power of the Spirit of God, whereof they are made partakers already; the other, to rise up from the dead, that by these exhortations apprehending the quickening power of Christ, they should obey the same; even as Lazarus rose by the word and power of Christ from his bodily death, John 11. 43. 44. In summe, forasmuch as all men are to give an account of all their works, at the dreadfull tribunall of God; so they are all of them called and summoned by his Word, to make ready their accounts, and prepare for the great Audit day, and to awake from their sleep, and death of sinne, to be enlightened by the light of the Gospel, and to walk answerably to that light.

*and Christ shall give thee light* ] Or, *enlighten thee*. In the Originall *ἐναισθήσει*, shall shine upon thee. For he is the Sunne of righteousness Mal. 3. 2. the true light that lighteneth every man that cometh into the world, John 1. 9.

V. 15. *See then that ye walk circumspectly* ] Gr. *how exactly ye walk*. See Col. 4. 5.

V. 16. *Redeeming the time* ] Gr. *season, or, opportunity of time*. Some conceive that the Apostle alludeth to the words of King Nebuchadnezzar to the Chaldeans, Dan. 2. 8. where in the translation of the Septuagint we read, *καταλείποντες χρόνον*, you delay or gain time; and then the meaning is, Stretch out the time as long as you can, by embracing all occasions of doing good. Others conceive it to be a metaphor taken from merchants, who preferre the least profit that may be, before their pleasures, closely following their businesse where the markets are at best. We may also give a third interpretation, purchase at any rate all occasion of doing good, that ye may thereby in some sort redeem that precious jewell of time which ye have formerly lost; as traveller, that have staid long at their Inne, when they finde the night coming upon them, they mend their pace, and go as many miles in one hour as they did before in many.

*because the dayes are evil* ] The dayes are not evil in themselves, for they are all Gods creatures, and it is a foolish superstition of the Gentiles and Astrologians to make difference of dayes, as if some dayes of the month or week were luckie, some unluckie: but the dayes are said to be evil, in respect of the corruption of the time, and the persecution of Gods Church; and the meaning of the Apostle is, that the faithfull are to look for hard and dismall times, wherein the opportunities of doing good will be cut off, or very much straitned; and therefore it is very needfull to anticipate them, by doing as much good as may be, while the time permitteth. See Eccles. 11. 2. John 9. 4. & 11. 9. & 12. 35. Gal. 6. 10.

V. 18. *Be not drunk with wine wherein is excess*. ] *Lycurgus* for the abuse tooke away all use of wine among the Lacedemonians, and commanded all the vines to be pluckt up by the roots: and the Mahumetans for a like reason, forbid any of their Sect to drinke wine under pain of death; their Musselmans and Darvishes affirming, that there lurks a devill under every grape: But the Apostle is so farre from simply condemning all use of wine, that he enjoyneth 1 Timothy, 5. 23. to use a little wine for his stomach sake: and in this very place he doth not forbid the Ephesians to drinke wine, but to be drunk with wine wherein is excess, that is all kinde of riot, joyed with all manner of filthinesse, and uncleannesse; For as *Jerome* rightly observeth, *Venter mero astutus facile desumat in libitinem*, according to that of the Poet, *Ebrietas ignis in igne sunt*.

*excess* ] Or, *intemperance*.

*with the Spirit* ] Gr. *in*.

V. 19. *In psalmes, and hymnes, and spirituall songs* ] Some conceive that these three words are Synonimes, and that the epitheton added to the last, namely, spirituall, is to difference them from profane, light, lascivious, and carnall songs. Others thus distinguish them, by Psalmes he meaneth songs of divers arguments; whether they containe Historicall narrations, complaints and expostulation, or good nurture and instruction; but by hymnes he understandeth his songs only, as containe the praises of God, and extolling his wondrous works; and by spirituall songs, such as containe the praises of God, sed *augustiore quadam forma*; such as were more muscally, and set to parts, or in a higher key. But it seemeth most probable, that by Psalmes, he meaneth the Psalmes of David set to the harp or psalter; by Hymnes, certaine Ditties made upon speciall occasion; and by spirituall songs, such as were not composed before-hand, and prickt before them with muscally notes, but such as men endited by an extraordinary gift.

*making melody in your heart* ] That is, with an earnest affection of the heart, and not with the tongue only; For, *Non vox sed votum; non cordula musica, sed cor; non clamans, sed amans canas in*

*ore Dei*, Whence is that of *Jerome*, *Deo non voce, sed corde cantanda nec in tragedorum modum guttur & fauces dulci melicamine collinenda, ut in ecclesiis theatrales moduli audiantur & cantica*, In which words, he condemneth not simply artificiall singing and elaborate musick; but such a kinde of light and effeminate musick, as better became the Theater then the Quire: and whosoever are more taken with the straines of musick, and sweetnesse of the voyce, then with the matter of the song, must acknowledge with *Augustine* in the tenth of his Confessions, that they are at a fault, and their heart ought to finite them for it. *Cum mihi accidit ut me amplius cantus quam res que cantatur moveat, pœnaliter me peccare confiteor, & tum mallem me non audire cantantem*.

V. 21. *Submitting your selves one to another* ] A short repetition of the end, whereunto all things ought to be referred, to serve one another for Gods cause.

V. 22. *Wives, submit your selves unto your own husbands* ] See Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1.

*as unto the Lord* ] That is, in obedience to Gods command: for they cannot be disobedient to their husbands, but they must resist God also, who is the Author of this subjection.

V. 23. *For the husband is the head of the wife* ] See 1 Cor. 11. 3.

*As Christ is the head of the Church* ] See 1 Cor. 11. 3.

V. 24. *Subject unto Christ* ] Gr. *subordinate*.

*in every thing* ] Either with this restriction, in the Lord; or in every thing which pertaineth to the husband, as her head and superiour, and concerneth the good of the family.

V. 25. *Husbands, love your wives, &c.* ] See Col. 3. 19.

V. 26. *With the washing of water, by the word* ] Gr. *laver*. By Christs blood shed upon the crosse, and represented by the water of Baptisme. For it is Christs blood which cleanseth us from all our sinne, 1 Joh. 1. 7. By the word, either he understandeth the sacramentall words used in Baptisme, or the promise of free justification and sanctification in Christ received by faith.

V. 27. *not having spot or wrinkle* ] By spots we may understand the deformities of any sinfull worke; by wrinkle, any duplicity, folding in, or insincerity in the intention: or by spot, greater sinnes which defile the conscience, and staine the reputation; by wrinkle, lesser sinnes and those of infirmities, which are some blemish to our spirituall beautie. But then there growes a question, whether the Apostle speaketh of presenting the Church to God in this world, or in the world to come in celestially glory. The answer is, that there is a double perfection, puritie and beautie of the Church: absolute, without any spot or wrinkle, and that is not to be found in any of the sonnes of men, while they are clothed with this body of death; and if we speake of that puritie and beautie, the Church is said to be pure, and to have no spot or wrinkle, (2 Cor. 11. 2.) not because she is so at the present, but because she is prepared to be so hereafter. As *Augustine* noteth, *Lib. de nat. & grat.* And in the first of his Retractions: *Quod dixi quam sibi Deus elegit gloriosam ecclesiam, non habentem maculam neque rugam, non ideo dixi quia nunc jam omni ex parte talis est, (quamvis ad hoc electa non dubitetur ut talis sit) sed quando Christus apparuerit vira ejus, tunc enim & ipsa cum eo apparebit in gloria*. The second is a puritie and perfection, pro conditione hujus vite, according to the state of this present life; and it consisteth in this, that all sinnes are avoyded or repented of, and in Christ forgiven, and his righteousness imputed: in this sense the Church is now presently pure and undefiled, and yet not free from all sinfull imperfection.

*Blemish* ] Or, *blame*.

V. 29. *no man ever yet hated his own flesh* ] That is, his own body. That is, no man in his right wits wrongeth his own body, though sometimes mad men teare their own flesh, and others out of erroneous religion, either cut their flesh, as the Baaltes did, 1 King. 18. or flea it off, as the ancient heretikes, called the Flagellantes or whippers, and the Popish Monks and Friars do at this day.

V. 30. *of his flesh, and of his bones* ] Gr. *made out of his*. He alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, and sealed to us in the Sacrament of his Supper.

V. 31. *For this cause shall a man leave his father and mother, &c.* ] See Gen. 2. 24. Matth. 19. 5. Mark 10. 7.

*two shall be one flesh* ] See 1 Cor. 6. 16. Gr. *invo one*.

V. 32. *This is a great mystery* ] Not that of the bodily marriage, but that of the spirituall, betwixt Christ and his Church, as the Apostle here declareth himself; which union he termeth a mystery, by reason that the same can no way be apprehended by any naturall man, nor to be searched out by any understanding whatsoever; but is acknowledged by faith, that Christ is our Head and Bridegroom, and we his spirituall Bride and members, whereby all Christs benefits requisite to our salvation, are bestowed upon us by Christ our Bridegroom, as a dowry, and communicated to us from Christ as our Head, as life in the naturall body is conveyed to all the members from the Head.



## CHAP. VI.

Verf. 1. **C**hildren, obey your parents] See Col. 3. 20.

*in the Lord*] For the Lord is the Authour of all fatherhood, and therefore we must yeeld such obedience as he will have us. In the Lord, implyeth both a commandment of childrens obedience from the Lord, and a restriction also, that they so farre obey their parents, as they swarve not from the true worship of God. For it is true, as Bernard teacheth, that we must yeeld obedience to our parents and superiours, who are in the place of God, as unto God; but then we must adde his limitation, in those things which are not against God.

*right* Gr. *just*.

V. 2. *Honour thy father and mother*] See Exod. 20. 12. Deut. 5. 16. Eccles. 3. 8. Matth. 15. 4. Mark. 7. 10.

*the first commandment with promise*] Gr. *in*. Seeing there is a promise annexed unto the second commandment; how doth the Apostle say, that this is the first commandment with promise? The answer is either that the Apostle by *ἐν*, derived from *ἐντομή*, understandeth a mandate or injunction of an affirmative dutie; and so this is the first commandment with promise. For the second commandment in the decalogue is a prohibition of idolatry, the fourth is a positive or affirmative precept, but with no promise annexed unto it. Or the Apostle understandeth of speciall promises, the second commandment is with promise of mercie to a thousand generations, but that promise is general; whereas the promise annexed to this fifth commandment, is a speciall promise; that thy dayes may be long, &c.

V. 4. *And ye fathers, provoke not your children to wrath*] See Col. 3. 21.

*admonition of the Lord*] Or, *instruction*. Such admonitions, instructions, and precepts (for the word *ἐντομή* extends so farre) as are taken out of Gods word, and are acceptable unto him.

V. 5. *Servants, be obedient to them, &c.*] See Col. 3. 22. Tit. 2. 9. 1 Pet. 2. 18.

*with fear*] That is, with carefull reverence: for slavish fear is not allowable in any, much lesse in Christian servants, who are spirituall free: yet their spirituall freedome taketh not away corporall service; in so much that they cannot be Christs, unless they serve their masters willingly and faithfully, so farre forth as they may with a safe conscience.

V. 6. *Not with eye-service*] Either the meaning is, that whatsoever they do in their masters businesse or affairs, they should do it faithfully and sincerely; and not in shew and semblance onely; or that they should be as carefull of doing their dutie in their masters absence, as when their masters eye is upon them; knowing that though their master be out of the way, Gods eye is alwaies upon them, and that he will reward their faithfull service, though their masters do not: as on the contrary, severely punish their unfaithfulness, though their master do not, or cannot.

*heart*] Or, *soul*.

V. 9. *And ye masters, do the same things*] It is the dutie of masters to use the authoritie that they have over their servants moderately and holily, seeing that they in another respect have a common Master, which is in heaven, who will judge both the bound and the free, the master and the servant.

*forbearing*] Or, *moderating*.

*your master*] Some read, *both your and their master*.

*neither is there respect of persons with him*] Wisd. 6. 7. Eccles. 35. 12. Rom. 2. 11.

V. 10. *be strong in the Lord*] Be ye strengthened daily more and more by the power of the Lord against your enemies, whereof the means are set down and described, from the 13. verse to the 19. Or these words *in the Lord*, contain an argument of confidence; be ye encouraged to hold out by that communion which ye have with the Lord by faith; drawing from him all the strength ye stand in need of.

V. 11. *Put on the whole armour of God*] Having before mustered his forces, and set all Christians in their ranks; now he armeth them *cap a pe*. By the whole armour of God he understandeth all the furniture, and store of Christian vertues, together with all the means which God hath ordained to arme and defend us against the temptations of Satan.

*that ye may be able to stand*] That is, to keep your station, not to flie, but to overcome and get the victory of your enemies.

*against the wiles of the devil*] Or, *subtile assaults*, or *fetches*. The Greek *παιδείας*, being derived from *παιδεω*, and *ιδω*, signifieth properly a way-laying, circumvention, or going about, as they do who seek after their prey: and the Apostle may seeme to allude to the first of Job, v. 7. where the Lord demanding of Satan, from whence he came; Satan answered, from going to and fro in the earth, and from walking up and down in it; and so *παιδείας*, in *Εφ. 6. 11*, and *παιδαγωγία*, in *Εφ. 4. 22*, 1 Pet. 5. 8. are much at one.

V. 12. *we wrestle not against flesh and blood*] The phrase of

wrestling against flesh and blood, intimateth that our adversarie is very neer us; we fight not *eminus*, but *cominus*, not at a distance, but neer at hand; our enemy comes within us, and grapples with us. *We wrestle not against flesh and blood*, that is, frail and feeble men, such as we are, not against humane and bodily power. By which words the Apostle doth not free us from our warfare against the world and the flesh, our two other enemies: but his meaning is, we wrestle not alone, nor chiefly against these: for our principall enemy is Satan, who sets the world and the flesh against us; and they serve as it were under his banner.

V. 12. *but against principalities*] The Apostle doth give here these titles to the devil and his angels, not as if they were set and ordained of God to be true Princes and Governours of the world: but that they do still by force and stratagems usurp that power over this corrupt and wicked world, (which the good Angels have from God) and that by the just judgement of God it is permitted unto them for a time to use that power to the punishment of the wicked, and the exercise of the godly, 2 Cor. 4. 4. 2 Thess. 2. 9. 10. Ephes. 3. 10.

*against the rulers of the darkness of this world*] That is, of the state of ignorance, sinne, death, and confusion which reigneth in this world.

*against spirituall wickednesse*] Or, *wicked spirits*. *τὰ πνεύματα τῶν ἀνθρώπων*, Word for word, the *spirituall* of wickednesse; that is, either spirits that are given to all wickednesse, and seek to bring man unto the same: or the spirituall nature and kind of wickednesse, which is the improvement of wickednesse, and farre more odious to God, and dangerous to the soule (such as are blasphemous injections by Satan and damnable heresies, and deep plots against Religion) then carnall wickednesse or fleshly pollutions.

*in high places*] Or, *heavenly*. Of these words there are diverse expositions given. *Chrysostome* and *Oecumenius* take *ἐν* for *ἐν*, or *ἐν* for *ἐν*, and they thus expound the Text, We fight not for such trifles as the earth affordeth, but for heavenly things, for the Kingdome of heaven, and our adoption, whereby we are made the sonnes of God, and coheirs with Christ of a celestial crown. Others understand by *ἐν*, high places, places above us, that are upon earth, to wit, in the regions of the ayre; called sometimes in Scripture *heaven*. For Satan hath no place nor power more left him in the true and proper Heaven, 2 Pet. 2. 4. Jude 6. Revel. 12. 8. Or by wickednesse in celestiall places, he meaneth wickednesse in *sacris & divinis*, wickednesse in the Church, and corruption in the dispensing and administration of holy and heavenly things.

V. 13. *evil day*] See Ephes. 5. 6.

*having done all*] Or, *having overcome all*.

V. 14. *having your loins girt about with truth*] The souldiers of old time had broad and strong girdles, or belts made of durable stuffe, beset with many iron and brasse plates, whereby the weaker parts of the body, that is, the loines and upper part of the belly were armed. Girding fasteneth the body and strengthens it, and is usually in Scripture taken for an expression and sign of strength and vigour, as Job 12. 21. Esa. 5. 27. and 22. 21. *With truth*: by truth some understand Christ himself, who is the Way, the Truth, and the Life: Joh. 14. 6. whom all that are baptized put on, Gal. 3. 27. Others the truth of doctrine, opposed to errors and heresies; others sinceritie and uprightness, opposed to hypocrisie; which is the truth of our life and actions; and this vertue indeed makes a man firme and steadie in all his actions; whereas nothing makes a man more weak and fickle, and faint-hearted in strong trials, then hypocrisie and falshood.

*having on the breast-plate of righteousness*] By the breast-plate of righteousness, which is the onely fence for the heart, he understandeth a good conscience, which is not onely, as the Greek Scholiast tearmeth it, *καὶ τὸν ὁστέον, αὐτὴν ἀπαρασφύλιστον ἀμυντικὴν*, or armour of proof; but as the Poet stylerh it a *brazen wall*, *hic murus aeneus esto, nil conscire sibi, nulla pallescere culpa*.

V. 15. *And your feet shod*] By the feet he understandeth the shins, and legs also up to the knees, which the ancients were wont to arme with greaves, which are a kind of brassen boots, such as the Scripture affirmeth that Goliath went out with against David; 1 Sam. 17. 6. these served not so much to ward the legges from the injuries of the weather, as from the hurt of darts, arrows, blowes, or thrusts.

*with the preparation of the gospel of peace*] Gr. *in*. That is, with being ever ready and prepared to professe the faith, and to give an account of the hope that is you, Rom. 10. 10. 1 Pet. 3. 15. For those who are ignorant, or ashamed, or timorous in this behalf, Satan easily foyleth, and bringeth to backsliding from their holy profession: but those who are well prepared, by frequent and profound meditations upon the Gospel, which is the doctrine of our peace with God, are provided with such shoes, buskins, or boots, as it were, that they may freely passe, and crush all impediments in the world, and finish the course of their heavenly calling without any let or offence.

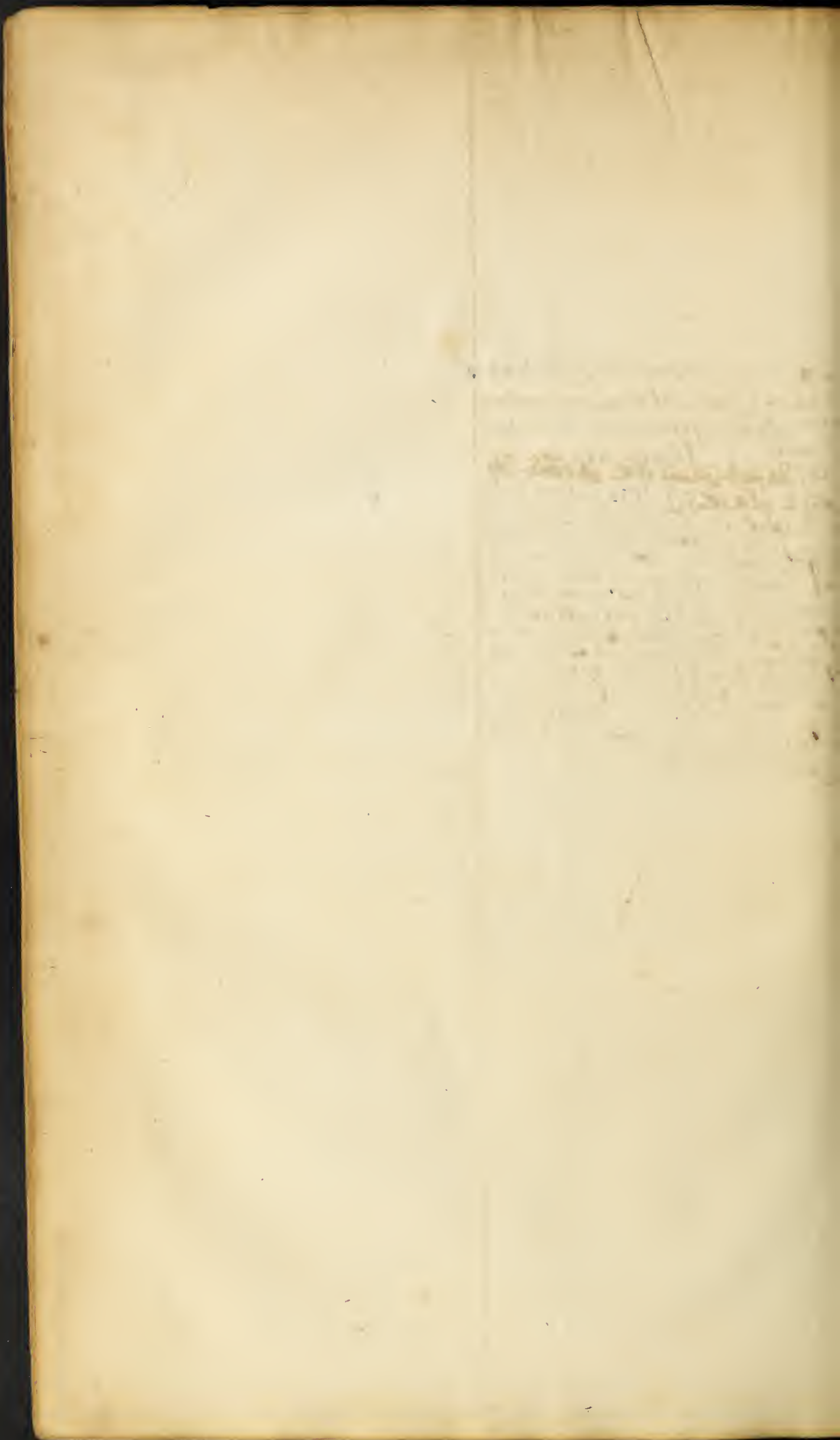
V. 16. *Above*



6.2. With Promise] felicitat  
habens specialem propriam  
que Promissione adscrip-  
tam.

Illyricus.  
i.e. The first Command of the 2<sup>d</sup> Table. Ridg.  
High places.] It is rather to be  
understood of Heavenly Things.  
The state about which we wrestle  
with Satan, are not things worldly,  
as honors, riches —: but things  
Heavenly, which concern our  
souls and estates hereafter. Now  
the contention being about heav-  
enly things, and spiritual blessings;  
it cannot be transacted but by rea-  
sonings subtle i.e. spiritual  
false reasonings — spiritual  
wickednesses. Dr. Goodwin Ch. of  
Eight — p. 66, 67.







V. 16. Above all] Or, over all.  
*taking the shield of faith*] We must take the shield of faith above all, that is, in our account and esteeme; whatsoever other defensive armour we want, let us not want this: Or over all, to cover and defend all other armour. By faith is meant, not an historical faith, or faith of miracles; but a special trust and confidence in God by Christ. For this indeed covers and shelters the weaknesse and imperfections of all other graces, and best defendeth them and us against all the assaults of Satan, Psal. 91. 1. 9. 1 Pet. 1. 7. 8.

*wherewith*] Gr. in which.  
*able to quench*] Not onely to repell and keep off, but also to take away and destroy all their venomous power of hurting you.  
*all the fiery darts*] That is, faith the Greek Scholiast, concupiscence, or lusts which kindle a fire in the soul, all incentives to sinne; as also the most dangerous temptations of incredulitie, distrust, and despaire. For the metaphor of fiery darts, some understand it of venomous darts, which by their poyson so infect the body, that it burneth as it were with fire: Others understand such darts whose points were put into the fire to be hardened, that so they might do the more hurt: both sorts we agree with the nature and propertie of Satans temptations, which do infect the soul, as it were, with poyson; and scorch it, as it were, with fire, if they be not speedily resisted and quenched.  
*the wicked*] Or, that wicked one.

V. 17. And take the helmet of salvation] The hope of salvation purchased by Christ, by whose merits ye are saved already, and may lift up your selves as being already victorious in the combat which you are to fight: 1 Thes. 5. 8. Take for a helmet the hope of salvation

*and the sword of the Spirit*] That is, the spirituall sword, which the holy Ghost hath prepared and put into the hands of the faithfull, which hath such an excellent edge that it will cut off all Satans temptations.

*which is the word of God*] The Word of God is called the sword of the Spirit, for foure reasons: First, because the Spirit maketh this weapon to our hands, 2 Pet. 1. 2. 1. Secondly, because it slayeth our spirituall enemies, Esa. 11. 4. Thirdly, because it is sharper then a two-edged sword, and pierceth to the dividing of the soul and spirit, Heb. 4. 19. Fourthly, because it is no carnall, but a spirituall weapon, 2 Cor. 10. 4.

V. 18. Praying alwaies with all prayer and supplication] Although prayer and supplication are usually taken for the same; yet here some distinguish them thus; prayer is here taken, say they, for a deprecation of some evill, or temptation, that it may

not overtake us: by supplication, as earnest request to God for his help and grace, that if it be his will and pleasure to let us fall into some temptation, we may yet continue constant in this triall of our faith, and obtain a happie issue, 1 Cor. 10. 13.

*in the Spirit*] That is, being divinely moved and excited by the Spirit, Rom. 8. 25. Or earnestly and heartily, Joh. 4. 24. Rom. 12. 11.

V. 19. And for me] See Col. 4. 3. 2 Thess. 3. 1.  
*utterance*] Gr. speech.

*that I may open my mouth*] Gr. in the opening of my.  
*boldly*] Gr. in libertie, or freely.

V. 20. an ambassadour] The Apostles are called Ambassadors in foure regards especially: First, because as an Ambassador speaketh nothing but what he hath commission for from his Prince: so neither ought the Apostles and Ministers of God to deliver any thing but that for which they have commission from God. Secondly, because as Ambassadors have respect wheresoever they are sent, and protection also; in regard they represent the person and deliver the words of their Prince: so ought the Ministers of the Gospel also to be respected and protected, because they are sent from the Prince of heaven, and deliver his message. Thirdly, because as Ambassadors are public ministers of State, and confined to no particular place, but are to go wheresoever the Prince sends them: so the Apostles were publique Ministers of God, confined to no certain countrey, but sent to preach to all Nations. Fourthly, because as Ambassadors of all other Messengers speak the most freely, and boldly, being backed with the authoritie of their Prince, and warranted by their commission: so of all other the Ministers of the Gospel ought to use freedome and boldnesse of speech, 2 Cor. 5. 20. & 7. 4. & 10. 1. Ephes. 6. 19.

*in bonds*] Or, in a chain. In the Original it is *ἐν αλυσσιν*, in a chain. For, as the learned Antiquaries observe, the Apostle at this time was not in prison with fetters, but in the custodie of a souldier with whom he might go abroad, having a chain on his right arme, which was tied to the souldiers left arme.

*therein*] Or, the cof.

*boldly*] Gr. freely.

V. 24. in sinceritie] Or, with incorruption *ἐν ἀσφαλείᾳ*, word for word in incorruption; or with incorruption: and the meaning is, either the grace of Christ be with you, which grace is incorruptible: or grace be with them that love Christ in incorruption, that is, in sinceritie, not feignedly and hypocritically; or that love Christ to incorruption, that is, by him to obtain life everlasting.



## ANNOTATIONS ON THE EPISTLE OF PAUL THE Apostle to the PHILIPPIANS.

### CHAP. I.

Verf. 1.



*Which are at Philippi*] Gr. which are in Philippi.

*with the Bishops and Deacons*] The Synod of Nice forbade two or more Bishops to have their Seats in one Citie, and before that, Cornelius Bishop of Rome upbraids Novatus with ignorance (as Eusebius writeth in his sixth

Book of Ecclesiasticall story) for that he knew not that there ought to be but one Bishop in that Church, in which he could not be ignorant that there were forty six Presbyters; and Oecumenius and Chrysostome affirme as much of Philippi, it being but one Citie, it cannot be supposed that there should be in it at the same time, more Bishops, in that restrained sense, as the word Bishop was afterwards taken. Here therefore by *ἐπισκοποι*, and *διακονοι*, we are to understand the whole Ministry at Philippi, consisting of Presbyters, to whom the government of the Church was committed; and Deacons, who not onely had the care of the poor, but also assisted the Ministers in their Ecclesiasticall function.

V. 3. remembrance] Or, mention.

V. 5. For your fellowship in the Gospel] Or, concerning. That by our Ministry ye have been brought to the communion and fellowship of the profession of the Gospel, and have so con-

tinued from the first day that you heard of it, even till now.

V. 6. will perform it] Or, will finish it.

*untill the day of Jesus Christ*] The Spirit of God will not forsake you unto the very latter end, untill your mortall bodies shall appear before the judgement of Christ to be glorified.

V. 7. I have you in my heart] Or, you have me in your heart.

*in as much as both*] Or, how that both.

*ye all are*] Or, ye all were.

*partakers of my grace*] Or, partakers with me of grace; or, of the same grace with me. Ye are all partakers with me of the same grace and mercy of God, in your effectually calling: Or, by grace he meaneth that honour which God conferred upon him, in making him a noble confessor of the truth, and thinking him worthy to suffer for so good a cause. It seemeth therefore that some of the Philippians were partakers with the Apostle in his bonds, which the Apostle was so farre from esteeming any disgrace or disparagement to him, that he accounted them a grace, and an ornament to him. As also did the noble Martyr Babylas, who gave charge at his death, that his bolts should not be knockt off his feet, but be buried with him.

*in knowledge*] By knowledge some understand the contemplative science of divinity and coelestiall mysteries: by *ἔργον*, a practical or experimental knowledge, a sensible feeling of the work of grace in our hearts.

*judgement*] Or, sense.

V. 10. approving, &c.] Or, rise. The words in the Original



riginall *ἡμεῖς τὸν θεὸν*, may bear a double construction, Either I pray God that your love may abound in all knowledge and judgement sensibly to discern the difference between the truth of God, and vain fancies of men; or between earthly trash and heavenly treasure: or, I pray God your love may abound in all knowledge and judgement, whereby you may approve of, and rightly value the excellent mysteries of salvation.

are excellent ] Or, differ.

V.11. *filled with the fruits of righteousness* ] Gr. *Tec. fruit*. The fruits of righteousness are good works, both pleasing to God, and profitable to men. For righteousness may be compared fitly to a tree, whose buds are good intentions and purposes; blossomes, good words; and fruits, good works. If we follow the reading of Tecla, and the Greek Scholiast, *καρπὸν*, in the singular number, then by this fruit which we bear by being ingrafted into the true Vine, Christ Jesus, he may understand, peace and joy in the holy Ghost, which is the fruit of the righteousness of faith.

are ] Gr. *Tec. is*.

V.12. *understand* ] Gr. *know*.

*have fallen out rather unto the furtherance of the Gospel* ] Gr. *come rather*. Here he preventeth the offence that might be taken at his persecution, whereby divers took occasion to disgrace his Apostleship; to whom he answereth, that God had blessed his imprisonment in such wise, that he is by that means become more famous, and the doctrine of the Gospel is by this occasion further spread, although not with like affection in all men.

V.13. *my bonds in Christ* ] Or, *for Christ*. That is, the bonds and imprisonment which I suffer for Christs sake, howsoever they were by Satan and his complices intended to the disgrace and hinderance of the Gospel, yet quite contrary by the providence and goodness of God, they are turned to my great honour, and the advancement also of true religion; for all Nero's Court rings of my bonds, and the cause thereof.

the palace ] Or, *Cæsars Court*.

in all other places ] Or, *to all others*.

V.14. *word without fear* ] Gr. *Tec. word of God without fear*.

V.16. *The one preach Christ of contention* ] Either out of envie, to out-strip me, or a desire to procure my death, that Nero through their preaching, hearing of the general dispersing of the doctrine taught by me, might be thereby enraged to take away my life, whom he hath now in bonds, to do with me what he will.

sincerely ] Or, *purely*.

adde ] Gr. *Tec. stirre up*.

V.17. *set for the defence of the Gospel* ] *καταμα*, signifieth properly to lie, and so it may be here taken, and then the meaning is, some out of love preach the Gospel to further my account at the last day, knowing that I lie in prison for the Gospel sake, and by that my imprisonment am hindered in the exercise of my Apostolicall function. If we retain the common translation, I am set for the defence of the Gospel, then the meaning is, God hath appointed me a Champion of the Gospel, and set me in my station, to maintain it; which, through the power of his grace, I will keep, whatsoever dangers or terrors are before me.

V.18. *and I therein do rejoyce* ] He sheweth by setting forth his own example, that the end of our afflictions is true joy, and that through the operation of the Spirit of Christ, which giveth to them that aske.

V.19. *shall turn to my salvation* ] As Joseph spake to his brethren, Gen. 50.20. *You thought evill against me, but God turned it to good*; so the Apostle here comforteth himself with this, that whatsoever mischief his adversaries pretended against him, by adding affliction to his bonds, yet that God would so order all things, that even the persecution which was raised against him, should turn to the furtherance of his salvation, and increase of his joy here, and glory hereafter.

V.20. *earnest expectation, and my hope* ] We must continue even unto the end, with great confidence, having nothing before our eyes but Christs glory; whether we live or die, my hope is, that in nothing I shall be ashamed; that in nothing they can do, or that can befall me, I shall have any cause to be dejected, abashed, or discouraged.

with ] Gr. *in*.

V.21. *For to me to live is Christ, and to die is gain* ] Or, *Christ is to me life, in and death gain* ] In Greek, as sometimes also in Latine, a Verb in the Infinitive mood is put for a Noun, as, *nostrum hoc vivere tristique*, for, *nostra hæc vita tristis*; and, *scire tuum nihil est*, for, *scientia tua nihil est*; so here, *mibi vivere est Christus*, for, *mibi vita est Christus*: *ἐν τῷ θεῷ, ἡ ζωὴ ἐστὶν Χριστός*. And in this sense Nyssen understandeth the phrase in Epitaph. Basil. *Χριστὸς ἡ ζωὴ ἐστὶν τῷ θεῷ*, which the learned Interpreter thus rendereth, *Christus vita utrique erat, Christ was life to them both, and death a like advantage*. The meaning is evidently this, Christ

is my life here by grace, and hereafter by glory; he is both the Author and the end of my life; I live for him, I live to him, I live in him, I live by him; and if I be put to death, that shall no way endamage me, but rather bring me great advantage, in regard that thereby I shall exchange and gain heaven for earth, and a happy eternall life, for this miserable and mortall. Or, all the gain I ayme at in life or death, is Christ, namely, to glorifie him by my service. Acts 20.24. & 21.13.

V.22. *But if I live in the flesh, this is the fruit of my labour* ] Or, *But whether to live in the flesh be profitable for me, or what I should chuse*. That Christ is magnified in my body, whether of the two I should chuse, life or death, I cannot resolve.

V.23. *For I am in a strait betwixt two* ] I am perplexed and doubtfull betwixt these two desires and wishes, there being very forcible and weighty arguments on either side.

*having a desire to depart* ] Or, *be dissolved*; or, *loosed*. To return to my own and proper home, 2 Cor. 5.6,8,9. 2 Tim. 4.6. The word in the Originall *ἀναλυσαι*, or *ἀναλύω*, signifieth either to be resolved, namely, into my first principles, as the Philosophers speak; or, dissolved, whereby the Apostle intimateth, that death is no destruction, but a dissolution onely, or taking asunder the parts, of which we are composed; that is, a separation of the soul from the body. The word signifieth also to change our abode or dwelling, that is, to depart this life, by a metaphor taken from those that quit their Innes, to further their travell homewards; or from such as are ready to go to Sea, and to set Sail for another countrey, untie and loosen the cables, whereby the ship lay fastened and bound at the shore. It signifieth also, to be released, and set at large, and at libertie; and it is very probable, that the Apostle in this phrase *ἀναλύω*, had a reference both to his bonds and to his death; and his meaning is, I desire to be discharged and released, as out of a common Gaole, so also out of the prison of my body, that I may presently be with Christ my Saviour in heaven, in rest and blisse.

V.24. *Nevertheless to abide in the flesh* ] Here we have an example of a true shepherd, who maketh more account how he may profit his flock, then of any commoditie of his own whatsoever, though it were better for his owne particular to glorifie Christ by his present death and Martyrdom, that so he might presently enjoy Christ, and receive his Crown of glory; yet he chuseth rather to abide in the flesh, and prolong his life, though in miseries, perils, and bonds, for the furtherance and joy of their faith.

V.26. *for me* ] Gr. *in me*.

V.27. *Only let your conversation be, &c.* ] See Ephes. 4.1. Colos. 1.10. 2 Thess. 2.12. Having ended his Preface, he descendeth now to exhortation; and first of all, he exhorteth to unitie and consent, that being knit together with common bonds, they continue through the strength of faith, to bear all adversitie in such sort, that they do nothing unworthy the profession of the Gospel.

*stand fast in one spirit* ] It is a metaphor taken from wrestlers, that keep their ground, and shrink not a foot.

V.28. *in nothing terrified by your adversaries* ] We ought not to be disheartened, but rather encouraged by the persecutions which the enemies of the Gospel threaten and raise against us, seeing that they are certain witnesses and evidences from God himself, both of our salvation, and of their destruction.

V.29. *For unto you it is given* ] Gr. *Tec. unto us*. He proveth what he said before, that suffering persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doth the gift of faith. (2 Tim. 3.12. 2 Thes. 1.5.)

V.30. *Having the same conflict which you saw in me* ] Or, *same fight*. At my being with you, whereof we reade, Acts 16.19, &c.

*and now hear to be in me* ] By the relation of others what I now endure in my bonds here at Rome.

## CHAP. II.

Verf. 1. *Any consolation* ] A most vehement exhortation to unitie and Christian love, by way of Rhetoricall adjuration; as if he should say, As ever you look to receive any comfort in Christ, or reap benefit by his love, and the communion between you and the Saints of God; fulfill my joy, by keeping the unity of the Spirit in the bond of love.

V. 4. *Look not every man* ] The Apostle useth a word, which doth properly signifie to ayme or look narrowly as to a marke we shoot at; and his meaning is, that we should not principally or only ayme at our own honour, or profit; for otherwise a Christian ought to provide for his own household, 1 Tim. 5.8.

V. 5. *Let this minde be in you* ] Or, *the same*. Be you so humble and charitably minded, and so respect the good of others, even with neglect of your own, as we see Christ our Saviour did.

V.6. in



C. I. V. 10. cum 9. Quod Apostoli  
Precatio vim habeat Præcepti  
et Cohortationis, ut dignoscamus  
quæ discrepant; ea certè causa  
alium est, ut ingrediatur hanc, quæ  
in manibus est, Controversiam de  
libris Canonis, et non Canonis.  
Rainoldus, prælect. 50. c. 516.



Cap. 2. 9. Sed plusquam-ridiculi sunt Sorbonici Sophistae, qui ex praesenti loco colligunt, genus flectendum esse quotiens nomen Iesu pronuntiatur: quasi vox esset magica, quae totam in sono vim haberet inebriantem. Calvin. Luc. 1. 31.

Cap. 2. 10. [Name] i.e. unto y<sup>e</sup> holy thing, unto y<sup>e</sup> Power & Scepter of y<sup>e</sup> Divine Person, w<sup>ch</sup> is unto y<sup>e</sup> so comfortably manifested in a name of Salvation, Every knee shall bow. This duly y<sup>e</sup> Psalmist expresseth by Kissing y<sup>e</sup> Sonne; which denoteth, (1) Love; for a kiss is a symbol of Love. (2) Worship & Service Hos. 13. 2. Job, 31. 26, 27. Rev. 5. 4, 13. (3) Loyalty! 1 Sam. 10. 1. Reynolds Ps. p. 12.

Phil. 2. 10. Comp. cum Rom. 14. 10, 11, 12.

Glorious in y<sup>e</sup> issue of his Kingdom, when every knee shall bow before Him, & all shall stand before his Judgment-Seat. Owen Com. P. 77.

It is not at but in the name of Jesus every knee shall bow i.e. that all worship should be put up to him in the name of Christ. Goodw. Eph. P. 419.

C. 2. v. 12, 13. Si nostram ipsorum salutem operamur, quare cum timore, quare cum tremore, cum sit in potestate nostra qua operamur? Augustin. Psal. 142. Col. 1648.

2. 16. Holding forth] Prædentes, ἐπὶ ἔκδοτες. Varia hujus verbi significatio fecit, ut varie sit hoc participium conversum. Vulg. Continentes, [Chastitantes] Erasmus Sustinentes. — Videtur enim a Phara sumpta Translatio, ubi accensa facies, navigantibus in alto portum quasi prædunt, in quem appellant. Beza. Holding fast, Tindal. Retinendo, Spanish Por-geudo, Diodat.

Joy] Glory.

Cap. 3. 11. resurrection? His aim was to grow as holy as men shall be when they are risen from y<sup>e</sup> dead. Goodw. Ephes. Serm. 29. 382 I would fain have that holiness presently, & stay no longer for it.



V. 6. *in the form of God*] Either in the nature and essence of God, being very God, as the ancient Fathers generally expound the word *μορφή* here used; or in the state, that is, glory and majestie of God, appearing no otherwise, neither to Angels, nor to men, then as God in Divine glory and majestie.

*not robbery*] It was his right by nature (See Joh. 5. 8.) to be equall with God, and therefore the challenging it, could be no usurpation of anothers right, or taking to himself, that which was not his own: A like phrase is used in the Syriack rituall, where when Christ came to John to be baptized of him, John answereth, *ἐδούλευσά σου βαπτίζω σε*, that is, I cannot commit a robbery by taking that upon me which belongeth not to me.

V. 7. *made himself &c.*] Gr. *emptied himself.*  
*of no reputation*] Develsted himself of his robes of majestie and glory, and brought himself as it were to nothing. Word for word, evacuated himself; laid aside for the time his divine Majestie; so *ἑαυτὸν ἑαυτοῦ δόξης ἀπέβαλεν*.

*form of a servant*] Either the true nature of man, who is a servant to God; or the qualitie and condition of a servant, living in subjection, and receiving stripes for us. See Esa. 53. 2, 3, 4, 5.

*likenesse of men*] Or, *habit*. Like other meer men, as Heb. 2. 14. and 4. 15. Rom. 8. 3.

V. 8. *fashion as a man*] Or, *shape*. As a true man (not in shew and appearance onely) as Joh. 1. 14. *We saw his glory as the glory of the onely begotten Sonne of God. Where as is demonstratiois, non similitudinis.*

*he humbled himself*] In this verse there is a kind of gradation: for it is more to become obedient then to humble himself: more to yeeld unto death, then to become obedient: more to be crucified, then simply to die. For it was to submit himself to a most painfull, ignominious and a cursed death, Gal. 3. 13.

V. 9. *Wherefore God*] Because he humbled himself so low, God exalted him so highly, viz above the grave, in his resurrection; above the earth in his ascension; above the heavens, in placing him at his right hand.

*above every name*] That is, a dignitie, glory, and power, above all names. For by means of this exaltation he hath enstalled him in the possession and glorious administration of his heavenly kingdome, wherein his divine Majestie which had been eclipsed for a while, doth shine again in full and perfect glory.

V. 10. *at the name of Jesus*] The Apostle in these words seemeth to have reference to Esa. 45. 23. and the meaning is, that all creatures should adore, and worship Christ, and yeeld him all obedience, either voluntarily, or by constraint, as to their Sovereign King, at whose very name they should fear and tremble. This is in part now performed in the Catholike Church dispersed through the whole world; but shall be perfectly accomplished at the dreadfull day of Judgement, Rom. 14. 11.

*of things in heaven, &c.*] Or, *those*. Of all creatures where-soever they are, either in heaven as Angels, and the soules of them that sleep in the Lord; or on earth, as men living; or under the earth, as devils in hell and damned ghosts. For though Angels and Spirits have neither corporall knees, nor fleshly tongues, as men have; yet they have some means, whereby they are bound, and shall whether they will or no, expresse and testifie their subjection to our Lord and Saviour. See 1 Cor. 13. 1. and Apoc. 1. 7. and 5. 13. Or, Angels, men alive, and devils, Rev. 5. 13.

*things on earth*] Or, *those*.

*things under the earth*] Or, *those*.

V. 12. *work out your own salvation*] That is, employ, all your abilities, and endeavours to approve, and practise all the means, which God hath appointed for the accomplishment of your salvation, 2 Cor. 7. 1. Finish your sanctification in the feare of God.

*with fear*] Fear and trembling are not here opposed to spirituall confidence, but to carnall securitie; and imply no more then a holy reverence, humilitie and carefulnesse, (Psal. 2. 11. Heb. 12. 28.) as Fulgentius speaketh, *ne superbi amiramus quod indigni accepimus*. Fear we may, and must out of the consideration of our own infirmities: yet alwaies trust and be confident in God, who worketh in us both the will and the deed; by whose power we are kept through faith to salvation, 1 Pet. 1. 5. *Hef. 3. 5.*

V. 15. *harmlesse*] Or, *sincere*.

*ye shine*] Or, *shine ye* or, *appear*.

V. 17. *and if I be offered*] Gr. *poored forth*. If I be poured forth as a drink-offering upon the sacrifice of your faith; as if he had said, I have brought you Philippians to Christ, and now my desire is, that you present your selves a lively sacrifice to him, and then shall it not grieve me to be offered up as a drink-offering, to accomplish this your spirituall sacrifice, 2 Tim. 4. 6.

V. 19. *But*] Or, *moreover*.

V. 20. *like-minded*] Or, *so deare unto me.*

*your state*] Gr. *those things that concern you.*

*parallel for it is in saton & in withed mon & it worky  
ling bor of gr. p. m. h. m. the catored this springs from  
the Ann. 2. 19. dnt 28 67.*

*after it floweth from y<sup>e</sup> fpt. of love 2 Tim. 1. 3  
vms. fluggishness, slightness, malice and dyssimulatio  
of his company Jm. 8. 20 to the y<sup>e</sup> wash of y<sup>e</sup> f. m. 3  
32. 5*

V. 21. *For all seek their own*] See 1 Cor. 10. 24. All, that is, the greater part: for he excepteth Timothie and Epaphroditus: and his meaning is, that it is a vice incident to most, to preferre their own profit and worldly ends, before the glory of Christ.

V. 25. *messenger*] Gr. *Apostle*.

V. 28. *the lesse sorrowfull*] Gr. *more without sorrow*.

V. 29. *hold such in reputation*] Or, *honour such*.

V. 30. *work of Christ*] By the work of Christ, he meaneth his labour in preaching: or his watching and pains taking in ministring to Pauls necessitie, calling it the work of Christ to visit Christ being poore and in bands in the person of Paul, Matth. 25. 36. 40.

C H A P. III.

Verf. 1. *Rejoyce in the Lord*] Not in worldly comforts and contentments; or not in carnall rites and observations; but in the Lord with a spirituall and heavenly joy.

V. 2. *Beware of dogs*] By dogs he understandeth the false Apostles, whom he calleth by this vile and reproachfull name, because they *barked at the light of truth, snarled and bit* sound and sincere preachers with their slanders: or because they returned unto their former grosse and scandalous vices, as the dog to his vomit, 2 Pet. 2. 22.

*evil workers*] Either deceitfull workers, as 2 Cor. 11. 13. who seemed to seek the glory of God; but indeed aimed at their own profit, honour, or glory: or false teachers, who under pretence of building Gods Church, pulled it down; who took great toyle and paines, but onely to vent, and further spread their erroneous and dangerous doctrine.

*the concision*] He calleth them so, not for that they made cuttings in their flesh, after the manner of the superstitious Gentiles; but because by urging circumcision, they made a rent and concision in the Church: or the praposition *ἡτομή* in *ἡτομή τοῦ σώματος*, as in *ἡτομή*, and divers other words is taken in the worse sense, to disgrace and disparage the circumcision they so much boasted of, which was now no more a seale of Gods covenant, but a meer cutting of the flesh with an *incision* also, and wounding of the conscience.

V. 3. *we are the circumcision*] We now are to be accounted of the true circumcision, who have our hearts circumcised, and our wicked lusts and affections cut off, by the grace of Christ serving God in puritie of life.

V. 4. *confidence in the flesh*] Trust not, nor value our selves by externall priviledges which concern the outward man; or rely not upon carnall rites.

V. 5. *of the stock of Israel*] See 2 Cor. 11. 22.

*an Hebrew of the Hebrews*] Not a prof. lyte, but a native Hebrew, born of Hebrew parents, without any mixture of Gentiles in my lineage.

*as touching the law, a Pharisee*] According to the strict observation of the law, Act. 23. 6. & 26. 5.

V. 6. *persecuting the church*] See Act. 22. 4. & 26. 11. 1 Cor. 15. 9. Gal. 1. 13.

V. 7. *were gain to me*] Those things which while I was a Jew, I accounted rare and singular prerogatives, I now make no reckoning of; but slight them as not onely worthlesse, but some way prejudiciall to my better calling.

V. 9. *be found in him*] That I who was lost before in my self, might be found in him, as a branch engrafted into the true Vine, Joh. 15. 2. or a member incorporated into his mysticall body.

*not having mine own righteousness*] That is, to be in Christ, to be found not in our own righteousness, but clothed with the righteousness of Christ imputed to us.

V. 10. *That I may know him*] Not onely contemplatively, but also practically; that I may feel the power of his resurrection, in raising me first from the death of sinne to the life of grace; and after from the death of nature to the life of glory.

*the fellowship of his sufferings*] That I may experimentally finde what exceeding joy and comfort it is to suffer for him, and with him.

V. 11. *resurrection of the dead*] He speaketh not of the resurrection of the dead common to all, but of a resurrection to a glorious and immortall life, Luk. 14. 14. Joh. 5. 29. In the Originall it is *not ἀνάστασις*, but *ἐκπαύλασις*, which some of the learned observe to be alwaies taken for the resurrection of the just; or resurrection of life, which is opposed to the resurrection of condemnation.

V. 12. *for which also I am apprehended*] For we runne, but so farre forth as we are laid hold on by Christ; that is, as God giveth us strength, and sheweth us the way. Or, I now follow hard to overtake and lay hold on Christ, who when I before wandered and fled from him, apprehended me, and laid hands on me by his grace Psal. 119. 176.

V. 13. *reaching*] Gr. *stretching*.



V. 14. *the mark*] The prize of heavenly glory, for which we runne in the holy race set before us, 1 Cor. 9. 24, &c.

V. 15. *as many as be perfect*] As many as are fully instructed in this myserie, and truly strive for Christian perfection. He said before vers. 12. that he was not already perfect; so that in this place he calleth them perfect which had well profited in the knowledge of Christ and the Gospel, whom he setteth against the ruder and more ignorant. See more 1 Cor. 2. 6. Or, as many as think your selves perfect.

V. 16. *By the same rule*] Of faith and life, to wit, the word of God, not crossing one another in our wayes of teaching, or course of living.

V. 17. *followers together of me*] See 1 Cor. 4. 16.

V. 18. *For many walk*] He setteth forth the false Apostles in their colours, not out of malice, or emulation; but with sorrow and tears; to wit, that they regarded nothing else, but the commodities of this life; that is to say, their enjoying peace and quietnesse, and to flow in abundance of wealth, and worldly pleasures, and live in honour and estimation among men; whose miserable end he forewarneth them of.

*enemies of the crosse of Christ*] Though they preach Christ crucified, yet partly by not mortifying their fleshly lusts; partly by preaching righteousness by the law, they undermine the doctrine of the Crosse, and really oppose the power and virtue of Christs passion.

V. 19. *Whose end is destruction*] Both of body and soul in hell, Matth. 10. 28. See also Rom. 6. 21. 23.

*glory is in their shame*] Who glory in those things whereof they ought to be ashamed; or which in the end will prove their shame and confusion, Rom. 6. 21.

V. 20. *For our conversation is in heaven*] Zanchius translath it our *burghship*; others our *civill society*, or *politie*; the Syriack our *trale*, or *affairs*. The Originall *πολιτευομεν*, signifieth more then can be expressed in one word in our vulgar language. The full meaning is, We look higher then the earth, we set our affection upon the things that are above; we carry our selves like fellow-citizens of Saints; there we live according to the lawes of heaven; and here on earth in part enjoy the privileges of the celestiall Jerusalem.

*look for the Saviour*] See 1 Cor. 1. 7. Tit. 2. 13.

V. 21. *our vile body*] Gr. *the body of our vilenesse*.

*his glorious body*] Gr. *the body of his glory*.

## CHAP. IIII.

Verf. 1. *My joy and my crown*] My honour and greatest ornament; or for whose knowledge and profiting in the Gospel through my labours among you, a crown is laid up for me in heaven, 2 Tim. 4. 8.

V. 2. *beseech Euodius*] Or, *exhort*.

*beseech Syntyche*] Or, *exhort*.

V. 3. *true yoke-fellow*] By yoke-fellow, the Apostle understandeth not his wife, as some of the ancients imagined; for he had no wife when he wrote his first Epistle to the Corinthians, as appears, 1 Cor. 7. 7. and we read not that ever he married afterwards; but either he understandeth the husband of one of the women he mentioned before, or some chief and principall pastour to whom the Epistles of the Apostles were usually addressed, and by them afterwards read before all the congregation.

*women which laboured with me in the Gospel*] Not which preached the Gospel with ~~Paul~~ Paul, but who took pains to minister unto the Apostle, and were partakers of the combats and difficulties which he suffered from the enemies of the Gospel.

*whose names are in the book of life*] See Revel. 3. 5. and 20. 12. and 21. 27. A metaphor taken from the enrolling of Citizens, or souldiers, that they may be known and held for such. This roll is called here the *Book of life*, because therein are written all the elect who are ordained to eternall life, Exod. 32. 32. Luk. 10. 20. Revel. 3. 5. and 17. 8. and 20. 12. 15.

V. 4. *Rejoyce in the Lord*] See Philip. 3. 1.

V. 5. *moderation*] Or, *equitie*, or *equall carriage*.

*The Lord is at hand*] Either for your present succour, Psal. 33. 18. or he will come shortly to set an end to all your sufferings; and revenge all the wrongs, done, to all his Saints, viz. at the day of Iudgement.

V. 6. *Be carefull for nothing*] See Matth. 6. 31. 34. 1 Pet. 5. 7.

*supplication with thanksgiving*] So David beginneth very often with supplication and tears, but endeth with thanksgiving.

V. 7. *peace of God*] Gr. *Tec. Christ*. The true spirituall and incomprehensible rest and quietnesse of mind wrought by Gods Spirit in your hearts will keep you from all terrour, anxietie and trouble. See Rom. 5. 1.

*hearts and minds*] He divideth the heart and the mind; by the heart, understanding the will and affections; by the mind, the understanding, or intellective facultie.

*through*] Or, *in*.

V. 8. *honest*] Or, *venerable*.

V. 10. *your care of me hath flourished again*] Or, *is revived*. A metaphor taken from Plants which are dead in the Winter, but revive and flourish in the Spring: so it should seeme that their care for the Apostle was intermitted for a season; either through forgetfulness, or want of opportunitie to send unto him; but now put forth as it were again, as flowers do in the Spring.

V. 11. *be content*] See 1 Tim. 6. 5. 8.

V. 12. *abased*] Or, *humbled*.

V. 13. *I can do all things*] The word in the Originall *ixis*, signifieth not properly I can do all things, but I am able for all things; namely, those things he mentioned before; which were rather passions then actions; as to be abased, and to suffer need, &c.

*through*] Gr. *in*.

V. 15. *as concerning giving*] Or, *to the account of giving*.

V. 17. *Not because I desire a gift*] It is all one to me whether I want or abound; but in this I desire a benefit may accrue unto you: for this fruit of your love will be allowed upon your account at the last day.

V. 18. *I have all*] Or, *I have received all*.

*an odour of a sweet smell*] He alludeth to the sweet smelling savours offered in the old law.

*a sacrifice acceptable*] See Heb. 13. 16.

V. 22. *of Cæsars household*] This Cæsar was Nero, in whose palace ~~Paul~~ Pauls bonds were made manifest, Phil. 1. 13. and God gave such a blessing to his preaching and sufferings, that he made some converts there, who afterwards proved martyrs; namely, Evellius and Torpetes, if at least we may beleieve the Romane Martyrologie.

# ANNOTATIONS ON THE EPISTLE OF PAUL THE Apostle to the COLOSSIANS.

## CHAP. I.

Verf. 2. *Hich are at Colosse*] Colosse is a Citie situated in Phrygia, not farre from Hierapolis and Laodicea, on the side they bend towards Lycia and Pamphilia.



*and peace from God*] See Rom. 1. 7.

V. 4. *to all the Saints*] See 2 Cor. 1. 1.

V. 5. *For the hope*] Hope is here taken by a Metonymia, for the thing hoped for; to wit, those glorious things which our

hope assureth us are laid up for us in heaven, Rom. 8. 24.

V. 8. *your love in the Spirit*] Your spirituall love, or your love which cometh from the Spirit.

V. 9. *in all wisdom*] See Ephes. 1. 8.

V. 10. *walk worthy of the Lord*] See Ephes. 4. 1.

*unto all pleasing*] Or, *to please him in all things*.

V. 11. *his glorious power*] Gr. *the power of his glory*.

*with joyfulness*] Our patience must not be unwilling, and as it were, drawn from us by force; but proceed from a joyfull minde, Act. 5. 41. Rom. 5. 3. Jam. 1. 2.

V. 12. *unto the Father*] We cannot otherwaies consider of God



[Cap. 4. 5. Moderation] That is, their equanimity  
& calmness of mind in regard of outward things,  
He presseth it w<sup>th</sup> this excl. reason, The f. is at hand,  
He is at home in his own family, he is near to see y<sup>e</sup>  
wants, & to hear y<sup>e</sup> cries of all y<sup>t</sup> come unto him; Be  
carefull in nothing &c. And he shall furnish you w<sup>th</sup> peace  
in all estates. *Ryngolds vexat. Spir. p. 92.*

3. 21. Vile Body] — tot miseris obnox-  
m est, tot pudendis infirmitatibus  
obnoxium — Calvin.  
Quomodo transformabitur. Non mutan-  
substantiam, neque etiam ipsam cor-  
porum formam, membra, et lineamen-  
ta: Sed tantum ab illis qualitatibus, in-  
feras propter peccatum dejecta sunt,  
operando; et contrariis amando, De  
abus, 1 Cor. 15. Larchius.  
p. 216.



Colos. 1.15. First Born] The Lord & Proprietor  
of them. Owen Christol. 90.



God to our salvation, but as he is Christs Father in whom we are adopted: beside, the efficient cause of our salvation is the only mercy of God the Father, who maketh us meet to be partakers of eternall life by the Word and Spirit.

*to be partakers of the inheritance of the saints in light*] Gr. *for, or to a part of the lot of saints in light.*

*in light*] In the kingdome of his grace and glory, which is called light, in regard of the true knowledge of God that shineth therein; and because of the eternall glory and brightnesse in heaven which followeth upon the same, Jam.

1. 17.

V. 13. *his dear Sonne*] Gr. *the Sonne of his love.*

V. 14. *we have redemption*] See Rom. 3. 24.

V. 15. *Who is the image*] See Heb. 1. 3. Christ is here said to be the image of God, as well in respect of his eternall birth from the Father, being the expresse and eternall image of his person, Heb. 1. 3. as also in respect that being made man, God the Father did in him, and by him, as a lively image, set forth before our eyes his glorious attributes of wisdom, goodness, righteousness, and almightinesse, &c. Joh. 14. 1. and 14. 9. 1 Tim. 3. 16.

*of the invisible God*] The Father is called the invisible God, not onely because his essence or being is invisible, 1 Tim. 6. 16. but for that he never revealed himself before the eyes of men, as the Sonne hath done in his humane nature, 1 Joh. 18.

*the first-born of every creature*] Or, *of all the creation.* Some, as Isidorus Pelusiota, reade not, *ἀρχηγός*, but *ἀπαρχή*, with the accent in penultimā, and accordingly render the word, not the first born, but the first bringer forth of all creatures. Others conceive that Christ is called the first-born, in respect of his eternall birth from the Father before all creatures, Joh. 1. 2, 3. A third sort interpret the word, first-born of every creature, the heire of all, and make this Text parallel to the first of Hebrews the second.

V. 16. *For by him were all things created that are in heaven*] See Joh. 1. 3.

*thrones, or dominions, &c.*] This name together with those that follow, signifie the Angelicall creatures with their severall degrees, and dignities as well among themselves, as in regard of the inferiour world, and the government thereof. See Rom. 8. 38. Ephes. 6. 12. In particular, by thrones, many probably conceive the Cherubins to be meant, over whom it is said, that God is sitting as upon a throne, by a figure taken from the Cherubins that were over the Arke, whereupon appeared the glory of God, 1 Sam. 4. 4. 1 Chron. 28. 18. Psal. 80. 1. Ezek. 10. 1.

V. 17. *And he is before all things, &c.*] See 1 Cor. 8. 6. John 1. 3.

V. 18. *head of the body*] That is, of the Church, his spirituall body, receiving from him spirituall life, and being governed by him as the head, Ephes. 1. 22. & 4. 15, 16.

*the first-born from the dead*] See 1 Cor. 15. 20. Revel. 1. 5. The first-born among those that are to rise from the dead to eternall glory, whereby, as by the word beginning, is intimated, not only that he is the first in order, and the cause of the resurrection of the rest; but besides this also, that he shall himself according to his humane nature, in glory farre surpass them all, as the first-born in the Old Testament had a prehemency above the rest, 1 Cor. 15. 20.

*in all things*] Or, *among all.* As in the creation, and naturall estate of the world: so also in the redemption and spirituall estate of the Church. Or, among all, viz. the children of God, Rom. 8. 29.

V. 19. *all fulnesse dwell*] All perfection of grace, wisdom, power, goodness, and mercie: See Ephes. 4. 10.

V. 20. *having made peace*] Or, *making peace.*

*blood of his crosse*] By his bloody oblation made upon the crosse, Heb. 10. 10.

*reconcile all things*] By sinne, heaven and earth were set at variance, and the creatures in them: but by Christ there is unitie set, not only betwixt God and man, but also betwixt men and the Angels that are in heaven, as also the creatures that are upon the earth.

V. 21. *in your mind by wicked works*] Or, *by your mind in wicked works.*

*now hath he reconciled*] See 2 Cor. 5. 18.

V. 22. *the body of his flesh*] The flesh is added, either to distinguish his naturall body from his mysticall body, of which he spake, vers. 18. or, to teach us, that his humane body was not a phantasticall, but a true substantiall body.

V. 23. *grounded*] Gr. *founded.*

*settled*] Or, *stable.*

*every creature which is under heaven*] Mark 16. 15.

V. 24. *rejoyce in my sufferings*] See vers. 11.

*for you*] For your profit and good, to strengthen and confirm you by my example.

*behind of the afflictions*] This is not to be understood of Christs sufferings for our sinnes, as if there should be something wanting for our redemption; for that is perfect and com-

pleat in all parts thereof, and nothing wanting. Vers. 20. Heb. 10. 14. 1 Joh. 1. 7. & 2. 2. 2. But of the sufferings of Christs members for his sake, 2 Cor. 1. 5. Heb. 11. 26. For we must conceive of Christ and his Church, as of one body and person, whose afflictions are limited by the providence of God. Now Christ the Head having suffered already, it remaineth now that the Church and every member thereof do suffer their share, likewise in their turn, according to his example; albeit to different ends; in as much as the sufferings of Christ are the price of our redemption; whereas those of the faithful, are nothing else but exercises and trials of their faith and patience.

*of Christ*] The afflictions of the Church are said to be Christs afflictions by reason of the sympathie betwene the Head and the members, Acts 9. 4. 2 Cor. 1. 5. & 4. 10. Heb. 11. 26.

V. 25. *to fulfill the word of God*] Or, *fully to preach the word of God*, Rom. 15. 19.

V. 26. *the mysterie, &c.*] See Rom. 16. 25. 1 Cor. 2. 7. Ephes. 3. 9.

V. 27. *in you*] Or, *amongst you.*

V. 28. *in all wisdom*] Or, *with.* Perfect and sound wisdom, which is perfection it self, and shall in the end make them perfect, that follow it. See vers. 9.

V. 29. *mightily*] Gr. *in power.*

## CHAP. II.

Vers. 1. *Consist*] Or, *fear, or, care.*

*for you*] Gr. *concerning you.*

*face in the flesh*] Or, *person.*

V. 3. *In whom*] Or, *wherein.*

*hid all the treasures of wisdom*] Either the meaning is, that Christ hath in him the perfection of all wisdom and knowledge; or that all saving knowledge and true wisdom consisteth in this, that we rightly know Christ, out of whom there is no precious knowledge.

V. 6. *received Christ*] As you have received the doctrine of Christ, so persevere you in it, and live according to it: or, as you have received Christ by faith, so walke you in him, who is the Way to eternall life.

V. 7. *wish*] Gr. *in.*

V. 8. *spoil you*] Carry you away for a spoile, or a prey, namely, from Christ and his truth, to other doctrines or means of salvation without Christ: A comparison taken from such theeves, or Pirats, as do not only take and carry away the goods of those they rob; but their persons also, to make them their own, or other mens slaves.

*through philosophie*] Or, *by.* Hereby is not meant true Philosophie, which is a gift of God, and a great help to the knowledge of Divinitie: but he meaneth Sophistry, and captious subtilties of some Heathen Philosophers, as the following words, *vain deceits*, do explain it, and as Paul speaketh thereof, Rom. 1. 21, 22. Which Philosophers had propounded divers matters in their vain speculations, measuring heavenly mysteries by their naturall reason.

*rudiments of the world*] Or, *elements.* Ceremonies of the law, for as much as it pleased God in the infancie of the Church to lead the Israelites, and consequently, in them, the rest of the world that were saved, unto Christ by this meanes; even as a childe is led to read, by learning the A. B. C. or a Scholar, by his Accedence, to his Grammar. See Gal. 4. 9.

*not after Christ*] Not according to the doctrine and institution of Christ, which only ought to take place in the Church, Gal. 1. 6, 8, 9. & 2. 21. & 5. 2, 4.

V. 9. *in him dwelleth*] By the union of the Divine nature with the humane in the unitie of his person; the God-head dwelleth in Christ, as the soul in the body.

*all the fulnesse of the Godhead*] Or, *the whole fulnesse.* The perfect Deitie of the Sonne with all his attributes, and not only in regard of some particular gifts and graces, as he dwelleth in the Prophets, Apostles, and other Saints.

*bodily*] That is, *personally*, as the Greek word *σῶμα*, sometimes signifieth; or, *substantially*, in opposition to the shadows and figures of the old Testament, as the word is taken in this very Chapter, Vers. 17. yet the meaning is much at one, in whether of the two senses we take the word. For God is said in the Old Testament, to dwell in the Tabernacle, Ark of the Covenant, and Temple, but onely as in the shadows and figures of Christs humane nature, which he should take on him in the fulnesse of time, to dwell in the same personally, or really and substantially with all his fulnesse: from whence the Apostle inferreth, that we must not look for any salvation without him; neither in the Ceremonies of the Law, nor in any humane institution; but onely in him and his Word.

V. 10. *Principallitie and power*] See Col. 1. 16.

V. 11. *Circumcision made without hands*] Not a carnall and outward Circumcision, but an inward; not whereby a small

Melancthon  
de Filio,  
p. 325, 331.



part of the flesh or skin, but the whole body of sinne is taken away. Rom. 6.6.

*the body of the finnes of the flesh* ] Gr. *Tec. the body of the flesh.*

V. 12. *Buried with him in Baptisme* ] See Romances 6. 4.

V. 13. *dead in your finnes* ] See Ephes. 2. 1.

V. 14. *Blotting out* ] The Law was as the Writ or the Obligation, the use of the Ceremonies the ratification and acknowledgement of the debt, the blood of Christ the payment thereof, whereupon the Obligation was cancelled.

*hand-writing* ] The Greek word *χειρὶς*, some take for a Writing by Gods own hand in Tables of stone, Exod 34. 1. and thereby understand the Morall Law, or ten Commandments, said here to be against us, in regard of that severe requiring of perfect obedience, which we were not able to perform; and thereby became subject to the curse thereof, which Christ did bear on the Crosse on our behalf, & thereby redeemed us from it; Gal. 3. 13. Yet forasmuch as the Apostle here purposely disputes against Circumcision and other Ceremonies of the Law, it seemeth most probable, that by the hand-writing we are to understand the Ceremonies of the Law, which are called a hand-writing against us, because they were as an Obligation or bond whereby men did daily acknowledg their trespasses and debts unto God, and that they deserved the same death which the beast did endure; and could not by the outward use thereof be acquitted of the debt, as the Apostle declarerh to the Hebrews, c. 10. v. 1, 2.

V. 15. *spoiled* ] Taken from the Devill the unrighteous prey of so many soules, or stripped and unfurnished them of their power and armour, which were sinne and death, whose strength was the Law, 1 Cor. 15. 55, 56. Luke 11. 22. A metaphor taken from conquered and subdued Souldiers and Commanders, who were wont to be stript bare of their Arms, and to be publicly led in triumph, to be a spectacle to all men, untill they were brought to prison, and either there kept in bonds, or put to death.

*a shew of them* ] Bringing them to open shame.

*in it* ] Or, *in himself.* The Crosse was a Chariot of triumph, no Conquerour could have triumphed so gloriously in his Chariot, as Christ did on his Crosse; there he tooke away from Satan, that had the power of death, all ability to hurt us; for although he doth assault us still, yet we are assured of an absolute victory. Luke 10. 17. Rom. 8. 37. & 16. 20. Revel. 12. 10.

V. 16. *in meat* ] Or, *for eating and drinking.*

*in respect* ] Or, *in part.*

V. 18. *beguile you of your reward* ] Or, *judge against you.* Permit no man to usurpe a power of domineering over your consciences, and to judge them guilty in these things; or, let no man take the prize which is laid ready at the Goale for you, by drawing you aside, under pretence of voluntary humility to those opinions and observances, which are not warrantable, as to use the Angels for your Mediators, under a colour of awfull modestie, in not making your immediate addresse to God.

*in a voluntary humilitie* ] Gr. *being a voluntary humility.*

*intruding into those things* ] Usurping upon Christs office, and speaking as confidently of those his doctrines and laws, concerning Gods worship, as if they had come down from heaven, whereas they were nothing else but humane devices and speculations, without any solid ground at all.

V. 19. *not holding the head* ] Not holding himself to the true knowledge of Christ, who is the onely head of the Church, from whom all the body of the universall Church, being knit together by the joynts and bands of one common spirit, receiveth spirituall nourishment and augmentation, with the increasing of God, that is, which cometh of God.

V. 20. *from the rudiments of the world* ] Or, *from the elements of the world.*

*subject to Ordinances* ] Or, *burdened with opinions, or, traditions.* The word *δογματισμοῦ*, signifieth as well an enthralling our selves to doctrinall errors, as superstitious Rites and Ordinances.

V. 21. *Touch not, taste not* ] These are the speeches of superstitious men, which Paul here inserteth, shewing thereby, that superstition doth grow from one degree to another. For first, they forbid *to touch*, that is, to eat or to drinke; then, *to taste*; and lastly, to *handle* at all; for that the speech is here onely of such things wherewith the body is fed, appeareth by the two next following Verses. Or, because *touch not*, and *handle not*, seem little to differ, or not at all; it may be here said to one, *touch not*; to another, *taste not*; to a third, *handle not*, such or such meats.

V. 22. *to perish* ] Gr. *to corruption.*

*with the using* ] Gr. *in the consumption of them.*

V. 23. *neglecting of the bodie* ] Or, *punishing, or, not sparing of the body.*

## C H A P. III.

Verf. 1. *Seek those things that are above* ] Give your selves to the study and practise of a spirituall and Angelicall life, elevating your hearts and thoughts into heaven, without setting any more your affections upon the things on the earth, or putting any opinion of holinesse in any outward earthly thing whatsoever. By the things that are above, he meaneth, everlasting happinesse and glory, whereof Christ hath taken possession for us in heaven, together with all spirituall gifts, requisite for salvation, which Christ at the right hand of his Father doth impart and distribute to his Church. Acts 2. 11. Eph. 4. 8.

*sitteth on the right hand of God* ] Or, *at*. See Mark 15. 19. Luke 24. 51. Acts. 7. 55. Rom. 8. 34.

V. 2. *affection* ] Or, *minde.*

V. 3. *ye are dead* ] Dead to the world, dead to the flesh, dead to all the vain and sinfull motion and desires thereof.

*your life is hid* ] Your life of grace and of glory are hid and laid up in Christ with God, as out of the knowledge, so out of the danger of the world. Or, it is hid with Christ, that is, as Christs life and glorious reign in heaven, so your spirituall life is concealed from the eyes of worldly men.

V. 4. *When Christ who is our life* ] That is, in whom, and by whom we live, who is not onely the efficient and meritorious cause, but the pattern also of our spirituall life.

V. 5. *your members* ] Those members which we made weapons of unrighteousnesse, or the evill affections and motions of corrupt nature, which is as it were a masse of sinne, called expressly *the body of sinne*, Rom. 6. 6. Col. 2. 11. These motions may be called *members*, because the reason and will of corrupt man doth use them, and produce operations by them, as the bodie doth use the members.

*upon the earth* ] Thus the Apostle calleth these vicious desires, in regard they do ever move men to earthly things; viz. to the lusts of the flesh, the lusts of the eye, and the pride of life, 1 John 2. 16. whereof we shall be altogether freed in heaven. Rev. 21. 27.

*fornication* ] See Ephes. 5. 3.

*inordinate affection* ] Gr. *passion.* The word *πάθος*, in the Originall signifieth some kinde of uncleannesse, in which men are rather passive then active; such as the Apostle intimateth, Rom. 1. 26. *παθήσονται αὐτοὶ ἐν τῷ σώματι ἀντιστοίχως*.

*covetousnesse, which is idolatry* ] Some conceive the Apostle here to speak by way of aggravation; as when in 1 Sam. 15. 23. rebellion is said to be the sinne of witchcraft, and stubbornnesse to be idolatry; not that they are so properly, but that they are most hainous and execrable finnes, as witchcraft and idolatry were deservedly esteemed. Yet farther, how covetousnesse may be termed idolatry, see the note upon Ephes. 5. 5.

V. 6. *children of disobedience* ] An Hebraisme, unbelieving or disobedient children, properly such as no good perswasion can work upon. Ephes. 5. 6.

V. 7. *the which ye also* ] Gr. *Tec. these ye also.*

*in them* ] Or, *among them.*

V. 8. *you also put off all these* ] Or, *put you also from you all these.*

V. 9. *old man with his deeds* ] Our unregenerate condition, or our old depraved nature, with the sinfull works thereof. See Rom. 6. 6. & Augustinum de vera relig. c. 26. *vetus homo exuitur primum in Baptismo, deinde quotidiano profectu novitatis.*

V. 10. *put on* ] He useth the metaphor of putting on, to shew that these graces are an addition to our nature, and that we are naked without them, and that they are as a beautifull ornament to our soul. Ephes. 4. 24.

*new man* ] See Ephes. 4. 24.

*in knowledge* ] Gr. *to knowledge.*

V. 11. *Greek nor Jew* ] From these words Epiphanius noreseth four sects or sorts of religion which one after another bore sway in the world; from Adam to the Flood, Barbarisme; from the Flood to Abraham, Scythisme; and after that, Hellenisme, and Judaisme: But whether Paul had reference unto these, it is uncertain: His plain meaning is this, That if we speak of renovation and salvation in Christ, there is no respect of persons at all; (Act. 10. 34.) for every man is accepted according to that measure of grace, by which Christ dwels and worketh in him. Gal. 3. 28.

*Christ is all, and in all* ] See Gal. 3. 28.

V. 12. *Put on* ] See V. 10.

V. 13. *quarrell* ] Or, *complaint.*

V. 14. *which is the bond of perfectnesse* ] Whereby all the members of the Church are perfectly united together, and do shew one another all due and brotherly affection. Or, the bond of perfection, that is, the bond which tyeth all Christian vertues together, and perfecteth them. Rom. 13. 8.

V. 15. *peace of God* ] See Phil. 4. 7.

V. 16. *dwelt in your flesh* ] Be familiarly acquainted with the World,



2. - Affection] *Prove it*. Think  
 upon, Consider & pursue, as Rom. 8.  
 - or humane & earthly Infi-  
 rities. Duke Annot. Saviour's  
 not. Mat. 16. 23. Engl. *Quidrimus* but  
 in qua *superbia* sunt, dum vere animis  
 purgantur in hoc mundo, non autem  
 a se sumus. Verbum cogitandi, magis ex-  
 plicit assiduitatem studij et vehementer  
 an. - Sit hac tota vestra meditatio;  
 hac ingenium, hic animum applicate.  
 Calvin.

Colos. 2. 15. I no way doubt but  
 Satan ye Head of ye Apostacy,  
 and ye chief Princes of Darknes, were  
 Lead openly in ye Sight of all ye holy  
 Angels, as conquered Captives.  
 Owen Chriitol. 333.

Cap. 3. v. 3. The saints are redeemed already in y<sup>e</sup> life,  
 and are to have Eternal life; but yet y<sup>e</sup> great day  
 is by an excellency called y<sup>e</sup> day of Redemption, because  
 y<sup>e</sup> life wh<sup>ch</sup> is here hid, shall be fully discovered. ~

Reynolds sint. 5. p. 268.

Hid 1. With thos natural Life.  
 2. under a base outside, even as  
 Christ was hid under a Carpenter's  
 Son. / 3. With the Infirmities of  
 the Saints; even as you see thos  
 natural life hid in a Scurvy;  
 or as Reason is hid in Drunkenness.  
 4. By Misreports; even as Christ  
 was hid from the world, being  
 Reported to be a Wine-bibber.  
 Therefore we must believe it:  
 Things that we see we need not  
 to believe. Dr. Preston, New  
 Life, p. 45, 46, 47.

Fillas. Ephes. 5. 6.

3. 6. Children's Sons, vet<sup>9</sup> Erasmus,  
 Tremellius, Illyricus, Calvinus  
 Homines. Beza.  
 Children. Rhemists.



Cap. 3. 16. With Grace) With Acceptation  
or Thankfulness. Dutch, or Thanks  
giving. Geneva margin



Word, let it not passe by you as a stranger, or lodge and sojourn with you for a short space; but let it continually abide with you, and give it rich, that is, liberall entertainment, by frequent reading, hearing, meditating upon, and conferring about the Scriptures.

*teaching and admonishing* ] Teaching the ignorant, admonishing and warning the careless. He seemeth not here to speak of publike teaching and admonition, by the explication and application of the Scriptures, in Sermons, Homilies, and other exhortations, which particularly appertain to the Pastoral function; but a private instruction, advise, direction, or admonition out of holy Scriptures, whereby all the faithfull are to impart their knowledge to others, and edifie and comfort one another.

*in Psalms and Hymnes* ] See Ephes. 5. 19.

*with grace* ] Gr. *in grace*; or, *gracefully*.

V. 17. *And whatsoever ye doe* ] See 1 Cor. 10. 31.

*in the Name of the Lord* ] Call upon the Name of Christ when ye doe it; or do it to Christs praise and glory. 1 Corin. 10. 31.

V. 18. *Wives, submit your selves* ] See Ephes. 5. 22. Tit. 2. 5. 1 Pet. 3. 1. Either the meaning is, that it is fit and agreeable to Gods Word, that they should submit; or submit in such sort, and with such a kinde of submission, as is fit for wives, not with a servile, but with a conjugall submission.

V. 19. *Husbands, love your wives* ] See Ephes. 5. 24.

V. 20. *Children, obey your parents in all things* ] See Ephes. 6. 1.

V. 21. *Fathers provoke not your Children, &c.* ] See Ephes. 6. 4.

*to anger* ] Gr. *Tec.* above that is fitting.

V. 22. *Servants, obey in all things* ] See Ephes. 6. 5. Tit. 2. 9. As the Apostle exhorteth the Children before, so here he will have servants obey their Masters in all things; but with a limitation exprest Ephes. 6. 1. *in the Lord*; in all things warrantable for the masters to command, and the servants to performe.

*with eye-service* ] Gr. *in eye-services* See Ephes. 6. 6.

V. 23. *in heartily* ] Gr. *from the soul*.

V. 24. *the reward of the inheritance* ] He calleth it a reward, because he speaketh of servants; but addeth, of an *inheritance*, because that if they faithfully serve their masters, or rather the Lord Christ in them, the time shall come, when they shall be made sonnes of servants, and partakers of the Heavenly inheritance.

V. 25. *the wrong which he hath done* ] Gr. *what he hath wronged*. *there is no respect of persons* ] See Rom. 2. 11. Eph. 6. 9.

### CHAP. IIII.

Verf. 1. *Just and equal* ] Gr. *equitie*. Though there be a great inequality between Masters and servants, in respect of their outward and civill condition; yet there is an equalitie in respect of their spirituall, having both one master. And thus

much the Heathen saw by the light of nature; *Servi sunt? imo contubernales: servi sunt? imo humiles amici: servi sunt? imo co-servi.* Or it is equall for masters to do their office to servants, as well as for servants to do their duty to them.

V. 2. *Continue in prayer* ] See Luke 18. 1. 1 Thess. 5. 17.

V. 3. *Withall, praying for us, &c.* ] See Ephes. 6. 19. 2 Thess. 3. 1.

*door of utterance* ] He prayeth, not that God would open for him the gate of the prison, but a door of utterance; for he more desired the free passage of the Gospel, then his own enlargement. By the door of utterance is here meant a fair and happy opportunitie of preaching the Gospel, or powerfull assistance, or abilitie of speech, for which David prayeth, Psalmes 51. 15.

V. 5. *Walk in wisdom* ] See Ephes. 5. 15. That is, advisedly and circumspectly, that ye neither learn any evill by conversing with them that are without, nor give them any offence at all by your carriage. 1 Cor. 10. 32.

*redeeming the time* ] See Ephes. 5. 16.

V. 6. *with grace* ] Or, *graciously*.

*seasoned with salt* ] With discretion and prudence, that it may well relish in the palate of them that hear you; Marke 9. 51. Or, let your discourse be savory, avoiding all corrupt communication; for by salt the meat is made savory, and preserved from corruption. 1 Cor. 15. 33. Ephes. 4. 29.

*answer every man* ] Whether he be within or without the Church, whether it be to give an account of your faith, 1 Pet. 3. 15. or to comfort and exhort one another. 1 Thess. 5. 11.

V. 7. *my state shall* ] Gr. *things concerning me shall*.

*Minister* ] Or, *Deacon*.

V. 8. *your estate* ] Gr. *the things that concern you*.

V. 12. *labouring* ] Or, *striving*.

*complete* ] Or, *filled*.

V. 13. *a great zeal for you* ] Gr. *Tec.* much labour for you.

V. 16. *cause that it be read, &c.* ] Laodicea was a neighbour Church to Colosse; and the same false Apostles, who introduced errors among the Colossians (it is very like) set them abroad also at Laodicea, against which the reading of this Epistle in their Church, might serve them as a soveraigne Antidote.

*from Laodicea* ] The Apostle doth not here speak of any Epistle which himself had written to those of Laodicea, as some conceive: exhibiting also a certain Epistle which is yet to be found in divers Latine and Dutch Testaments, intituled, The Epistle of ~~Paul~~ Paul to the Laodiceans; (which Epistle is spurious and Apocryphal) but of an Epistle sent to him from Laodicea, either by the Church, or some Apostolicall men there; in which letter there was a further declaration of the abovesaid errors, or the authors of them, which might also serve the Colossians for further warning and instruction, being compared by them with this present Epistle.

V. 17. *say to Archippus* ] This Archippus seemeth to be the fellow Minister of Epaphras in this Church, whom the Apostle would have admonished and quickened, because Epaphras being absent, the whole burden lay upon him.

## ANNOTATIONS ON THE FIRST EPISTLE OF PAUL THE Apostle to the THESSALONIANS.

### CHAP. I.

Verf. 1. *Silvanus* ] ~~Paul~~ Jerome is of opinion that Silvanus (through the error of some that transcribed this Epistle of ~~Paul~~ Paul) was put for Silas; and by comparing this Chapter with divers passages in the Acts of the Apostles, it should seem, that he who is called here *Silvanus*, was no other then Silas; and he might be sometimes called by the name of Silas, and sometimes of Silvanus, as ~~Paul~~ Paul himself was sometimes called Paul, sometimes Saul.

*and Timothy* ] There are three reason, alleadged by *Salvianus* and others, why the Apostle addeth Silvanus and Timothy in the inscription of this Epistle: the first, that the Thessalonians might know, that they were all three together, who are

joyned in this inscription when the Apostle dictated this Letter. Secondly, to shew their consent in doctrine, and that what they had taught before severally, they now deliver joynly. And thirdly, that the Epistle might carry the more authority, being sent from three such eminent Pastors. See Gal. 1. 1.

V. 2. *We give thanks to God* ] See Philim. 4.

V. 3. *your work of faith* ] Your faith which is not a dead, but a living faith, working through love; although faith be opposed to the works of the Law, by this Apostle (Rom. 3. 28.) who concludeth, that we are justified by faith, and not by the works of the Law, yet is faith a work of grace, and of the Gospel, and so is called by Christ himself, Johu 6. 29.

*and labour of love* ] The duties of true love, exercised and practised by you, without sparing your selves in hard and dangerous times and occasions.

*patience of hope* ] Your voluntary and constant patience under the Crosse, for the Gospel, which is upheld by the assured hope



hope of a farre exceeding and eternall weight of glory;  
2 Cor. 4. 17.

*in our Lord* ] Gr. of our Lord.

*in the sight of God* ] Either the meaning is, what time soever we present our selves before God, to pray unto him, we remember you: or this may be added to signifie the truth and sinceritie of these vertues in the Thessalonians.

V. 4. *Knowing* ] By Gods blessing upon our labours, in your true conversion, and the fruits of true faith, brought forth by you, that you are elected of God.

*beloved, your election of God* ] Or, *beloved of God, your election.*

V. 5. *but also in power* ] Either powerfully testified by miracles, or a most powerfull working upon your hearts.

*and in the holy Ghost* ] Either he meaneth the extraordinary gifts of the holy Ghost, or the testimony of the Spirit, assuring them of their effectually calling.

V. 6. *with joy of the holy Ghost* ] A spirituall joy wrought in you by the holy Ghost.

V. 8. *Word of the Lord* ] The Gospel is so termed, either because the Lord is the Author, or, the object of it; for it is both *à Domino*, and *de Domino*.

V. 9. *entering in we had* ] That is, what loving entertainment, and kinde acceptance we had from you, and how cheerfully you imbraced the Gospel. Act. 17.

*serve the living and true God* ] God is said to be the true God in opposition to all false gods, Joh. 17. 3. but, the living God, partly in opposition to idols, which were images of dead men, and themselves livelesse, being senselesse stocks; or to teach us, that God hath life in himself, and is the Author of all life; both of nature, grace and glory.

V. 10. *wrath to come* ] Christ delivereth us from the wrath of God, both present, and to come; yet the Apostle nameth onely wrath to come, as John Baptist likewise doth, Matth. 3. 7. because that is the most dreadfull wrath, and the deliverance from that, the greatest and most illustrious deliverance of all. Apoc. 6. 16, 17.

## CHAP. II.

Verf. 1. *In vain* ] The meaning is, either that he preached not vain things unto them, as Poeticall fictions, or curious speculations; but true and necessary doctrines: or that his preaching among them was not without fruit, but through the operation of the Spirit, fruitfull and effectually: in which sense the sacred symbols or elements are truly affirmed by Protestants not to be *vain*, the word here used, that is, *bare, vain*, or *empie* signs, because the Spirit worketh by them, and they really exhibit to the soul that which is signified by them.

V. 2. *shamefully envircued* ] Cruelly beaten with rods, and after cast into prison, and his feet set fast in the stocks, Acts 16. 23, 24. as if he had been a vagabond, or rogue: but the more disgrace the enemies of the Gospel put upon him, the more God honoured him by miraculously shaking the foundation of the prison, and loosening his and all his fellow-prisoners bands, and converting the Gaoler himself to the Christian faith.

*at* ] Gr. *in*.

*Philippi* ] See Acts 18. 22.

*bold in our God* ] That is, trusting in Gods help, who powerfully assisted us, and as it were *owned* us. The possessive *our* here, as *my* elsewhere, Psal. 18. 2. Esa. 25. 1. Dan. 9. 18, 19. Luke 1. 47. Phil. 3. 8. Rev. 3. 12. shew the speciall affiance, which the faithful have in God, which because the Romanists disclaim, they shew they understand not the nature of true justifying faith.

*with much contention* ] Gr. *in much strife*. With much fervencie of zeal, and strong contestation with all gain-sayers of the truth. For it is not sufficient to hold the right faith, or preach it, but we must strive and earnestly contend for it, Jude 3.

V. 3. *not of deceit* ] The heretikes and false apostles, proposed to themselves chiefly three ends, applause, gain, and voluptuousnesse: the first they sought to attain by soothing their hearers, and colloging with them; the second by craftie fetches, and cloakes of covetousnesse; the third by sowing pillows under mens elbows, and preaching doctrines tending to carnall libertie; from all which the Apostle calls God himself to be his compurgatour, from the first verf. 6. from the second verf. 5. from the third verf. 3.

V. 4. *allowed of God* ] As God hath thought us fit to be trusted with the preaching of the Gospel, and given his approbation to our ministry: so we seeke to approve our selves to him in all things, and not to men, as the false apostles do, who are time-servers and men-pleasers.

*trich* ] Or, *proveh*.

*our hearts* ] Jer. 17. 10. Acts 1. 24. Rom. 8. 27.

V. 5. *nor a cloak of coverousnesse* ] For the sinceritie of his teaching and actions, he calleth *them*; but for the sinceritie of his *intentions*, he calleth God to witnesse. The word in the Original *ὑποκρίματα*, signifieth a faire and specious pretext, which

they commonly use to beguile their hearers with, who go about under hand to make a gain and a prey of them.

V. 6. *been bnrndome* ] Or, *used authoritie*. When we might have taken upon us, and exercised our Apostolicall authoritie, and required of you such maintenance and chargeable entertainment, as might befit the Ambassadors of Christ: yet we tooke a contrary course, we put you to no cost at all, nor came unto you with a rod, but with the spirit of meeknesse, 1 Cor. 4. 21.

V. 7. *gentle among you* ] Tenderly affected, as a nurse which beareth with a froward child, and patiently taketh all pains with it, as if she were the mother.

V. 8. *our own souls* ] Either to have imparted and communicated unto you all our secretest intentions, and the very bottom of our hearts: or we would have been contented even to have laid down our lives for you; so farre were we from going about to make any gain or advantage of you.

V. 9. *labouring night and day* ] See Acts 20. 34. 2 Thess. 3. 8.

*be chargeable* ] See 1 Cor. 4. 12.

V. 10. *how holily* ] Holily, in respect of God; justly, in respect of men; unblamably, in respect of our selves: or holily, in our ministeriall function; justly, in our civill affaires, and commerce; and unblamably, in respect of our private carriage with our familiar and most intimate friends. This Text seemeth to be parallel to Titus 2. 12. for holy, answereth to godly there; justly, to righteously; and unblamably, to soberly.

V. 11. *charged* ] Gr. *testifying*.

*as a father doth his children* ] Before he compared himself to a nurse which tenderly affecteth, and carefully attendeth and cherisheth the infant committed to her: but because a nurse cannot be of the like naturall affection as the parent, nor hath the like power to do it good, nor authoritie over it; he improveth the former metaphor, and withall amplifieth his love unto them, by resembling his care over them and affection towards them to that of a father: and truly Pastours are as *ghostly fathers*, both in respect of their fatherly affection, and fatherly power, and especially, because in Christ Jesus they beget us through the Gospel, 1 Cor. 4. 15.

V. 12. *That ye would walk worthy of God* ] See Ephes. 4. 1. Phil. 1. 27. Coloss. 1. 10.

V. 13. *word of men* ] Who are subject to error, and as themselves, so their words are impotent and weake, but as the word of God, which is mightie in operation, and sharper then a two-edged sword, Heb. 4. 12. Or ye received it as the word of God with reverence, and religious attention, and full assurance of the truth thereof, yeelding both your assent and obedience thereunto.

V. 14. *as they have of the Jews* ] What in particular the beleivers among the Jews suffered of their countrey men is set down, Heb. 10. 32, 33, 34. not only reproaches, but also spoiling of their goods, with other grievous persecutions.

V. 15. *killed the Lord Jesus* ] He preventeth an offence which might be taken, for that the Jews especially, above all others, persecuted the Gospel, that is no new thing, saith he, seeing they slew Christ himself, and stoned his Prophets, and have banished me also.

*persecuted us* ] Or, *chased us out*.

*contrary to all men* ] Who are of a froward and perverse disposition, opposing themselves against all men, in resisting the course and successe of the Gospel among the Gentiles, and as much as in them lyeth, hindering the salvation of all men: jult of the temper of those Lawyers, against whom our Saviour pronounced a dreadfull woe, Luke 11. 52. who neither entred themselves into the kingdom of God, nor suffered any others to enter.

V. 16. *fill up their finnes* ] The Jews intended not, by persecuting the Church of Christ, to fill up the measure of their finnes, and so to draw vengeance from heaven upon themselves: but the Apostles meaning is, that God in his just judgement permitted them thus to make up the full measure of their own, and their forefathers finnes, because he intended to sweep them away with the besome of destruction, in the hand of the Romans. In the phrase and manner of expression he alludeth to, Gen. 15. 16. & Matth. 23. 32.

*come upon them to the uttermost* ] Or, *suddenly fallen upon*.

V. 18. *Satan hindered us* ] By his agents and instruments, raising up new stirres and troubles in other Churches, where our presence was required to compose them, and thereby we were hindered from coming to you. Or by laying blocks in our way through manifold persecutions stirred up against us, stopping up all passage to you.

V. 19. *our hope* ] In these words he passionately expresseth his love to them, saying, you are my hope, that is, they from whose growth in the knowledge of Christ through my ministry, I hope I shall receive praise of God; and ye are my joy, that is, they who bring me much joy and comfort; and my crown, that is, ye are they for whom by my faithfulnesse in the exercise of



*[Faint, illegible handwritten text, possibly a signature or a short note.]*



the trump of God] See 1 Cor. 15. 52.

V. 17. *in the clouds*] These clouds shall serve as chariots in which the Saints shall be carried up into the ayre, as it is said of Elias, 2 King. 2. 11. and of Christ, Act. 1. 9.

V. 18. *comfort*] Or, *exhort.*  
*with*] Gr. *in.*

## C H A P. V.

Verf. 1. *Times and seasons*] For the yeer, moneth, day, or houre, in which the Sonne of man shall come to Judgement, as it is curiositie for you to enquire, so it is not given to any man or Angel to resolve you therein; or precisely determine the times and seasons which the Father hath put in his own power, Matt. 24. 36. Mark 13. 32. Act. 1. 7.

V. 2. *the day of the Lord, &c.*] See Matt. 24. 43, 44. 2 Pet. 3. 10. Revel. 3. 3. and 16. 15.

*thief in the night*] It cannot be from hence gathered that Christs coming shall be in the night, as some have imagined: but that his coming shall be sudden, and unexpected; it shall steal upon men when they dream not of it, Luk. 12. 39, 40.

V. 3. *Peace and safety*] Generall securitie is a fore-runner of the day of Judgement, Luk. 17. 27. when the light of the truth is taken away; when the heart of the good man of the house is at rest, and his eyes are darkened, that he cannot see, and all his senses are drowned in worldly pleasures: when the world like Laish, (Judg. 18. 7.) is most secure and cares for nothing, or thinks of nothing; then will the Sonne of man come to Judgement, then shall destruction suddenly fall upon them.

*a woman with child*] Women that are with child though they may have certain signes, that the time of their delivery is neer, yet they cannot know the very day and houre: so likewise though Christ in the Gospel hath given us many certain signes of the approach of his coming, yet not of the day or houre.

V. 5. *children of the day*] See Rom. 13. 12.

V. 6. *let us not sleep*] Returning to exhortation, he warneth us which are enlightened with the knowledge of God, that it is our dutie not to live securely and delitiously, lest we be suddenly taken in a dead sleep in pleasures; but on the contrary, wisely to have an eye to the Lord, and to take care that our hearts be not oppressed with surfeiting and drunkenesse, and the cares of this life, and that day come upon us at unawares, Luk. 21. 34.

*others*] Gr. *the rest.*

V. 8. *putting on, &c.*] See Isa. 59. 17. Ephes. 6. 16, 17.

V. 9. *to obtain salvation*] Gr. *for purchasing salvation.*

V. 11. *comfort*] Or, *exhort.*

*and edifie one another*] See 1 Cor. 14. 3. Col. 3. 16.

V. 12. *to know them*] Or, *take notice of them.* See Heb. 13. 17.

*over you in the Lord*] The Elders that rule well, and labour in the word, 1 Tim. 5. 17. In the Lord, that is, in the fear of the Lord: or as set over you in those things which pertain to Gods service, (Heb. 13. 7. 17.) so is the Ecclesiasticall function distinguished from civill authoritie.

*admonish you*] Or, *instruct.*

V. 13. *very highly*] Gr. *over and above.*

*for their works sake*] He calleth the pastorall function here, as 1 Tim. 3. 1. a work *ἐργον*, partly to signifie that it is a most laborious function; for faithfull Pastours like lamps spend the oyle of their lives to give light to their flock: partly in respect of the excellencie of their work, wherein they are fellow-labourers with God to bring men unto salvation. 1 Cor. 3. 9.

V. 14. *exhort*] Or, *beseech.*

*warn them that are unruly*] Or, *disorderly.* We must have consideration of every mans condition, and affection; and as the disease is, so must the remedie be used of admonition to them that are disorderly; consolation to them whose heart sinks

under the burden of their crosses; of support to weak consciences, and of meek patience towards all who are diseased in mind, and troubled with any spirituall maladie.

V. 15. *See that none, &c.*] See Prov. 17. 13. and 20. 2. 2. Matt. 5. 44. Rom. 12. 17. 1 Pet. 3. 19.

V. 16. *Rejoyce evermore*] Carnall joyes are but like a blaze of a fire nourished with stubble, which soon goes out: they who rejoyce in their goods, in their children, in their peace and worldly safety, in their honour and preferments, (Eccl. 7. 6.) or the descent of their pedigree; their joy is transitorie: but those who rejoyce in the holy Ghost, and the comforts of the Spirit, their joy is everlasting. Wherefore though ye finde many troubles in the world and causes of grief, (Phil. 4. 4.) yet still rejoyce in the Lord, and comfort your selves with the hope of a better life; and even when you sorrow and mourn for your sinnes, rejoyce in this, that you sorrow after a godly manner, and that the more abundantly you sow in these tears, the more plentifully you shall reap in joy.

V. 17. *Pray without ceasing*] See Luk. 18. 1. Col. 4. 2. Be instant and constant in prayer, because we stand in continuall need of Gods help, either to give us something that is good, or to deliver us from that which is evill. The Apostle biddeth us pray continually, Col. 4. 2. not that we should spend all our time in prayer, and do nothing else, as the Euchites and the Messalians taught, but that we should be ready to pray upon all occasions; and whensoever we have opportunitie to lift up our hearts to God either in set and composed prayers, or sudden and heavenly ejaculations.

V. 18. *In every thing give thanks*] Whatsoever God sends, receive it thankfully; in prosperitie give thanks unto him, because he crowneth you with temporall mercies; in adversitie, because he thereby trieth your faith and patience, and gives you a sight and sense of your sinnes; in wealth, because he affordeth you thereby means of doing much good; in want, because he taketh away from you many nourishments of vice, and teacheth you to depend upon him and his promises for your supply and support, and not upon outward means and helps: in all the passages of your life, for his care and providence over you; and at your death for his delivering you from the miseries of this life, and presently receiving you into his heavenly kingdom.

*for this is the will of God*] A thing acceptable unto God, such as he liketh well of, 1 Thess. 4. 3. Rom. 12. 2.

V. 19. *Quench not the spirit*] Stop not the motions of the Spirit in your selves, nor restrain the gifts thereof in others. The speech is Metaphoricall, taken from the fire of the Altar, which never was to go out. The Spirit is compared to a fire both in respect of the light that it giveth to the understanding, and the heat and fervour to our affections. When we feeble this fire within us, either in our private meditations, or at the hearing of the Word, we must endeavour to keep it still burning; and if it slack in us, we must stirre it up in us, 2 Tim. 1. 6. by such means as God hath ordained for that end.

V. 20. *Despise not prophesying*] Contemne not the preaching of the Word, how mean soever the Preachers gifts seem unto thee, set not light by the declarations and applications of the Scriptures, either by such as have the extraordinary gift of prophesying, 1 Cor. 14. 1. 5. Or by the ordinary gift which the Ministers of the Gospel receive by imposition of hands, 2 Tim. 1. 6. In this Prohibition the Apostle meeteth with those, who thought themselves wise enough of themselves, and that they had no need of any such help, Heb. 10. 25. 2 Pet. 1. 19.

V. 23. *whole spirit and soul*] Either he taketh the spirit for the understanding, and the soul for the will and affections: or the spirit for the rationall part of the soule containing in it both the understanding and the will; and by the soul the sensitive and locomotive facultie.

*in us*] Gr. *in.*

V. 26. *with*] Gr. *in.*

V. 27. *charge*] Or, *adjuve.*

*we are to quench y<sup>e</sup> sp<sup>t</sup> when after steeving agst<sup>t</sup> it downe in y<sup>e</sup> quiet Pracht of some sin. or when after Convulsion we are Careless, negligent, dead, or when y<sup>e</sup> sp<sup>t</sup> Ceaseth to move us, it is sad to receive words to quench y<sup>e</sup> sp<sup>t</sup>. y<sup>e</sup> sp<sup>t</sup>. being y<sup>e</sup> onely Comforter it is not y<sup>e</sup> presence of all o<sup>r</sup> troubles, but it is y<sup>e</sup> absence of this friend. y<sup>e</sup> Comforter. if y<sup>e</sup> sp<sup>t</sup>. of god be within us what can devill do? y<sup>e</sup> sp<sup>t</sup>. is o<sup>r</sup> best friend but he may nag it is o<sup>r</sup> worst enemy, take heed of rebelling agst<sup>t</sup> y<sup>e</sup> god sp<sup>t</sup>. will not alwaies steeve, it is a fore thing to us dark, dead, dry, neglig<sup>t</sup>. Ps. 119. 33. to 39. 49. 57. take heed to o<sup>r</sup> own sp<sup>t</sup>s, let it not be us of living w<sup>o</sup> it waxes but d<sup>e</sup>th. in us. Psal. 3. Ps. 139. 7. Perce y<sup>e</sup> motions & steevings of y<sup>e</sup> sp<sup>t</sup>. Ps. 139. 7. stirre up y<sup>e</sup> gal. 5. 16. 1 Tim 4. 13. to 16.*



5.23. — Purus et integer est homo, si  
nihil mente cogitat, nihil corde appetit,  
nihil corpore exequitur, nisi quod probatur  
Deo.  
Corpus ipsum conspicuum <sup>Calvin.</sup> domicilium  
anime denotat. Illyricus.



Cap. 1. 9. From] From, there, is as much  
 as By: It doth not signify where ye Kind  
 of ye Punishment, ye Poenā Damni:  
 But ye Cause. Dr. Manton 25. Mat.  
 P. 149.

V. 4. 2. Ch. adversarius] Adversari-  
 rius est Christi, verum neque ut ille  
 honest, neque ut gens Judaica,  
 sed ut pseudopostolus, et ut malus  
 servus. Non ex manifesta professione  
 adversatur Christo, sed per imposturam  
 vendicans se pro vicario Christi, —  
 Crusellus, p. 301.



# ANNOTATIONS ON THE SECOND EPISTLE OF PAUL THE Apostle to the THESSALONIANS.

## CHAP. I.

Verf. 1. **I**N God our Father] As God is in his Church by his speciall grace, so the Church also is in God by his power supporting it, as the Apostle speaketh, Act. 17. 28. In whom we live. Or the meaning is, which by faith relyeth on God our Father; or which is gathered by God our Father, & being often taken for *his*.

V. 3. *We are bound, &c.*] See 1 Thess. 1. 2, 3. *your faith groweth exceedingly*] There is no surer argument of the sinceritie of our faith and charitie, then the growth of both, and our proficiencie in Christianitie: we may not stand at a stay, but go on forward in our holy race. In particular, our faith groweth and is increased either in regard of the object, when we apprehend more profound mysteries of faith then before; or in regard of the subject, when we are more confirmed in those mysteries we apprehended before, and give a more full assent thereunto, without any staggering or doubting. Our charitie encreaseth either intensively, by a greater fervour of our affection to God and our brethren; or extensively, by doing good to more, and more and more abounding in works of mercy.

V. 4. *faith in all your persecutions*] Your confidence in God, that he will enable you to bear them, and graciously reward you who suffer for his Names sake.

V. 5. *a manifest token*] He openeth here the fountain of all true comfort, to wit, that in afflictions which we suffer of the wicked for righteousness sake, we may behold as it were in a glasse, the testimonie of that Judgement to come, and the issue thereof, which will be most acceptable and desireable unto us, but most dreadfull to Gods enemies.

*counted worthy*] He saith not, that we may be worthy, for the sufferings of this present time are not worthy the glory which shall be revealed, Rom. 8. 18. but we shall be by God in his great mercy *accounted* worthy, and that for Christs sake, in whose quarrell we suffer. *Digni dignatione Dei, non dignitate nostra.*

*for which ye also suffer*] This he saith, not that the faithfull conceive that they merited this kingdome by their sufferings; but because they knew that they should never attain it, unless they patiently submitted to Gods good pleasure, and willingly endured all sorts of persecution for the testimonie of a good conscience. For we must through many tribulations enter into the Kingdome of God, Act. 14. 22.

V. 6. *righteous thing with God*] It is most agreeable to justice, that wicked persecutors should not go unpunished, but receive according to their works; and it is just also that they who have unjustly suffered of the wicked in this world, should be righted in another world, and greatly rewarded by God; partly because they suffer for his cause, partly because he hath promised them such a reward, Matth. 5. 10, 12.

*tribulation*] Gr. *affliction*.  
*trouble*] Gr. *afflict*.

V. 7. *troubled*] Gr. *afflicted*.  
*when the Lord Jesus shall be revealed from*] Gr. *in the revelation of the Lord Jesus from*. See 1 Thess. 4. 16.

*his mighty angels*] Gr. *the angels of his power*.  
V. 8. *ye also*] Or, *ye also*.

*know not God*] Which know not God in Christ: for there is no knowledge of God unto salvation, without the Gospel of Christ. Most feartfull therefore is the case of all Infidels, who are utterly ignorant of, or wilfully reject the Gospel; as also of all such Christians in name, who have received the knowledge of the Gospel, but yeeld not obedience thereunto: for though they deny not Christ in their words, yet they deny him in their works, Tit. 1. 16.

V. 9. *everlasting destruction*] Not onely the fire of hell is everlasting, as the Origenists themselves confessed, being convinced by the expresse words of our Saviour, Matth. 25. 41. but the damned shall be everlastingly tormented in it, Jude 7. Revel. 14. 10.

*from the presence of the Lord*] The punishment of the damned is two-fold, the punishment of sense, set forth by flaming fire; the punishment of losse, expressed in these words, From the presence of the Lord, and the glory of his power.

V. 10. *glorified in his saints*] Not onely in himself, but in his Saints also, whose glory as it cometh from him, so it redoundeth also to him. Rom. 11. 36.

*admired in all them*] When the world shall see them, who are accounted the off-scourings of all things in this world, then shine as starres for evermore; in whose brightnesse and conformitie to the glorious body of Christ, his infinite goodnesse and mercy shall be then admired of all.

V. 11. *count*] Or, *vouchsafe*.  
*of this calling*] By calling he meaneth not the very act of calling, but that whereunto they are called, to wit, the glory of that heavenly Kingdome: so is the word taken, Ephes. 4. 4. Phil. 3. 14.

## CHAP. II.

Verf. 1. **B**Y the coming of our Lord] A kinde of religious adjuration; the meaning whereof is, As truly as you look for the coming of the Lord; or, I beseech you, by that dear account that ye make of the coming of our Lord, and of that glory which we shall enjoy by, and in him. So the Preposition *ὡς* is used by the Poet, Il. μ. ὡς ἡ πατὴρ ἢ ὡς μητὴρ ἢ ὡς κορυμβὸς λίσσῃ.

V. 2. *shaken in minde*] Gr. *moved from your minde*. The word *σαλευθήσεται*, properly signifieth to be tossed in the Sea with a Tempest: and his meaning is, that they should not be transported by any violent blast of false doctrine from the truth of the Gospel, or from their right sense and judgement.

*neither by spirit*] We must take heed of false prophets, who go about to deceive for the most part after three sorts; for either they brag of feigned Visions and Prophetically Revelations, or by conjectures and sophistical reasons of their owne, or they use counterfeit Writings; with which three the Apostle meeteth in this verse; the first he taxeth in the first, *by spirit*; the second in the next, *by word*; the third in the last, *by letter*, as it were, from us. (Although some conceive, and not improbably, that the false Apostles forged not any letter of the Apostle, but falsly glossed upon some passages in the former Epistle to the Thessalonians, from thence inferring erroneously, that the Apostle should intimate, that the day of judgement was then at hand.)

V. 3. *falling away first*] Some understand by the word *Ἀποστασία*, a falling away of many kingdoms from the Roman Empire; but the word Apostasie in the New Testament, is taken for a falling away from the truth of doctrine, and the purity of the Gospel: and such a kinde of generall and universall revolt, and defection from true faith, love and obedience to the Gospel of Christ, is foretold to come to passe in the latter dayes, by the Apostle, 1 Tim. 4. 1.

*man of sinne*] An Hebraisme, signifying, a man notoriously sinfull, and a lost sonne, or a sonne of perdition, such a one as Judas is termed, Joh. 17. 12.

V. 4. *exalteth himself above*] Not onely above all that are called gods, that is, Kings and Princes, to whom that style is given; but also above the true God, crossing and contradicting his Word and ordinance, and opposing Christ, and his doctrine, and offices; whence he hath his name Antichrist, although he shall pretend nothing lesse; therefore also two horns are attributed to him, like the horns of the Lanib, Rev. 13. 11.

*is worshipped*] *σέβεται*, the Greek word, doth signifie that which is held in the highest degree of reverence, whether religious or civill, as is the Majestie of Kings.

*he as God*] He shall be honoured with the honour that is due unto God, he shall be carried upon the shoulders of men, and waited upon by Kings and Princes; he shall take to himself the supreme Authority and Prerogative which appertains to God, and not stick at the very Title of God, and be adored upon the Altar at his Consecration. See Const. Later. ses. 4. Tu es alter Deus

About ye  
Emperour  
Dr. Rev. B.  
P. 123.



*Deus in terra: and Extravag. Jo. 22. in glos. Dominus Deus noster Papa.*

*sitteth in the temple of God*] That is, reigneth and domineereth. In the phrase the Apostle alludeth to Ezek. 28. 2. By the Temple of God he meaneth, the Assembly of men which sometimes were the spirituall Temple of God; that is, his undoubted true Church, and still beareth that title. ~~But~~ Augustine and others, interpret *ἐν τῷ ναῷ*, not in the Temple of God, but against the Temple of God; and they conceive hereby to be meant, that Antichrist shall rise up against the Church of God. Both wayes it may be applyed to the Antichrist of Rome.

V. 6. *what withholdeth*] Or, *holdeth*. That which now did hinder and keep him back yet at present, untill the time prefixed by God. This (by the judgement of *Terrullian*, *Hierome*, and *Chrysostome*, and other ancient Doctors of the Church) was the Romane Empire, which subsisting and flourishing then, withheld the manifestation of Antichrist, who should rise upon the ruines of that Empire. Revel. 13. 1, 11. & 17. 9, 10, 11.

V. 7. *mysterie of iniquitie*] The word *mysterie* was written on the Popes Miter. See *Casaub. not. in Test. Nov.* there the mysterie of iniquitie is opposed to the mysterie of godlinesse, 1 Tim. 3. 16. and it signifyeth the secret rising of Antichristian dominion, whereof some foundations were secretly laid in the Apostles times by Satan and his instruments, who by desire of prehemency in the Church, 3 John 9. 10. and by introducing of false and superstitious doctrine, began to build his Romish Babel.

V. 8. *that wicked*] In the Greek *ἀνομος*, properly signifyeth a lawlesse man, he that holdeth himself subject to no law; and this title well befitteeth him, who in the Canon Law is said to be *solutus omni lege humana*; and again, *nec totus clerus, nec totus mundus potest Papam judicare, aut deponere*; and that if he fall into damnable error, and draw thousands of souls after him to perdition, no man may here say, Why doth he so? Dist. 40.

*shall consume*] The word *κατασθῆναι*, doth properly signifie to waste and consume by little and little, till a thing come to nothing; so shall Christ consume Antichrist by little and little, in his own time, and make him lose his power and authoritie by degrees, in Christendome.

*with the spirit of his mouth*] See Esa. 11. 4. Hof. 6. 5. Rev. 2. 16. By the pure preaching of his Gospel, whereby the Spirit of the Lord is powerfull in the hearts of men; Esa. 11. 4. Heb. 4. 12. for the Ministers of the Word are as a mouth, whereby the Lord breatheth out that mightie and everlasting Word, which shall bruise his enemies, and break them in sunder like a rod of iron.

*destroy*] Or, *bring to nought*.

*brighnesse of his coming*] At the day of judgement, for then he shall come in flaming fire, 2 Thes. 1. 8. and then shall the beast, and false Prophet be put to death, and cast into the Lake of fire, Revel. 19. 20.

V. 9. *with*] Gr. *in*.

*lying wonders*] Gr. *of a lie*, or, *falsehood*. Either false and counterfeit signes and wonders, or true signes and wonders, *miranda, non miracula*, wrought by the power of Satan, to confirme erroneous doctrines and lies, and to maintain his servants in their reputation, and purblind men in their false conceits and superstitions: such are Popish miracles (falsly so called) being either lying prodigies, or prodigious lies.

V. 10. *with*] Gr. *in*.

V. 11. *shall*] Gr. *Tec. doth*.

*send them strong delusion*] God, by withholding his grace, shall blinde their eyes, who wilfully shut them against the truth; or for their obdurate malice and incredulity, shall give them over to Satan, to captivate their mindes and understandings, and powerfully seduce and deceive them. 1 Kings 22. 22. Job 12. 16. Esay 19. 14. Ezek. 14. 9. Rom. 1. 24, 28. 2 Cor. 4. 4.

*believe a lie*] Forged and false doctrines.

V. 12. *damned*] Gr. *judged*.

*pleasure in unrighteousnesse*] That is, in lies, as appears by the opposition to truth; and most justly are they condemned, who liked lies so well, that they had pleasure in them; which is the greatest madnesse that may be.

V. 13. *through*] Gr. *in*.

*sanctification of the spirit*] Either through the sanctification of your spirit, your hearts being purified by faith; or, through the sanctification wrought in you by the Spirit of God.

*and belief of the truth*] Faith which layeth hold, not upon lies, but upon the truth of God, which is the Gospel.

V. 15. *hold the traditions*] The doctrines, precepts or instructions, which we delivered unto you, either by word of mouth, when I was present with you; or by my Letters in my absence; to both yeeld like credence and obedience.

## C H A P. III.

Verf. 1. *Pray for us*] See Ephes. 6. 19. Col. 4. 3. *may have free course*] Gr. *may run*.

*and be glorified*] As the Word of the Lord is dishonoured and contemned when it is either not beleaved, or not obeyed; so it is glorified, and God by it, when it is mixed with faith and obedience in the hearers. Heb. 4. 2.

V. 2. *unreasonable and wicked men*] Gr. *absurd*. Froward and perverse men, both false Hypocrites which closely undermine the Gospel, and those publike opposers of the truth, which persecute us for the professing of it.

*for all men have not faith*] Gr. *faith is not of all men*. It is no marvel that the Gospel is opposed and hated by so many, seeing that faith is a rare gift of God; notwithstanding the Church shall never be destroyed by the multitude of the wicked, because it is founded upon the faithfull promise of God. Matth. 16. 18.

*from evil*] Or, *that evil one*. Either from the Devill, that wicked one, his snares and temptations, or from any evil thing that may hurt you.

V. 5. *into the love*] Or, *to the love*.

*the patient waiting of Christ*] Or, *the patience of Christ*.

V. 6. *in the Name of the Lord*] In Christ his behalf.

*withdraw your selves*] Have no familiar communion with such, after due knowledge is taken of them by the Church, and they, being admonished, remain disobedient still. Matth. 18. 15, 17. 1 Cor. 5. 11.

*walketh disorderly*] This may be taken, either in generall for all kinde of evil carriage and misbehaviour, whereby scandall is given to the Church of God; or of that particular disorder, whereof he maketh mention verf. 11. of those who attend not on their own calling, but curiously enquire into the lives and manners of others, and thrust their Sickle into anothers harvest.

V. 7. *follow*] Gr. *imitate*.

V. 8. *for nought*] That is, not paying for it, though if he had not paid for it, he had not received it for nought; for the labourer, as our Saviour teacheth, Matth. 10. 10. is worthy of his hire: and they who minister carnall things for spirituall, minister not for nought, but make a gainfull exchange. Yet the Apostle, to give a good example of painfulness to others, besides his labours in his ministeriall function, for which he might have required due maintenance from the Thessalonians, took pains day and night at his profession, which was Tent-making, thereby to supply his wants, and spare the Churches. Acts 18. 3.

*chargeable to any of you*] The Greek word signifyeth burdensome; not that indeed the affording comfortable maintenance to their faithfull Pastours, is, or ought to be accounted a burden to their flocks; but because most men, who are worldly minded, esteeme it so.

V. 10. *that if any would not work*] He saith not, If any do not work, for some would work if they could get any employment; some are not able to work, through age and naturall infirmities; yet God forbid that either of these should starve for want of food: but the Apostle forbiddeth any such to be relieved by the charitie of the Church, who are in want through their own idleness, who may have work, and are able to performe it, but will not take any pains for their living.

V. 11. *busy-bodies*] There are none more busy in other mens matters, then they who neglect their own. 1 Pet. 4. 15.

V. 12. *eat their own bread*] The bread which they earn by their labour, and not that which is given them of Alms.

V. 13. *be not weary in well-doing*] Or, *faint*. See Gal. 6. 9. Take heed that some mens unworthinesse cause not you to be slack in well-doing.

V. 14. *by this Epistle, note that man*] Or, *signifie that man by an Epistle*] Set a brand upon him, as Rom. 16. 17. marke those which cause divisions and offences contrary to the doctrine which you have learned. Or, give me notice of him by Letter, that I may take some course with him.

V. 15. *as an enemy*] We must so eschew familiarity with excommunicated persons, that we diligently seek all occasions and means that may be, to bring them again to the right way.

*admonish*] Or, *instruct*.

V. 16. *Lord of peace*] Prayers are the seals of all exhortations, wherewith the Apostle concludes all his Epistles.

*Museus  
is of Op-  
mon. -  
is nolint  
de aliorum fra-  
trum seculi ex-  
ponentium sen-  
tentia judicare;  
magis tamen  
in eam incli-  
no quam quae-  
re jam loci po-  
suerunt*  
P. 305.

*Ambrosius legit, Illustratione Praesentiae suae. Augustinus, Illustratione Praesentiae suae. Erasmus in locum.*

ANNOTATA



Cap. 2. 4. Temple] Whereby  
no doubt, he meant the Church.  
Jewel, 61.

Apol. 17. 8.

Cap. 2. 13. From the be-  
ginning] Ad quæ respondere, Ele-  
ctionem quidem huius loci notari  
tanquam ab initio mundi fa-  
ctam; sed non Electionem pro-  
prie dictam, sed Electionis ab  
eterno factæ externam aliquam  
revelationem; ad quæ Apostolus  
alludere in his locis ad promissio-  
nem illam celebrem Adamo fa-  
ctam post Lapsum, de femine  
mulieris caput Serpentis contri-  
buro. Extat enim ibi loci nota-  
tio; discriminis inter Electos &  
reprobos a Deo positi signifi-  
catio; poram invidiam  
Twiss Wind. Gr. Lib. 1. p. 26. Col. 2.

Cap. 2. 8. Destroy]

At ye Calling of ye Jews,  
when He shall give a most clear  
vidence of Himself present  
in his Church, shall Antichrist  
utterly be Destroyed.

Brightman, P. 692.

Destroy] Christ having before  
exposed, convicted, condemned  
and partly Executed (i.e. exten-  
ded an Execution upon part of  
ye Jurisdiction of Antichrist),  
shall at ye time mention'd by  
our Brightman, cause his Ener-  
gy to cease; and render him an-  
efficacious, toothless, empty,  
insignificant Ridiculum Caput.  
Vide tria verba apud Stephanum  
Comp. Rom. 3. 3. 1 Cor. 6. 13.  
George Calling ye Jews: p. 75.

Cap. 2. 15. Nequiter ait impostor Aposto-  
lum iussisse Thessalonicenses tenere do-  
ctrinam non scriptam, quasi de non scripta  
simpliciter et omnino ageret: qui doctri-  
nam tantum a seipso non scriptam in  
priori Epistola, nihilominus alibi ab alijs  
Spiritus Sancti amanuensibus scriptam,  
tenendam illis commendavit.

Rainoldus Apol. Thej. p. 334.

Cap. 3. 10. — not eat — Condemning Ple-  
nary, as a Capital Crime — to one  
of the worst of Deaths, Famine; enacting  
as the Fundamental Law of a Bride-Wall,  
He that will not Labour —  
Anot. Gen. 47. 3.



1 Tim. 1. 16. — I obtained mercy }  
I was receiv'd to mercy —



# ANNOTATIONS ON THE FIRST EPISTLE OF PAUL THE Apostle to TIMOTHIE.

## CHAP. I.

Verf. 1. **B**Y the commandment ] Gr. according to the commandment.



our hope] Hope is here taken for the chief object of our hope, which is Christ, by whose merits we hope to obtain remission of our sins, and eternall life.

V. 2. *own sonne*] He calleth him his own sonne in the faith, either because he was a means and instrument whereby Christ was perfectly formed in Timothie; or because he served him as a sonne doth his father, viz. in the ministerie; or because he resembled the Apostle both in his preaching, and in his life, as a naturall sonne is like his father.

*grace, mercy, and peace*] Grace is the fountain from whence mercy and peace flow; for the free good-will of God, whereby he hath chosen us in Christ, procureth us mercy in the forgiveness of sinnes, and by the apprehension of this mercy we have peace of conscience.

V. 3. *at Ephesus*] Gr. in Ephesus.

*teach no other doctrine*] The chief Pastours of the Church, who were endued with Apostolicall authoritie, as was Timothie, were to forbid any to preach, not onely doctrine that was contrary, but that which was beside that which the faithfull have received from the Apostles. Gal. 1. 8, 9.

V. 4. *Neither give heed to fables*] See Chap. 4. 7. and 6. 4. 2 Tim. 2. 23. Tit. 1. 14. and 3. 9. The doctrine of faith is corrupted, not onely by false opinions, but also by vain and curious speculations, which no way tend to godly edifying.

*and endlesse*] He calleth them endlesse, not because in the Genealogies there was no end, neither upwards, nor downwards; but because those of the Jews, who imbraced Christian religion, were so addicted to these Genealogies, that they might have a pretence of claiming kindred of Christ, that they made no end of drawing down their lines of descent from David, or from Abraham: or because the questions moved concerning Genealogies, by reason of the slender proof and ground they had for them, could receive no determination or end.

*minister*] Gr. exhibit, or, yeeld.

V. 5. *Now*] Or, But.

*end of the Commandment*] That is, the perfection and complement of the law, Rom. 13. 8. Or the main scope and drift of the Commandments of God, both in the Law and Gospel.

*charitie, out of a pure heart*] There is neither love without a good conscience, nor a good conscience without faith, nor faith without the Word of God.

V. 6. *having swerved*] Or, not aiming at.

V. 7. *whereof they affirme*] Or, concerning what things they undertake to make good, or confirme.

V. 8. *if a man use it lawfully*] Gr. Tec. shall use. The Law is given to excellent purpose, if we make such use of it as we ought; not seeking to be justified by the observation thereof, but to be directed by it in our obedience, as a perfect rule of life, and to be brought by it to Christ. Gal. 3. 24.

V. 9. *righteous man*] The Law is not made for the coercion, restraint, condemnation, or punishment of the righteous; but of lawlesse and disorderly persons.

*for sinners*] Such as make sinne all their employment and occupation, such as go on in their sinnes with pleasure and delight.

*murderers of fathers*] He setteth downe some of the most enormous sins, not as if the Law did not condemne as well all the rest, to the very least; but onely to convince those hypocriticall zealots of the Law, who were themselves obnoxious to horrible vices; such as they are, which the Apostle instanceth in.

V. 10. *men-stealers*] Or, making slaves of men.

*sound doctrine*] Or, wholesome. That is, not tainted with heresie. Or, wholesome, that is, which brings health to the soul.

V. 11. *glorious Gospel*] Gr. Gospel of glory.

V. 13. *injurious*] Or, wrong-doer; or, consciencious reviler.

V. 15. *a faithfull saying*] *πιστη*, that is, *ἀξιόπιστος*, a firme truth, a sure foundation, upon which we may build our belief.

*Christ Jesus came into the world, &c.*] See Matth. 9. 13. Mark 2. 17.

*I am chief*] Though ~~Paul~~ Paul were now a convert, and a Saint, yet he ranketh himself among the greatest sinners, in regard of his former life, which had been stained with the foul sinnes of blasphemie against Christ, and persecution of the professors of the Gospel unto death.

V. 17. *eternall*] Gr. of ages, or, worlds.

*for ever and ever*] Gr. to worlds of worlds, or, ages of ages.

V. 18. *by them*] Gr. in them.

*warre a good warfare*] A good warfare; as a Christian, against the world, the flesh and the devill; as a faithfull Minister, of the Gospel, against all false Apostles, and corrupters of the true faith. 2 Tim. 4. 7.

V. 19. *Holding faith*] That is, the profession or doctrine of the true faith, as appears by the opposition to the blasphemings of Hymeneus and Alexander.

*good conscience*] An upright conscience, that directeth a man in all his doings to that whereof he hath been instructed out of the Word of God.

*some having put away*] Some whom God, for giving reins to a licentious course of life, against the dictates of their owne conscience, hath punished, by taking away the light of his Spirit from them, that in the midst of their course they should lose their most precious spirituall merchandise, and be drowned in error and heresie, after the manner of those who in a sea tempest suffer shipwrack.

V. 20. *Hymeneus and Alexander*] Some do hold this Alexander to be he of whom mention is made Acts 19. 33. whereof there is no certainty; yet being joyned here with Hymeneus, it is most probable, that he was guilty of the same blasphemous heresie, for which Hymeneus is taxed, 2 Tim. 2. 18. viz. the denyall of the resurrection of the dead.

*whom I have delivered unto Satan*] By Ecclesiasticall excommunication; whereof see a further declaration upon 1 Cor. 5. 5.

*learn not to blaspheme*] That they may consider themselves better, and come to the acknowledgement of their error, which is the end and scope of Ecclesiasticall discipline: Or, if they did not retract their errors, they might do lesse hurt to the Church, and by their punishment be a warning to other blasphemers and seducers; for the Greek word *παιδείω*, signifieth, not onely to be taught, but to be chastened and corrected.

## CHAP. II.

Verf. 1. **E**Xhort] Or, desire.

*supplications, prayers*] Either these words are Synonymaes, all signifying the publike devotions of the Church in her service and Liturgie; or, they may be thus distinguished: by *supplications*, are meant such prayers as we make in our necessities and distresses, to prevent and avoid evils that may befall us, or are come upon us; by *prayers*, such prayers wherein we sue for good things at Gods hands, namely, spirituall and temporall blessings; by *intercessions*, such prayers wherein we intreat for the good of others.

*for all men*] That is, all kindes of men, Jews, Gentiles, bond, free, faithfull, infidels, friends, enemies, great men and mean ones, publike and private; or, as the word is often taken in Scriptures, as Matth. 4. 23. *πάντας νόσους*, all diseases, that is, all sorts of diseases, Luk. 11. 42. *πάντας ἀνθρώπους*, all manner of heresies.

V. 2. *For Kings*] He mentioneth Kings particularly, either because the Kings and Magistrates were then enemies to the Church, and persecutors of the Saints of God, and some might peradventure make scruple whether they ought to pray for such; the Apostle therefore resolves they ought; and yeelds a double reason for it, the former in this verse, that through Gods blessing



sing upon their Government we may enjoy peace, (Jer. 29. 7.) The latter in the fourth verse, because God excludeth no sorts or conditions of men from the means of salvation. Or, he nameth Kings in the first place, because they are highest in dignity, and upon the good use of their power very much dependeth the safetie of the Church and Common-wealth.

*authority*] Or, *eminent place*.

*honesty*] Or, *comeliness*.

V. 4. *all men to be saved*] By as much as appeareth unto us by his will revealed in the Gospel, he excluding none by name, neither nation nor condition whatsoever, Matth. 28. 19. Mark 16. 15. Or, *all*, may be taken, not *pro singulis generum*, but *pro generibus singulorum*. Ver. 1.

*knowledge of the truth*] That is, the doctrine of the Gospel, as the word is taken, John 5. 33. & 8. 32. & 18. 37.

V. 5. *between*] Or, *of*.

*the man Christ Jesus*] The Apostle doth not adde *man* to exclude the divine nature from his Mediatourship: for he is God revealed in the flesh, 1 Tim. 3. 16. and God hath purchased his Church by his blood, which through the eternall Spirit he offered without spot unto God, Heb. 9. 14. but to expresse that nature in which he paid the ranfome for us, mentioned in the verse following; and to shew that our Mediatour being a *man*, all sorts of men have by faith free access unto him and his offering, Heb. 2. 10.

V. 6. *a ranfome for all*] All that do beleve in him, Matth. 20. 28. Joh. 3. 16. and 10. 15. Rom. 1. 16. and 3. 22.

*to be testified in due time*] Or, *a testimonie*. Gr. *Tec. for all in due time*. The word *μαρτυρία* is left out in the Greek Copie written by Tecla, and the sense is full without it, Who gave himself a ranfome for all in due time; but if we retain the word because most copies have it, the meaning is, That the ranfome he paid was a reall testimonie of his Mediatourship betwixt God and man, whereby he reconciled both. Or the meaning is, That though their ranfome were paid at one time, yet it is testified to severall Nations *μαρτυρία* *ιστις*, at severall seasons appointed by God for their conversion.

V. 7. *Whereunto*] See 2 Tim. 1. 11.

*ordained a preacher*] Gr. *Tec. trusted to be a preacher*.

*teacher of the Gentiles*] See Gal. 2. 7, 8.

V. 8. *pray every where*] Devotion is not now confined to one place, as the solemn sacrifice and service was in the time of the Law; but as occasion is offered, we are to pray every where, looking not so much to outward circumstances, as to the inward devotion of the heart, lifting up our hands to God in holinesse, charitie, and faith.

V. 9. *women adorn themselves, &c.*] See 1 Pet. 3. 3.

*broidered hair*] Or, *plaited*. Women ought to desire rather inward then outward ornaments, and in adorning themselves outwardly they must have a care that it be done in a fashion that may argue neither wantonnesse, nor curious nicenesse, nor wastfullnesse, nor pride, 1 Pet. 3. 3.

V. 11. *silence with all subjection*] Gr. *in*. Learn of their own husbands, not to take upon them to teach them: but in modest silence to receive instruction and command from them, 1 Cor. 14. 34.

V. 12. *I suffer not a woman, &c.*] See 1 Cor. 14. 34.

*silence*] Gr. *quiennesse*.

V. 13. *Adam was first formed*] Adam had the prioritie in his creation, the woman was made after him, and for him, and of him, Gen. 2. 7. 21. 22. 1 Cor. 11. 8.

V. 14. *Adam was not deceived*] Immediately of the devill as Eve was: neither doth the story it self say that Adam was deceived by Eve, but onely that he took the forbidden fruit of her and did eat, Gen. 3. 6. V. 17.

*was in the transgression*] The woman was first and deepest in the transgression, and a means to induce her husband to sinne, wherefore also by way of punishment she was more straitly subjected to her husband, Gen. 3. 16. V. 17.

V. 15. *in child-bearing*] Or, *by child-bearing*. If *δια* be taken, as it is most commonly, to signifie *by*, or *through*, then the meaning is, That though painfull child-bearing were part of the punishment inflicted upon Eve and her sex, for her first transgression, in eating the forbidden fruit, and tempting her husband to sinne likewise; yet she and all faithfull women shall be saved by *Maries bearing the holy child Jesus*. For as *μαρτα*, signifying creation, is taken by a metonymie for the creature, Rom. 8. 19. 20. 21. 39. so also *μαρτυρία*, for *μαρτυρία* *παρθενης*, child-bearing, for the child born, the blessed fruit of the Virgins wombe, Luk. 1. 43. But if the preposition *δια* be taken for *in*, as Rom. 4. 11. *μαρτυρία* *δια* *εκφυσης*, for *εκ* *εκφυσης*, and in many other places, then the meaning is, That notwithstanding by child-bearing and subjection to man, God hath imprinted on women the mark of the punishment inflicted upon Eve, and all women that conceive and bring forth children; whence some peradventure might have conjectured that in regard of this curse, there was no hope of salvation for women, unless it were for the unmarried, or those that were childlesse: yet the Apo-

stle teacheth that, this shall not hinder their salvation, if they abide in the faith, nor the bodily evils and sorrowes that they endure to stop the operation of the Spirit of grace in them. Or, bearing and breeding children is an ordinary way through which women go to heaven, Chap. 5. 14. *Mark, 13. 34.*

## CHAP. III.

Ver. 1. *A True saying*] Gr. *faithfull*. See 1 Tim. 1. 15.

*If a man desire*] Not ambitiously affect, but finds in himself a fitnessse and willingnesse to take upon him that office, moved therunto by a holy and sincere affection to consecrate himself unto God in the service of his Church, and to employ and improve there those gifts which he hath received of him for the edification of Gods people.

*a bishop*] That is, the office of an over-seer; which word may either have relation to the flock of Christ onely, and in that sense it belongeth to all Pastours who have cure of souls: Or, to the Pastours themselves also, as well as the flock; and in that sense antiquitie hath appropriated the word to signifie the chief Presbyter, or Minister, who had a superintendence over a whole Church comprised within a Citie, or Diocesse, in which there were divers inferiour Pastours. See the note upon Philippians 1. 1.

*a good work*] See 1 Thess. 5. 13.

V. 2. *A bishop, &c.*] See Tit. 1. 6, &c.

*blamelesse*] The word *ἀνιμωτός*, signifieth not faultlesse; for there are no such in the world; but such a one who hath not been, or cannot be appeached with any crime, a man of an unoffensive life, a man that is not tainted with any common blemish, 1 Cor. 1. 8. Luk. 1. 6.

*the husband of one wife*] He that is to be chosen a Bishop must not necessarily be a married man, but necessarily be no polygamist; that is, such a one who hath been husband but of one wife at once, *Hieron. Epist. 82. c. 2.* For though polygamie were a common practise among the Jews, yet it was ever held a scandall and a brand among Christians: therefore none who had that brand upon him ought to be chosen either Bishop, or Deacon, ver. 12.

*of good behaviour*] Or, *modest*.

*apt to teach*] Not onely men endued with sufficient knowledge to teach, but such as are willing and ready upon all occasions to instruct the people of God.

V. 3. *Not given to wine*] Or, *not ready to quarrell and offer wrong, as one that is in wine*.

*filthy lucre*] He forbiddeth in a Bishop not onely covetousnesse, which is afterwards taxed; but the taking of any base course, or using any unworthy means to improve his estate: in which kind the Bishops of Rome of all other are most notoriously faultie, who make a gain of all sorts of sinne, even those that are not to be named among Christians.

*not covetous*] Gr. *not a lover of silver*.

V. 4. *gratitie*] Gr. *comeliness*.

V. 6. *a novice*] Or, *one newly come to the faith*. *νις*. Not a man newly planted, or engrafted into Christ by baptisme; or not such a one who hath newly entered into the studie of Divinitie.

*lifted up*] Gr. *puffed up, or swollen with*.

*fall into the condemnation of the devill*] Left by reason of his sudden advancement to that degree, he take occasion to be proud, which will undo him; and so he fall into the same condemnation that the devill himself is fallen into. Or lest he be subject to the censure of calumniating persons.

V. 8. *grave*] Or, *honest*.

V. 9. *Holding the mystery of the faith*] Either deeper and more abstruse and hidden points of saving knowledge; or in generall the doctrine of the Gospel which is a mysticke indeed, for flesh and blood cannot reveale it unto us, nor can the most learned perfectly comprehend it, 1 Cor. 2. 7.

V. 10. *use the office of a deacon, being*] Or, *minister, and being*.

V. 11. *grave*] Or, *honest*; or, *modest*.

V. 12. *deacons be the husbands*] See ver. 2.

V. 13. *used the office*] Or, *ministred*.

*good degree*] Deservedly obtain the honour to be preferred to an higher office in the Church.

*boldnesse in the faith*] Or, *libertie of speech*. Greater courage and holy boldnesse in the profession of the Gospel: for the testimonie of a good conscience, and the faithfull discharge of the ministry, makes a man bold as a lion, whereas the contrary stops a mans mouth, and makes him a coward in Christs quarrell.

V. 14. *shortly*] Gr. *sooner*.

V. 15. *house of God*] As the Catholike Church is as it were the whole house of God; so every particular Church, as this of Ephesus was, in which Timothee resided, was a part thereof, and by a synecdoche may be called the house of God, because God dwelleth therein by his word and Spirit, 1 Cor. 3. 16. Heb. 3. 5. 6.

*the living God*] See Rom. 9. 26. 2 Cor. 3. 3. 1 Thess. 1. 9.

*pillar*



cap. 2. 4. Quos? Poenitentes,  
cedentes, accedentes ad Evan-  
gelium. P. Martyr, 2 Sam. 12. 13.  
pl. 140. b.

Cap. 3. 2 — Bishop. See Affirmb.  
Anot. Gen. 47. 6.

2. 15. The Conscientious and patient per-  
formance of the Offices; and undergoing  
the Afflictions, of Child-bearing Women  
is their proper way to Heaven: for that's  
the Work which God hath committed to them  
to do, and the thing wherewith the rea-  
lity of their Religion is to discover it  
self. William Thomas his Christian  
& Congugal Counsell. 1661. Epistle, p. 12,  
13. Mark. 13. 34.

quas poenas si patienter fe-  
rat, Saluti suae Consulit. Aretius.

2. 15. Charity Tindal, & Geneva; Love.  
Rhem. Love. V. Lat. dilectione.

Cap. 2. 8. without Doubting

To be expounded by others for any  
internal Distraction, or distemper of  
ye mind; for ye mind is often carried  
away from God in Prayer, and maintain  
secret Dialogues, discourses & conferences  
in one with it self, when it should be wholly  
taken up with God. The Covetous man &  
talks of Gold, and ye Voluptuous man &  
talks of Pleasures when it should be  
seems to pray: yea these foules will often  
come down on ye sacrifice of an Ab-  
raham, ere they as soon as he espies y<sup>e</sup> he  
drives y<sup>e</sup> away; &c. Garyl on Job. 16.  
v. 17. P. 342.

Cap. 2. 9. Beza in Cant. homil. 13.  
p. 254—259.

Gineciatulos  
autem et Calamistratos androgynos, quo  
loco censuramus? ut page, apage, ut page,  
inquam, tam impia, tam foeda, tam ab-  
ominabilem honestate, nedum a Christianitate  
aliena. Utinam vero, cum nihil hic va-  
rant humana remedia, Deus ipse cor-  
ruptelas istas manu ipse sua abigat:  
et certe. ita factorum predico. 259.

15. Non tantum de pignenda prole hic  
tractat Apostolus, sed de perseverendis molestis  
lunibus, quae et dura sunt et multiplices, tam  
a partu quam in educatione liberorum. De  
inde quicquid hypocrisis judicant, vel mundi  
sapientes, Pluris hanc obedientiam facit De-  
us; quam mulier quid vocata sit reputans  
imposita sibi Divinitus conditioni se sub-  
iicit; nec toedium gestationis, nec ciborum  
fastidium, nec morbos, nec difficultatem  
pariendi, imo potius durum cruciatum, nec  
solicitudinem pro fructu, nec alia quae sunt  
officii sui detractat, quam si heroicis ab-  
sque vittatibus se ostendat, Dei interim  
vocationi obsequi detractans. Adde quod  
non potuit aptior offerri consolatio, nec effi-  
caciior, quam si rationem et modum sibi  
ignari salutis consequenda, in ipsa poe-  
na ostenderet. Calvin.

1 Tim. 3. 15. Pillar & Ground of Truth —

Scimus tamen nihil esse tam impium  
quod objecta Ecclesiae auctoritate, a quibus-  
dam non defendatur; quasi videlicet sit  
satis obtinere inane et falsum Ecclesiae  
nomen. Beza Confessio — p. 204.  
205—207.



1 Tim. 4. 3. To forbid Marriage wholly, universally, and altogether, that is ye Doctrine of Devils.

Harding ex Jewel. p. 222.

4. 12. — despise thy youth I converted young men are apt to fall into such acts of Sin, as render them despicable. Caryl's Job, 20. 11. p. 488. Titus, 2. 15.  
4. 15. Give thy self wholly — in his 2<sup>d</sup> to Luke 2. 49.

cap. 5. 1. Elder I Not only a Minister; but a Superior in any Eminency. Rogers Naaman — p. 330.



*pillar and ground of the truth*] Or, *stay*. Some referre these words to them that follow, vers. 16. and thus make the construction. The pillar and ground of truth, and without controuersie great is the mystery of godlinesse, viz. God, &c. Others referre them to the words immediately going before, the house of God, which is called the pillar and ground of truth in respect of the profession, and maintenance of the true religion of God, which it both supporteth as a pillar, and maketh it openly known to others, as the Magistrates used to hang and affix their Orders and Proclamations on pillars, or other places of strength and firmnesse; and here consequently is declared the office and dutie of the Church in publishing the same truth, and defending it against all errours, contradictions, and corruptions whatsoever. Or it may be referred to Timothie, as it is by diuers of the Ancients, and read, he being a pillar and upholder of the truth, Gal. 2.9. Rev. 3.12.

V. 16. *mysterie of godlinesse*] Not barely of ceremonies, as were those mysteries of the law of Moses, nor of vain and profane superstitions, as those of the Gentiles; but most holy indeed and truly religious, whereby God is served in spirit and truth.

*God*] That is, the eternall Sonne of God, as the word is taken, Joh. 1.1. Act. 20.28. Rom. 9.5.

*was manifest*] Made his Diuinitie known, Luk. 24. 19. Joh.

1. 14. *in the flesh*] That is, in the humane nature which he assumed into the unitie of his person, Joh. 1.14. Rom. 1.3. Heb. 2.14.

*justified in the spirit*] In or by the Spirit, which is to be understood of the diuine nature of Christ, whereby he hath raised himself again from the dead; and consequently also was approved to be righteous and innocent, notwithstanding he was condemned both by Jews and Gentiles as a malefactor. Or declared to be the Sonne of God, Rom. 1.4.

*seen of angels*] As of his Messengers and Ministers, both at his natiuitie, Luk. 2.14. and at his temptation, Matt. 4.11. and at his passion, Luk. 22.43. and at his resurrection, Luk. 24.4. and at his ascension, Act. 1.10.

*preached unto the Gentiles*] Gr. *among*.

*received up into glory*] To the right hand of his Father, from whence he poureth out the gifts of his Spirit upon the Church, and manifesteth his glory by signs and wonders, Mar. 16.19,20. Act. 1.2. and 2.4.33.

# C H A P. I I I I.

Vers. 1. *Spirit speaketh expressly*] In the Scriptures concerning apostasie from the faith in generall, and seduction by false teachers, Matth. 24.23,24. Luk. 18. 8. but to me by speciall revelation, that the false Prophets shall broach such false and damnable doctrines in particular as are after mentioned.

*in the latter times, &c*] See 2 Tim. 3.1.

*seducing spirits*] Either he meaneth devils, who are lying spirits, or wicked or ungodly men, who are the devils instruments, to spread errours and heresies, as the word is taken, 1 Joh. 4.1.

V. 2. *seared with a hot iron*] Either branded consciences, or flugmatized with the marks of many foule and enormous crimes; A metaphor taken from rogues who are burnt in the hand, or some other part of the body. Or consciences so insensible of their own dangerous estate, and of the fearfull judgements of God, as dead and hard flesh seared with a hot iron, whereby Physicians consume rotten flesh to save the sounder parts.

V. 3. *Forbidding to marry*] This prediction is verified at this day in the Romish Church, which forbiddeth any in holy Orders to marry. It is true, the Manichees, Eucratites, and other Heretikes disparaged marriage, and disallowed it in those they called their *perfect ones*: but we read of none that, by laws and canons, prohibited marriage, save the Bishops of Rome, and such as adhere unto them.

*to abstain from meats*] Either these words have a reference to the former words, vers. 1. doctrines of devils, and all the words between are to be enclosed in a parenthesis, and so the coherence is giving heed to doctrines of devils, namely this, to abstain from meats, &c. Or else there is an Ellipsis, and the word *meats*, or some such like is to be understood; a like example whereof we have above, Chap. 2. 12. *τοῖς ἀδελφοῖς μου ἐν ἁγίῳ πνεύματι* (supple *ἀλλήλοις*) *ἀλλήλοις ἐν πνεύματι*, and 1 Cor. 14. 34. Or like that 1 Cor. 3. 2. For the meaning, the Apostle doth not condemn it for an hereticall practise to abstain from certain meats out of a meer politick respect to save the breed of cattel, or medicinable, to avoid some disease, but upon pretence of holinesse, or conscience, as if some meats were unclean in their own nature, or at least lesse holy then others, Col. 2.21.

V. 5. *sanctified by the word of God*] It is made pure and holy in respect of us, so that we may use it with a good conscience as received at the Lords hand.

*and prayer*] That our meats may be sanctified to us, we must first confesse and acknowledge that God is the Creatour and giver of these creatures, which we use. Secondly, that we are of the number of those who through Christs benefit have recovered that right over all the creatures which Adam lost by his fall. Thirdly, by our prayers we crave of the Lord that we may use those meats with a good conscience, which we receive at his hands. Fourthly, we make an end of our eating and drinking with thanksgiving to God, as we beginne it with prayer.

V. 7. *unto godlinesse*] It is not onely requisite that the Minister of the Word be sound in doctrine, but also that his life be godly and religious.

V. 8. *bodily exercise profiteth little*] Or, *for a little time*. Some hereby understand the exercises of those that strived for prizes, by wrestling, running, or the like; of which the Apostle speaketh, 1 Cor. 9.25. But the Apostle here treating of good works, others do more fitly understand this of externall exercises of mortification, whereby the body is tamed and kept under; as watching, abstinence from such and such meats, lying hard, and the like; which are otherwise lawfull in themselves, and indeed may have some use: but little in comparison of godlinesse, in regard that all the benefit that can accrue thereby is but to subdue the members of the body, and curb the outward motions and actions thereof, 1 Cor. 9.27. They are no way able to purifie the heart, and the inward man, as a lively faith and the true fear and love of God doth, Rom. 8.13.

*promise of the life that now is*] Of the blessings of this present life, so far as they conduce to our eternall happinesse, and of the life to come absolutely.

V. 10. *Saviour of all men*] God in generall not onely saveth all men, but beasts also. Psal. 36.6. Saviour here is taken for protectour or preserver, because he conserveth all men in their naturall and temporall being in generall: but he is said the Saviour especially of those that beleve, because hee is the conservor of them in their eternall and spirituall being: hee conserveth all creatures in their estate, men in their wayes and callings, but the faithfull in the state of grace: he preserveth all creatures from disorder and utter confusion, all men from manifold calamities and miseries; but the faithfull from the power of sin and death.

V. 14. *Hands of the Presbyterie*] Or, *Eldership*. Some by Presbyterie understand the office of a Presbyter, which Timothie received by the imposition of hands; but the word *πρεσβυτεριον*, is never taken in the Scripture for the office of a Presbyter; but for the company of the Elders, who here laid hands upon Timothie, when hee was ordained: for though hee were ordained by Paul, 2 Tim. 1. 6. yet this ordination was performed in the assembly of the Elders, and with the laying on of their hands also: agreeable whereunto is the Canon of the fourth Councell of Carthage, and the practise of the Church of England and other reformed Churches at this day.

V. 15. *to all*] Or, *in all things*.

V. 16. *Take heed to thy selfe*] To thy life and carriage, that it be inoffensive; and to thy doctrine, that it be sound.

*save thy selfe*] Thy ministry shall be an effectuall means both to save thy selfe and others: for faith is by hearing, and hearing by preachings, and therefore the ministers of the word are said to save themselves and others; for that to them the Lord hath committed the word of reconciliation.

# C H A P. V.

Vers. 1. *Not an elder*] In reprehensions we must have regard to the degrees both of ages and sexes, and consider all as in a spirituall consanguinitie with us.

V. 2. *with*] Gr. *in*.

V. 3. *Widows indeed*] Hee speaketh of such widows who were servants to the Church, and appointed to be maintained by the publique contribution: such as were past all other labour, and destitute of all comfort both of husband, and of children, and nephews, or any other kinne or allies, to relieve them.

V. 4. *Show pietie at home*] Or, *kindnesse*. Let those children and nephews in a thankfull dutie endeavour to repay their parents care and love: which the Greeke elegantly expresse by a Metaphor taken from the Storke (*κατακατακατα*) which feedeth her aged parents, and carrieth them upon her shoulders, and in that regard, in Hebrew is called *חֲסִידָה*, that is, pious and mercifull.

V. 6. *in pleasure*] Or, *delicately*.

*dead while she liveth*] Such a widow is a kinde of monster halfe dead and halfe alive, dead in respect of the actions of the spirit, though vigorous, and alive in respect of the flesh, or alive to the world, but dead to God. In a like ambiguous sense wee are to understand those words of our Saviour, Let the dead bury the dead, Mat. 8.22. that is, Let the dead spirituallly, bury the dead corporally, as the Jewes in that their elegant *אין עושה עמנו*, *Cum ego a se discedo vivens morior, ac cum vobis adhuc moriens vivo*.



V. 8. *house, Or, kindred*] *denied the faith*] Though not in words, yet in his deeds, and hath cast away both humanitie and religion, and therein is worse then an infidell, who take care of their owne, and love those that love them. Mat. 5. 46.

V. 9. *taken*] or *chosen*.  
*wife of one man*] That is, which hath had but one husband at once, or if her husband had sent her a bill of divorce upon his repudiation of her, hath married no other.

V. 10. *washed the Saints feet*] This was an office of courtesie performed to strangers in those hotter countreys. Gen. 14. 32. and 43. 24. Luke 7. 44.

V. 11. *younger widowes refuse*] Take them not into the college of widowes or deaconesses, which are to be maintained at the Church charge.

V. 12. *Having damnation*] Or, *being liable to just censure*.  
*cast off their first faith*] Or, *former*, as Revel. 2. 4. Making themselves lyable to just censure and blame, because they have violated that promise and engagement, wherein they bound themselves to doe the continuall service of the Church.

V. 13. *busy-bodies*] See 2 Theff. 3. 11.

V. 14. *younger women marry*] I ordain that the younger women be left to their libertie to marry, and not tied by covenant or agreement to the publike service of the Church.

*to speake reproachfully*] Or, *for their railing*.

V. 15. *turned aside after Satan*] They have been led by him to wanton courses, to the great scandall of the Church.

16. 522 v. 4.3 V. 17. *Elders that rule well*] See 1 Cor. 9. 14. Gal. 6. 6. He meaneth not Elders in age, but in office, that is, Bishops, or Pastours that are employed in the government of the Church, as well as preaching.

*double honour*] Both of reverent respect, and comfortable maintenance (*stipendia honoraria*) as appeareth by the verses following.

*labour in the word*] In the originall it is *κωλυσις*, which signifieth a toylsome labour, and hereby he commendeth those who besides their care and paines in governing, diligently, and constantly preached the Word.

V. 18. *Thou shalt not muzzle the Ox that treadeth, &c.*] See Deut. 25. 4.

*Ox that treadeth*] In the Eastern Countries it was not the manner to thrash out Corne as we doe, but their Oxen trod it out; to which the Apostle allegorically compares the laborious Pastours of the Church, who expounding the Scriptures, after a fort crush out that Corne of which the bread of life is made, 1 Cor. 9. 9.

*The labourer is worthy of his reward*] See Mat. 10. 10.

V. 19. *an elder receive not*] or, *presbyter*. Do not only not condemn him without sufficient witnesses, as thou oughtest not any man according to the Law of Moses, Deut. 19. 11. but do not so much as receive an accusation, or give any credit to it; the reason is, that such men being in publike offices of governing the Church, in which they must exhort and admonish every one, and correct those that are unruly, they may easily get the ill will and hatred of many. Also the receiving an accusation against them, maketh them to be suspected, and it tendeth to the scandall of the Church. Besides, their sacred calling is to be held in reverence, and they who have been thought worthy of it, ought not to be suspected of any notorious default or guilt without very good evidence and strong prooffe.

*Before*] Or, *Under*.

V. 21. *without preferring one before another*] Or, *without prejudice*.

V. 22. *Lay hands suddenly on no man*] Admit not any into the Ministry without sufficient examination and good proof both of his sufficiencie in learning, and godly conversation.

*partaker of other mens sinnes*] Either of those that would make choyce of an unfit person into the Ministry, or of the Ministers themselves, who if they prove ill and unworthy of that sacred function, the blame will light upon thee, who by the laying on of thy hands admittedst them into the Church.

*pure*] Or, *chaste*.

V. 24. *Some mens sinnes are open before-hand*] Or, *manifest*. Either these words are referred to the last judgement, as the ancient Fathers understand this Text, and then the meaning is, that some mens sinnes are notorious, and may bee judged and censured in this life, others are secret and hidden, the judgement whereof is reserved to the last day. Or, they relate to the examination before admittance into the Church, and then the meaning is, some there are who offer themselves to ordination, whose scandals are or may be known before-hand, who are to be repelled from the Ministry; others offences are not known till after they be ordained; on the other side the learning and good parts of some are so well known that they may be received at the first meeting without feare of doing amisse in it; but if there be any who are not so well known, a small delay or pause will not hinder them, or obscure their vertues, but rather after full and exact tryall of them, make them more conspicuous.

## CHAP. VI.

Verf. 1. *Under the yoke*] To wit, of servitude under Masters that were infidels. This servitude was a heave yoke, lying not so much upon their bodies, as upon their soules, insomuch that they were forced to serve them who served not the true God; who notwithstanding ought to be hereby satisfied, that touching those things which appertain to everlasting life, they are no way subject to them.

*be not blasphemed*] For if they should refuse to serve their Masters, though infidels, under pretence of their Christian liberty, this would occasion their Masters to reproach Christian Religion, as if it taught them contumacie and disobedience.

V. 2. *because they are brethren*] Their fraternitie in Christ ought not to abate ought of their due respect and observance to their Masters: for this spirituall consanguinity doth not alter their outward and civill estate and condition.

*faithfull*] Or, *believing*.

V. 4. *He is proud*] Gr. *is puffed up*.

*doating*] Or, *sick*.

*strifes of words*] Frivolous questions and quarrels, rather about words then matter; and by words he meaneth all those things which have nopith in them, and whereby we can reape no profit.

V. 5. *Perverse disputings, &c.*] Or, *gallings one of another*.

V. 6. *Godlinesse with contentment is*] Not onely because it enricheth the soule and giveth true contentment, but also because it hath the promise of outward blessings, 1 Tim. 4. 8.

V. 7. *For we brought nothing into this world, &c.*] See Job 1. 21.

V. 8. *And*] Gr. *But*.

V. 9. *and a snare*] Of the devill, who by means of this their inordinate desire to grow rich, doth tempt them to take many unlawfull courses, and keepeth them thereby as with a snare, that they cannot gett againe out of the intanglings of the World.

*droan*] Or, *plunge*.

V. 10. *money*] Gr. *silver*.

*erred*] Or, *been seduced*.

*pierced themselves through*] Christ compareth the deceitfulness of riches and cares of the world, to thorns, which prick not the flesh onely, but pierce through the minde and heart, and wound the soules and consciences with manifold hurts and smart pain. Matth. 13. 22.

V. 11. *O man of God*] All righteous men are the servants of God, but the title of man of God implayeth more: for in Scripture it is attributed onely to men of eminent sanctitie, who had more familiarity and inwardnesse with God, as Moses, Samuel, David, Elias, Elizeus, and here Timothy. A man of God is he who is wholly devoted unto God, and his chiefe employment is to bring Messages from God, as Prophets doe; and bring men unto God, as the faithfull Ministers of the Gospel do.

*and*] Gr. *but*.

V. 12. *Fight the good fight of faith*] Either contend thou earnestly for the maintenance of the true Faith and Gospel. Jude 3. Or, fight the good fight of Faith it selfe against all temptations of the Devill, persecutions of the world, and oppositions and contradictions of heretical teachers and great Wilards of this world, 2 Tim. 4. 7.

*lay hold on eternall life*] A comparison taken from those that run for a prize, and as they approach neer the mark they stretch forth their hands to apprehend and touch it, verf. 19.

*professed a good profession*] Either he understandeth the solemn vow Timothy had made in his baptisme; or at his ordination, wholly to dedicate himself unto, and imploy his uttermost endeavours in the service of God.

V. 13. *I give thee charge*] A vehement kinde of adjuration to observe and keep all the premisses faithfully, with his eyes fixed upon the comming of Jesus Christ, whose glory we are to set against the vain glistering of this world; and his power against all the terrors of the wicked, 2 Tim. 4. 1.

*Pilate witnessed*] See Matth. 26. 64. Matth. 27. 11. John 18. 37.

*Confession*] Or, *profession*.

V. 15. *the King of kings*] See Rev. 17. 4. & 19. 16.

V. 16. *Who onely hath immortality*] Eternally subsisting of himselfe, and by no other. Angels and the soules of men are immortall, but by participation onely from God, as the Moone and Starres shine continually, but with light derived from the Sunne.

*dwelling in the light*] Possessing such perfection and excellencie in himselfe as none is able to comprehend, as the word *light* is taken, 1 Joh. 1. 5. Or dwelling in that increased and infinite glory of divine Majestie, the sight and knowledge whereof no creature is able to attain unto.

*whom no man hath seen*] See Joh. 1. 18. 1 Tim. 1. 17. 1 Joh. 4. 12. V. 17.



6.5. Gain is godliness] Counting Religion to be an Income, or Gain-ful Business; as it passage ought to be rendered. Mr. Dr. Spalding's Funeral Sermon on Mr. How. p. 7.

Cap. 5. 11, 12. Calvin. Inst.  
Lib. 4. Cap. 13. 5. 18.

Cap. 5. 16. If any man or woman that believeth have widows —

Vides hic viduam dici non veram, quæ habet filium aut nepotem; ut dicit verfu, 4. vel quæ habet filiam, aut neptem; talis vidua debet ali a suis domesticis — igitur puerulam de publico alere; vel quæ habeat suos per quos alenda sit: illud est gravare ecclesiam.

V. 4. — Dum concurrunt ista duo, validissima sunt; natura iudicium, et Dei Approbatio. Arctius.

Monstrum esse fatentur omnes, si quis ingratum se maioribus præbeat: id enim dicit sensus natura. Siconia — Non est quod patet quispiam id natum esse ex hominum opinione: sed Deus ita Ordinavit. V. 16. Siquis fidelis? Quia fieri debet ut singuli propria onera libenter eiciant in totam Ecclesiam, ideo non minatur id cavendum præcipit. De fidelibus loquitur — Nam quæ im- piae cognationi renuntiaverant, eas Ecclesia suscipi æquum erat. Calvin.

Ser. Febr. 1. 1723.

See the Dutch Annotations.

Cap. 6. 10. In Urbe Luxuries creatur, ex luxuria existat avaritia necesse est, ex avaritia erumpat audacia, inde omnia scelera ac maleficia gignuntur. Tul. Orat. pro Roscio Amerino. fol. 13. a.



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V. 17. *uncertain riches*] Gr. *uncertainie of riches.*  
*giveth*] Gr. *affordeth.*

V. 18. *willing*] Or, *sociable.*

V. 19. *Laying up in store, &c.*] See Matth. 6. 20. Luk. 12. 33.

*good foundation*] That is, a certain and infallible argument and ground of hoping for eternall life; not as if the liberalitie of the rich did merit the same; but in regard of the promise of God made to all those that in faith apply themselves to the practise of good works, Matth. 10. 42. Gal. 6. 8. 9. Heb. 13. 16. 1 Pet. 2. 5.

V. 20. *keep that which is committed*] The precious treasure of sound and wholefome doctrine which is committed to thee, as a pledge, to keep it safely thy self, and carefully transmit it to posteritie; and withall the talent of those gifts which appertain unto the preaching of the same.

*oppositions of science falsely*] Made against sound doctrine out of erroneous grounds and principles of sciences so termed, but falsely. In which words the Greek fathers conceive, that he pointeth at the *Gnosticks*, a certain sort of heretikes, who have their name from science, and profound knowledge, which they arrogated to themselves.

## ANNOTATIONS ON THE SECOND EPISTLE OF PAUL THE Apostle to TIMOTHIE.

### CHAP. I.

Verf. 1. *P*romise of life] Eternall life hid in Christ, which God hath promised to all that beleve in him.

V. 2. *beloved sonne*] He calleth Timothie his sonne in a naturall, civill and spirituall, or Ecclesiasticall respect: First, in a naturall, because Paul was now aged, and Timothie but a young man. Secondly, in a civill or morall, because Paul affected him as if he were his own sonne, and Timothie served him as a sonne doth his father; Phil. 2. 22. Thirdly, in a spirituall or Ecclesiasticall, because Paul ordained him a Minister of the Gospel. See 1 Tim. 1. 2.

V. 3. *forefathers*] Not his immediate forefathers, who bred him up in Pharisaisme, but his Ancestours Abraham, Isaac and Jacob, &c. who served God in the same true religion, for substance, which the Apostle now professeth. Acts 23. 1. and 24. 16.

*with pure*] Gr. *in pure.*

V. 5. *call*] Gr. *calling.*

V. 6. *stirre up*] Gr. *kindle again*; or, *quicken, as fire burneth under ashes.* *ἀνακαίνισαι*, signifieth to rekindle, or revive; for the gift of God is as it were a certain lively flame kindled in our hearts, which the flesh and the Devill go about to put out; and therefore we on the contrary must labour, as much as we can, to foster and keep it burning. In the metaphor the Apostle seemeth to allude to the type of the Priests in the Old Testament, by whose ministerie the holy fire on the Altar was cherished, (that it might not goe out) and as it flaked, blowne to a brighter flame.

*the gift*] Some by this gift understand the gift of Miracles, which he received by the imposition of the Apostles hands; and that by the laying hands of the Presbyterie, 1 Tim. 4. 14. he was admitted into the holy ministerie; but because there is no proof in Scripture, or undoubted Antiquity, that Timothie had the gift of Miracles, it is more probable, that by gift is here meant that Ghostly power or office which Timothie received at his ordination, by the laying on of the Apostles hands on him, in the presence of the Presbyterie, who all gave consent thereunto, and testified it by putting their hands upon him also. 1 Tim. 4. 14.

V. 7. *spirit of fear*] The meaning is, rouze up the gifts of God in thee, and suffer it not to be flaked or abated by carnall fear, for such a fear doth in no wise proceed from the working of the Spirit, but is quite contrary to the same which the Apostle doth mention here; lest Timothie might be affrighted with the affliction of the Church, and of Paul in particular.

*but of power*] Of courage and resolution to go through with the work of the ministerie, notwithstanding all oppositions and dangers.

*of love*] Of a holy love of God and Christ, wherewith the faithfull being inflamed, do cheerfully undergoe all manner of troubles and adversities for his sake.

*sound minde*] Wherby the holy Ghost doth reduce the troubled minde to tranquillitie, and banish all turbulent passions, such as fear is. Or the spirit of moderation and discretion, that we bring not causelie troubles upon our selves, and when they come upon us, break not out into rage or impatience.

V. 8. *afflictions of the Gospel*] Be a cheariull partner with me of those troubles and afflictions which follow the profession of

the Gospel. These are called afflictions of the Gospel, because as Christ suffereth in the persecution of his Members, so the Gospel after a sort suffereth, when the preachers thereof are opposed, disgraced, silenced, and imprisoned, or any way hindered from the free and powerfull preaching thereof.

V. 9. *not according to our works*] See Tit. 3. 5. Not for the merit of our works, but for his own mercies sake; or, not according to works done by us in time, or foreseen by God before the world was; for these works, as in time they flowed from the grace of God, so they were foreseen likewise no otherwise then as effects of his grace in us, and consequently not as causes or inducements to God, to clect us to eternall life.

*before the world began*] Gr. *secular times*, or, *everlasting*. See Ephes. 1. 4. Tit. 1. 2.

V. 10. *who hath abolished death*] By taking away the fear and sting of the naturall death in all true belevers, 1 Cor. 15. 55. Heb. 2. 15. and freeing them from the guilt and punishment of the eternall and second death. Rev. 2. 11. and 20. 6.

*life and immortality to light*] Hath given us a full and clear sight of immortalitie, whereof before we had but as a glimpse; or shewed us a clear way to life and immortalitie.

V. 11. *Whereunto I am appointed a preacher, &c.*] See 1 Tim. 2. 7.

V. 12. *beleevd*] Or, *trusted.*

*keep that which I have committed*] Either my precious soul which I have committed to his care and custodie to bring it forth glorious at that day of his appearing: Or, my eternall life, happinesse and crown of glory, which I have as it were deposited with him by faith and hope.

V. 13. *form of sound words*] Gr. *wholefome*, or, *healthfull.* *ὑγιαινωσας*, such as conduce to the health of our souls, rather wholefome then delicate; or words not tainted with, nor favouring of any error or heresie, false or corrupt doctrine.

V. 14. *committed unto thee*] See 1 Tim. 6. 20.

*by the Holy Ghost*] Though it be a hard thing to do it, considering what enemies lie in wait to rob us of it: yet the Spirit of God is mightie, who hath endued us with power and vertue to keep it.

V. 15. *turne away from me*] Leaving me in my trouble and affliction, and being ashamed of my bonds.

V. 16. *my chain*] See Ephes. 6. 20.

V. 17. *sought me out*] By this it appears, that Paul was not in prison, for then Onesiphorus needed not to have made any great search to finde him; yet was he not free, but committed to the custody of the keeper, with whom he might go abroad to dispatch his affairs; and therefore in the verse going before, he speaketh not of chains in the plurall number, but of a chain in the singular, with which he was tyed to the souldier that kept him. *1<sup>a</sup> 1<sup>a</sup> Senec. l. 1 de tranquill. an. c. 10. Eadem catena tam remota quam militem tene.*

### CHAP. II.

Verf. 1. *M*y sonne] See Chap. 1. 2.

*in the grace that is in Christ Jesus*] Be strong and courageous in the maintenance of the Gospel of Christ: or confidently relye on the favour of God, wherewith the Father embraceth us for his sonne Christ Jesus sake.

V. 2. *among many witnesses*] Or, *by many witnesses.* Either the things which thou hast heard confirmed by many witnesses

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witnesses and testimonies of holy Scripture, as the word witnesseth is taken, Heb. 12. 1. Or, which thou heardest of me at thy ordination among the whole Presbyterie: Or, not spoken in a corner, but publicly in my preaching, before many witnesses.

V. 3. *endure hardnesse*] Or, *suffer affliction*. The ministry of the word is a spirituall warfare, wherein no man can so serve that he may please his Captain or Generall, but he must forgo and part from all hinderances which may draw him from it, and also endure much hardnesse and be put to many a hot brunt.

V. 4. *No man that warreth*] Warriours and souldiers busie not themselves with merchandizing, handicraft works, husbandrie or household affairs; but are alwaies attending their watchings, marchings, and other services and commands of their Leaders and Captains: so neither must a faithfull Minister of the Gospel trouble or distract himself with any worldly matters and affairs that may hinder him in the faithfull discharge of his sacred function.

*entangleth himself*] Gr. *is entangled*.

V. 5. *strive for masterie*] The Ministerie is like to a game, or striving for the masterie, wherein no man is crowned unless he strive according to the lawes that are prescribed, be they never so difficult or painfull.

V. 6. *The husbandman, &c.*] Or, *The husbandman labouring first, must be partaker of the fruits*.

V. 8. *Remember that Jesus Christ*] He confirmeth two principles of our faith which are alwaies assaulted by heretikes; the one, that Christ is the true Messias, God incarnate of the Virgin Mary, and made of the seed of David; and the other the highest Article of our Creed and myserie of our salvation, his resurrection from the dead.

V. 9. *but the word of God is not bound*] Though they may confine me, and binde me fast; yet they cannot bind and fetter the Gospel of Christ; that word of his ever is, and shall be free, not onely preached by those who are at libertie, but even by me and other servants of Christ who are restrained and in durance.

V. 10. *endure all things*] Not in their stead, or that my sufferings may be imputed to them, but I endure afflictions for those offices, which I do towards the furthering of the salvation of Gods elect.

V. 11. *if we be dead with him*] See Rom. 5. 8. If we be afflicted with him, and persecuted even to death for his sake, we shall also live together with him eternally, and most happily in heaven.

V. 11. *If we suffer*] See Rom. 8. 17.

*if we denie him*] See Matt. 10. 33. Mar. 8. 38.

V. 13. *If we beleeve not*] See Rom. 3. 3.

*he abideth faithfull*] Though we alter never so much, yet God is the same, most just and faithfull in all his promises, and undertakings, Rom. 3. 3. Mal. 3. 6. Jam. 1. 17.

V. 14. *strive not about words*] *μὴ λόγων ἁγίων*. Not to strive about words onely, when the controversie is meer verball or nominall, and no way reall, or not at all importing faith or good manners: or, strive not with words bandying contumelious speeches, or bringing no better proof then vaunting words and boastings.

V. 15. *rightly dividing*] By adding nothing to it, neither over-slipping any thing, neither mangling it, nor renting it in sunder, nor wresting of it; but marking diligently what his hearers are able to bear, and what is fit for edification. The Metaphor is taken either from the cutting and squaring out of the streets and high-waies, and setting out the bounds of mens lands and possessions; or from the Priests of the Old Testament, who having slain the beasts that were to be sacrificed, did joynt and divide the same in an accurate manner: or from house-keepers that cut out and divide to every one in their families their share and portion of meat, 1 Cor. 3. 2. Luk. 12. 42. Heb. 5. 12.

V. 16. *increase*] Or, *proceed*.

V. 17. *eate as doth a canker*] Or, *gangrene*. *γὰρ γὰρ*, from *γὰρ*, signifying to eat, as the disease called a Wolfe or a Canker doth, which if it be not looked to in time groweth incurable, and not onely consumeth the part where it is, but spreadeth farther in the flesh: such is the nature of hereticall doctrine, if it be not stopt in the beginning and cured by solid confutations, and Ecclesiasticall censures inflicted upon those that are obstinate; it will spread far, and run over the whole body of Church, and corrupt the same, 1 Cor. 5. 7. Gal. 5. 9.

*Hymeneus and Philatus*] He nameth here the chiefeest of those proane, and vain bablers, that being known they might be the better shun'd.

V. 18. *erred*] Or, *missed the mark*.

*resurrection is past*] It is probable they taught that there was no other resurrection but the spirituall rising of the soul from the death of sinne; or the renovation of the condition of the world under the Gospel, according as the word *resurrection* is sometimes taken.

*overthrow the faith of some*] That is, infect them with their heresie, and thereby subvert their orthodox faith.

V. 19. *Neverthelesse*] Although some slide away from the truth, we must not be offended thereat, as if the salvation of the elect were not sure.

*the foundation of God*] The eternall election, which is the first ground-work of the salvation of the faithfull laid by God himself, cannot be shaken in such sort, that the elect of God should be seduced by the like heresies, and fall away from faith, Matth. 24. 24.

*sure*] Or, *steadie*.

*having this seal*] The Book of life in which the names of the elect are written, is confirmed as with a seale, and the number of the elect in the fore-knowledge of God, is sealed up as in a book.

*Let every one*] Though the Lord hath eternally fore-known those that are his, yet not so that we presuming upon that Decree should cast away all care of our salvation, and let loose the reins to all carnall libertie. For on our parts who are thus mercifully fore-known and elected to salvation, there is required a holy and a conscionable obedience, and a carefull endeavour to please God in all things, and shunne all manner of sinne.

V. 20. *and some to honour*] See Rom. 9. 21.

V. 21. *If a man therefore purge*] Cleanse himself from these hereticall and impure doctrines, and keep himself unspotted of the world by the grace and vertue of the holy Ghost that dwelleth in him, 1 Pet. 1. 22. 1 Joh. 5. 5.

*vessel unto honour*] The counsell of God shall be fulfilled in him, and he shall be really and effectually according as he is ordained unto it of God, a vessel of honour. Or he shall shew and approve himself to be such a vessel indeed. The like expression we have, Joh. 1. 5. 8.

V. 23. *foolish and unlearned*] See 1 Tim. 1. 4. Tit. 3. 9.

V. 24. *must not strive*] Must not be of a contentious disposition, nor at all strive about foolish and unlearned questions, vers. 23.

*patient*] Or, *forbearing*. To winne them through our patient bearing with them, but not to please them, or excuse them in their wickednesse.

V. 25. *oppose themselves*] Gr. *set themselves against him*. or, *are ill affected to him*.

*repentance to the acknowledging*] The knowledge of the truth goeth before repentance, yet true repentance goeth before the publike recantation of their error, and particular acknowledgement of that truth they before gain-sayed and opposed.

V. 26. *recover*] Gr. *awake*.

*snare of the devil*] Hereticall doctrines are the snares wherein the devill intangleth the understanding of seduced men, as vicious provocations are the snares wherein he intangleth the wils and affections of dissolute persons.

*taken captive*] Gr. *taken alive*.

*at his will*] Gr. *to*.

### CHAP. III.

Vers. 1. *In the last dayes*] See 1 Tim. 4. 1. 2 Pet. 3. 3. Jude 18. The end of the world is the harvest, and when the sins of Antichrist and of all his followers shall be ripe, then will the Angel thrust in his sickle and mow the earth, Apoc. 14. 16. 18. 1 Tim. 4. 1.

*perilous times*] Gr. *hard*. We may not hope for a Church in this world without corruption, but there shall be rather great abundance of most wicked men, even in the very bosome of the Church, who notwithstanding shall make a shew and countenance of great holinesse.

V. 2. *lovers of their own selves*] Such persons have been in all ages of the Church, but towards the end of the world being as it were the lees and dregs of time, there shall be almost none but such: these vices being spread over the whole face of the Church, and the mentioned evils become Epidemicall.

*covetous*] Gr. *lovers of silver*; or, *money*.

*boasters, proud*] See Rom. 1. 29. 30.

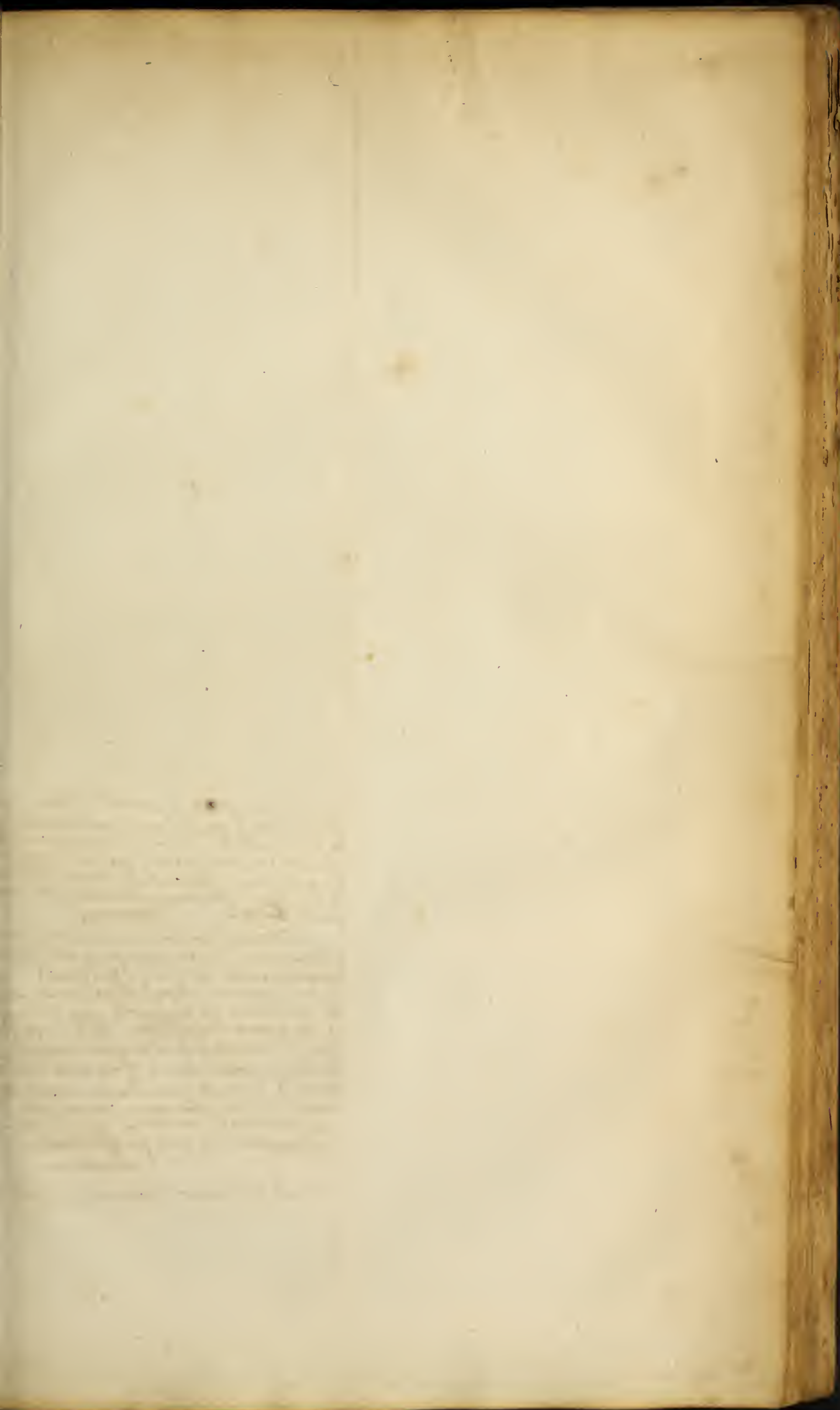
V. 3. *false accusers*] Or, *make-bates*.

V. 4. *high-minded*] Gr. *puffed up*.

V. 5. *Having a forme of godlinesse*] Or, *formalitie*. Not *μορφή*, but *μίμησις*, not the true forme and essence of godlinesse, but an outward conformation thereunto, a resemblance, vizard, or shew of holinesse; mens religion consisting in a formal profession of godlinesse, (Tit. 1. 16.) without expressing the power and efficacie thereof in their lives: Or in externall gestures, behaviours, rites, and ceremonies, without the pure inward worship of God in spirit and truth.

V. *women laden with finnes*] Silly women are more easily deceived, and those of them are more apt to be misled in their judgements, which are given up to lewd and wanton courses. *Josephus Antiq. Jud. 2. observeth that the Pharisees had their Gynæceæ, Colledges or meeting of women; and Jerome ad Cres.*







C. 4. 13. Cloak I O suppellectilem apostolicam, penulam quæ defendat ab imbris, et libros aliquot hæc dubiè sacros. Nunc quantum est Caballorum, quantum bombardarum, quantum aliarum rerum, quas refect non bibet. Erasmus.

— Si arculam dixerimus libris refectam — soluta erit quæstio (nullo enim pretio comparari poterat) — unde apparet Apostolum cum jam ad mortem se pararet, non tamen a lectione destitisse. Ubi ergo sunt qui se eo usque profecisse putant, ut nulla amplius exercitatione indigeant? Quis se cum Paulo conferre audeat? — Nos vero faciamus hoc loco pijs omnibus commendari assiduam lectionem ex qua proficiant. —

Calvin.

Cloak I Domum librorum, Syriae



Clef. that Simon Magus had his Helena, Marcion his female forerunner, Appelles his Phitiomena, Montanus his Maximilla, Donatus his Lucilla, Elpidius his Agape, Priscillian his Galla, Arius the Prince his sister; and generally all arch-heretikes some strumpet or other, by whom they spread the poison of their heresie.

V. 7. *Ever learning*] The Apostle taxeth not these women for endeavouring by continuall learning to improve their knowledge; but for curious inquiring into every noveltie of doctrine, and following now one teacher, now another, having no care to attain to sound and saving truth.

V. 8. *Jannes and Jambres withstood Moses*] The names of the chiefe of the Egyptian sorcerers that strove with Moses, whose names are not expressed, Exod. 7. 11. yet are here related by the Apostle, either out of some Jewish writers, not now extant, or from some ancient tradition. Howsoever, certain it is, that these Magicians names were famous, or rather infamous; for Numenius the Pythagorean Philosopher, and Artabanus the Historian make mention of them both, and Plinie in his Natural History, l. 3. c. 1. nameth one of them, to wit, Jannes. See Euseb. de prep. Evang. l. 9. c. 3.

*reprobate concerning the faith*] Or, of no judgement. Whose doctrines are abominable before God, and ought to be rejected of all; or, who have lost all right and sound judgement in things that belong to the Faith, Rom. 1. 18. 26. Titus 1. 16.

V. 9. *proceed no further*] He addeth a comfort, that God will at length pluck off all the vizards of Hypocrites and false teachers.

*jolly*] Or, madnesse.

V. 10. *thou hast*] Or, thou hast been a diligent follower of. *fully known*] Thou knowest thoroughly, not onely what I taught and did, but also how I was minded and disposed.

V. 11. *afflictions*] Gr. sufferings.

V. 12. *shall suffer persecution*] Gr. shall be persecuted.

V. 13. *worse and worse*] 2 Pet. 2. 20. 22.

*deceiving, and being deceived*] Deceiving others by their sophismes and faire shew of holinesse, and being deceived by Satan.

V. 15. *from a child*] There is nothing more profitable, then to be exercised in the Scriptures from our infancie; for the vessels that are at the first seasoned with the favour of life, seldom or never lose it, Prov. 22. 6. And though while they are very young, they cannot come to much understanding, yet the having of Scripture phrase and texts by heart, is very usefull, and will much stead them after they come to riper yeers, and are able to dive deeper into the meaning of those things they retain perfect in their memories from their childhood.

*wise unto salvation, through faith*] Although the Scripture sufficiently instruct us to salvation, yet we cannot be saved without a lively faith working through love, therefore he addeth through faith: Or, by Scriptures he meaneth the Scriptures of the Old Testament, which it is like were onely extant when Timothee was a child, the knowledge whereof could not save Timothee without faith in Christ, whereby he beleaved the accomplishment of all those things which were fore-shewed in the Old Testament, both by predictions and types.

V. 16. *All Scripture is given*] See 2 Pet. 1. 21. Or, the whole Scripture, as the word is taken, 1 Cor. 13. 2. and elsewhere. Every part of the Scripture is divinely inspired, 2 Pet. 1. 20, 21. and is profitable to some of these ends, to furnish the man of God to some good works: but the whole Scripture is profitable to all those ends, to furnish him to every good work. The parts of the Scripture as they were delivered, were sufficient for the instruction of those to whom they were delivered; and now the whole is most sufficient for us, and all Churches to the end of the world.

V. 17. *man of God*] The Minister of God in his Church, 1 Tim. 6. 11.

*perfect*] Gr. accomplished.

*thoroughly furnished*] Or, perfected.

*furnished unto all good works*] That is, to all the services of his profession, to those works of his calling he mentioned before, namely doctrine of the principles of Christian Religion, reproof of errors and false doctrines, correction of life and evil manners, and instruction in the precepts of a holy life and Christian conversation.

### CHAP. IIIL

Verf. 1. *Charge thee therefore*] Gr. testifie, or, denounce. This is my principall and chief charge of all.

*Before God and the Lord Jesus Christ*] This deep kinde of charging Timothee, in so vehement and pathetical a manner, sheweth how urgent and important the matter is, how simply necessary diligent and constant preaching is in a Minister of the Gospel, and how fearfull his case is, if he fail in this duty of his function.

*judge of quick and dead*] See 1 Cor. 15. 51. 1 Thess. 4. 17.

V. 2. *in season, out of season*] Upon all occasions, with a holy importunity. There is no contradiction in these commands, both may and ought to be done by a faithfull Minister of God, who preacheth in season, when God offereth him a fair opportunity, and the hearers desire, Nehem. 8. 1. and call for the Word, and the argument he handleth, is seasonable for the time. Out of season, when a door of utterance is opened unto him, that he may preach, but his hearers are not willing to hear, either because they are ill affected to the Word, or distracted by other businesses, or they like not to hear such points touched or meddled with at such a time, when yet he knoweth it to be needfull for the health of their souls, to hear such doctrines handled, or duties preft.

*exhort*] Or, comfort.

V. 3. *sound doctrine*] Gr. wholesome. See 1 Tim. 1. 10.

V. 4. *ears*] Gr. hearing.

V. 5. *watch thou*] Or, be sober. The wickednesse and falling away of the world ought to call faithfull Ministers to be so much the more carefull and vigilant; and so likewise the taking away of those who laboured with them before in that office. Verf. 6. John 1. 2. Col. 4. 17.

*make full*] Or, fulfill.

*readie to be offered*] To be sacrificed or Martyred. The word in the Originall *εὐχρηστος*, signifieth properly libation, or a drink-offering; and he alludeth to the pouring out of blood, or wine which was used in sacrifice; and seemeth withall to intimate the manner of death, wherewith he was to glorifie God, which was not by being offered as a holocaust by fire, as Polycarpe, and many others were, but by a death wherein his blood was shed or powred out, namely beheading.

*departure*] Gr. dissolution. See Phil. 1. 23.

V. 7. *fought a good fight*] Gr. that good fight. See 1 Tim. 6. 12.

*I have finished my course*] I am come to the period of my dayes; *Vixi, & quem dederas cursum fortuna peregi*. And in this metaphor he seemeth to allude to the manner of his whole life, which after his conversion was spent as it were, wholly in running from place to place, speedily to disperse the doctrine of the Gospel, and now he was come to the last Stage or Goal at Rome, where he was to receive his Garland, after the manner of those who ran for prizes, 1 Cor. 9. 24, 25.

*kept the faith*] The true doctrine of faith; or the gift of saving and justifying faith; or the faithfulness which he promised Christ in the discharge of his Apostleship. Rev. 2. 10.

V. 8. *a crown of righteousness*] A reward of just and holy works, an incorruptible Crown of glory; which though it be a Crown of mercy, Psal. 103. 4. and a gift of grace, Rom. 6. 23. yet he calleth it here a Crown of righteousness, which the righteous Judge shall give him, the more fitly, to follow the metaphor taken from runners or wrestlers for prizes, at their solemn exercises or games in Greece, in which there were certain Judges appointed to observe those that proved masteries, and give just sentence on the Conquerours side, if he strove lawfully, and fairly wonne the prize. And the meaning of the Apostle is, that he had kept the laws of proving masteries, and so acquitted himself in running and wrestling, that he might justly expect the prize. Besides, eternall life may be rightly termed a Crown of righteousness, both *ex parte Dei*, who promiseth it to every one that overcometh, Revel. 2. 10. & 3. 21. and *ex parte rei*, because it is just and righteous with God to render unto them who have endured for his sake toylsome labours, painfull torments, and disgracefull reproaches, ease, joy and glory. 2 Thes. 1. 6, 7.

*love his appearing*] That they may see him in glory, who suffered so much for them in this world, and that they may receive from him their everlasting reward.

V. 10. *loved this present world*] Hath given over to tend on me in my affliction any longer, chusing rather to follow his worldly occasions, and provide for his own safety and profit.

V. 13. *cloak that I use at Troas*] *σάκος*, which some take for a riding Coate, or travelling Cloak, as if it were made by a transposition of letters, from the Latine *semula*; but the most ancient Syriac interpreter takes it for *domum*, or, *repositorium scripturion*; and Hesychius a most exquisite Greek Grammarian inclineth to that opinion, that by it the Apostle meant *scrivitorium*, a little Desk or Coffer, wherein he laid his books or writings.

V. 14. *Alexander the Copper-smith*] Covetousnesse is the bane of religion. Two of the greatest enemies ~~was~~ Paul had, were two Smithes, the one a Silver-smith, Acts 19. 24. and this Copper-smith here, and both of them, as it is conceived, maligned and opposed him, and his preaching for the same reason, because the Apostle taught they were no Gods that were made with hands, and thereby hindered their gain, and marred their Handicraft, which was to make silver, or Copper Shrines, or Images to the Heathen gods and goddesses.

*the Lord reward him*] Gr. *Tec. shall reward him*. This is not a curse.



curse, proceeding from anger, or a revengefull heart, which is contrary to the doctrine of Christ; Matth. 5. 44. and of Paul himself, Rom. 12. 14. but a Propheticall conmination out of a godly zeal, and a prediction inspired by the holy Ghost of the punishment which was ready to be executed upon him. See Psal. 5. 10. & 109. 7. *deinceps*. With this interpretation agreeth the Greck Copie, of great Antiquity, written, as it is supposed by Tecla, wherein the Verb is not *condemni*, but *condemnetur*, the Lord reward, but the Lord shall or will reward him according to his works.

V. 15. *our words* ] Or, *our preachings*.

V. 16. *answer* ] Gr. *apologie*, or, *defence of my self*.

*that it may not be laid to their charge* ] It is not sufficient for us to maintain the truth our selves, but we must assist them who stand up for the truth, and not timorously shrink from them when they are in trouble for it.

V. 17. *stood with me* ] Gr. *by me*, or, *assisted me*.

*mouth of the lion* ] Out of great and imminent danger of death. Some by the Lion understand the Emperour Nero, so called for his rage and crueltie; as generally Tyrants and powerfull enemies of the Church are called Ezek. 19. 2. Psal. 35. 17. & 91. 13. Proverbs 28. 15. Jerem. 2. 15. & 4. 7. And Marfyas certifying his Patron at Rome of the death of Tiberius, useth this phrase, *et dicitur de leone, the Lion is dead*. Josephus antiqu. l. 18. c. 6.

V. 18. *every evil work* ] From forsaking or wronging the truth, or doing any thing out of cowardly fear that may blemish this my holy profession.

V. 20. *at* ] Gr. *in*.

*at* ] Gr. *in*.

## ANNOTATIONS ON THE EPISTLE OF PAUL THE Apostle to TITUS.

### CHAP. I.

Verf. 1.



*According to the faith* ] Either the doctrine of faith which the Elect of God have ever beleevd from the beginning; or according to the faith which was wrought in the Elect, and whereby they are led to the acknowledgement of the saving truth of Christian Religion.

V. 2. *In hope* ] Or, *for hope*.

*before the world began* ] Or, *secular, or, everlasting times*. See

2 Tim. 1. 9. 1 Pet. 1. 20.

V. 4. *own sonne* ] See 1 Tim. 1. 2.

*common faith* ] That which before he called the faith of the Elect, he here calleth the common faith: as Jude v. 3. the common salvation, that is, the ordinary means of salvation, or the faith communicated to all the Elect through the whole world; or the faith common to me and thee; for there is but one way of salvation common, both to the Pastour and the flock, to the father in Christ, as the Apostle was, and the sonne begotten by him in the Gospel, as Titus was.

V. 5. *left I thee in Crete* ] Crete is an Island in the Mediranean or Mid-land Sea, now called Candie; of which see Acts 2. 11. & 27. 7, 12.

*set in order* ] Either to correct and amend what was done amisse, or farther to supply and perfect whatsover was lacking of things behoofull to the Church.

*wanting* ] Or, *left undone*.

*ordain elders* ] Gr. *appoint*. That is, Pastours, one or more in all places, where there is a convenient number of the faithfull.

*had appointed* ] Gr. *gave order to*.

V. 6. *If any be blamelesse* ] See 1 Tim. 3. 2, & c.

V. 7. *a bishop* ] See Phil. 1. 1. 1 Tim. 3. 2.

*good men* ] Or, *good things*.

V. 9. *as he hath been taught* ] Or, *in teaching*.

*exhort* ] Gr. *Tec. comfort those that are in affliction*.

V. 11. *Whose mouthes must be stopped* ] Either by solid confuting their errors, or by suspension and Ecclesiasticall censures.

V. 12. *a Prophet of their own* ] Some will have this allegation to be taken out of Callimachus his hymne in praise of Jupiter; where the first part of this verse is found; but Callimachus was no Prophet of the Cretians: the Apostle therefore certainly meaneth Epimenides, who himself was a Cretian, whose Poem is called a Book of Oracles or Prophecies; among whom this whole Verse is found, viz. the Cretians are alwayes *liars*, that is, craftie companions, false in their words and deeds, as the Latine Proverb, *Cretiaque cum Cretensibus*, declareth: *Evill beasts*, that is, fierie, intractable, and dangerous to deal withall; and *slow bellies*, that is, given to sloth, and idlenesse, and luxurious gluttons. Which censure of the Cretians the Apostle here confirms, not to discredit those Islanders, or blast their reputation, but to discover the maladies of that people to him, whom he there left as a Physitian, to cure them by sound and wholesome doctrine.

V. 13. *sharply* ] Gr. *cuttingly, touching them to the quick*.

V. 14. *Not giving* ] See 1 Tim. 1. 4.

*commandments of men* ] The Apostle forbiddeth not simply to

give heed to the commandments of men: for elsewhere he requireth us to obey the lawfull commands of our superiours in Church and Common-wealth: but to the traditions of those of the circumcision, whom he taxeth, verf. 10. and generally of such men as walke not with a right foot to the Gospel; for it is not here said simply the commandments of men, but of such men as turne from the truth, and therefore we must turne from them.

V. 15. *Unto the pure all things* ] See Rom. 14. 20. That is, all meats and other creatures of God. For the ceremoniall Law of Moses which made a distinction of clean and unclean meates being abrogated by the Gospel, the use of all those things is pure and holy to the faithfull, being themselves pure, that is, cleansed by the blood of Christ, and sanctified by his Spirit: whereas on the contrary, the spirituall uncleannesse of unbelievers maketh that the very things otherwise permitted by Moses, become unclean to them. Hag. 2. 13.

*their mind and conscience is defiled* ] Impuritie and uncleannesse doth not consist in the outward abstinence from any meats, or the eating of them; but it lyeth within the soul of man, and the faculties of the same, which are all of them unclean and defiled with sinne in the unbelievers. Those two parts of man which may seem most pure and free from sinne, viz. the minde, which retaineth yet some light of knowledg, and the conscience, that applyeth this light, to testifie, discern, and judge of mens actions good or evil, now by that inward and in-bred corruption of ignorance and perversnesse, is become impure to man, the former hindring the knowledge of the latter conformitie to the will of God: by the former he tempteth God, and by the other he offendeth and resisteth him so long as he continueth in his unregenerate estate.

V. 16. *reprobate* ] Or, *void of judgement*.

### CHAP. II.

Verf. 1. *Speak thou* ] The doctrine of faithfull Pastours must not only be generally pure and sound, but particularly and discreetly applied to all ages, and sexes, and callings, according to the diversitie of circumstances.

V. 2. *sober* ] Or, *vigilant*.

V. 3. *holinesse* ] Or, *holy women*.

*false accusers* ] Or, *make-bates*.

*given* ] Gr. *subject*; or, *enslaved*.

*to much wine* ] *διδωμίνος* signifieth more then given to much wine, it implyeth as much as overcome or enslaved: whereby it appears that as the men of Crete were given to their belly and luxurious feeding, chap. 1. 12. so the women also were given to their palate and more liberall drinking of wine, even to distemper: an odious vice in men, but much more in women.

V. 4. *sober* ] Or, *wife*.

V. 5. *obedient* ] See Ephes. 5. 23.

V. 6. *sober-minded* ] Or, *discreet*.

V. 7. *A pattern of good workes* ] A faithfull Minister must preach the Gospel as well in his life, as in his Sermons: so Peter (Ep. 1. ch. 5. ver. 3.) requireth the Elders to carry themselves, not as Lords over Gods inheritance, but as ensamples to the flock.

V. 9. *servants* ] See Ephes. 6. 5. Coloss. 3. 22. 1 Pet. 2. 18.

*answering* ]



Tit. 1. 2. πρὸ Χρονῶν διακρίαν  
ante tempora secularia h. e. ante  
multa secula, nempe ab initio  
seculorum — iam ab antiquo pro-  
misit Deus vitam eternam et Sa-  
lutem, nempe statim sub initio  
mundi, in celebri illa promissione  
de Semine benedicto caput Ser-  
pentis contributo. Fuisse utrum.  
Gr. Lib. 1. p. 26. Col. 2.



Cap. 3. 10. — de vita I Si ad Sergium  
Paulum, aut ad praesidem ali-  
quem scripserit, proculdubio  
huc, ~~suum~~ praescripserit suum  
Officium. — Idem ille Paulus  
Iug facto demonstravit Sergio  
quid deceat Magistratum. —  
corporali percussit cecitate.  
Bullinger. Praecept. 6. Decad. 2.  
Serm. 8. fol. 70. b.



answering ] Or, gain saying.

V. 10. *adorn the doctrine of God* ] As the ill lives of professors is a great obloquie and blemish; so on the contrary, their godly conversation is a great honour and ornament to the Doctrine of the Gospel.

V. 11. *grace of God* ] The exceeding mercy and goodness of God: or the doctrine of the grace of God, exhibited to us by Christ, and comprehended in the Gospel.

*this bringeth salvation, &c.* ] Or, *that bringeth salvation to all men, hath appeared.*

*hath appeared* ] *in vultu illius*, hath clearly manifested it selfe, or shined forth as a light in the darkness of the shadowes of the Old Testament, and of the ignorance of heathenisme, Esay 42. 7. 16. 18. Acts 26. 18. Rom. 13. 12. Ephes. 5. 8. 1 Pet. 2. 9. 1 Jo. 2. 8.

*to all men* ] Without distinction of Nations, sex, age, or condition, 1 Tim. 2. 4.

V. 12. *Denying ungodlinesse* ] That is, renouncing and forsaking them. Under the name of ungodlinesse he compriseth all breaches of the first Table; under worldly lusts, all inordinate desires against the second: which are called worldly, both in respect of the object, because they are conversant about such things as belong to the present estate of this life and world, and in regard of the subject, viz. such lusts as are found and reign in worldly and unregenerate men which are described, Ephes. 2. 2, 3. & 4. 17, 18, 19. 1 Pet. 4. 3. 1 Joh. 2. 16.

*we should live soberly* ] As in the former words were comprised all the negative; so under these three adverbs all the affirmative precepts of the Law, which have a three-fold reference: the first to our selves, the second to our neighbour, the third to God. Soberly, in respect of our selves; righteously, in respect of our neighbours, and holily or godly, in respect of God. *Hæc tria perpetuo meditare adverbis Pauli, Hæc tria sint vitæ regula sanctæ.*

V. 13. *Looking* ] See 1 Cor. 1. 7. Phil. 3. 20.

*blessed hope* ] The blessed recompense of reward which we steadfastly hope for, everlasting life and glory, which we shall be fully possessed of at the second coming of Christ, which shall be with great majesty and glory, Col. 1. 5.

*the great God* ] To the confutation and confusion of all that deny the Deity of Christ, the Apostle here calleth him not onely God, but the great God, that is, immense, and of infinite power: for as life when it is attributed to God, signifieth immortality, and wealth all-sufficiency, and age eternity, and strength omnipotence, so greatness is immensity.

V. 14. *releem us from all iniquity* ] From the guilt, punishment and power of all sinne.

*purifie unto himselfe* ] Purifie by faith in our justification, by charity and other graces of the Spirit in our sanctification: or, purifie, that is, sanctifie or consecrate to himselfe.

*a peculiar people* ] A people exempt and separate from the rest of the world, a people whom he receives into his speciall favour and protection, whom he esteems as his chiefe treasure and precious Jewell, Mal. 3. 17. 1 Pet. 2. 9.

*zealous of good works* ] Not onely carefull to shew forth good works, but bearing a fervent affection to them, and earnestly striving that none may out-strip or excell you in them.

### CHAP. III.

Vers. 1. *To be subject* ] Rom. 13. 1. 1 Pet. 2. 13.

*principalities and powers* ] Some conceive that there were divers in Crete and other parts who were infected with the doctrine of Judas Galileus, of whom Gamaliel speaketh, Act. 5. 37. who denied that any ought to be called

Lords save God; and that the people of God ought to pay tribute to none: and for this cause the Apostle both here and elsewhere presseth the doctrine of obedience to all civil Magistrates under the name of principalities and powers.

V. 2. *brawlers* ] Gr. *fighters*.

*all meeknesse* ] Though all sinners are not alike to be handled, but on some we are to have compassion, others to save with feare, pulling them out of the fire, Jude 23. yet the Ministers of God must doe nothing in rage or passion, but with the spirit of meeknesse, shewing all meeknesse to all men, Gentiles as well Jewes, enemies as well as friends, and that especially out of this consideration, that the best of Christians before their conversion were as bad as the worst of them, whose carriage is most offensive to the Church, v. 3.

V. 3. *we our selves* ] 1 Cor. 6. 11.

V. 4. *kindnesse and love* ] Or, *pitie*. See Chap. 2. 11.

V. 5. *Not by, &c.* ] 2 Tim. 1. 9.

*works of righteousness* ] That is, such as are done according to the Law of God, which is the rule of all righteousness: so that here all workes are excluded from being meritorious causes of our salvation, not onely the works of the ceremoniall Law, but also morall; not onely done before our conversion, but after; for here the mercie of God is set against all works done by us, and to it alone is our salvation ascribed.

*washing of regeneration* ] By the regeneration and renewing of the Holy Ghost, which is like unto a Bath of water, whereby the filth of our sinnes is washed away and cleansed, Ezek. 36. 25, 26, 27. whereof the Font of Baptisme is a sign and seal. See the like manner of speech, Rom. 4. 11. 1 Pet. 3. 21.

*and renewing of the Holy Ghost* ] The renewing, which the vertue of the Holy Ghost worketh, who applyeth the blood of Christ to the soule of the faithfull as the expiation for sinnes, whereupon a man is made a new creature regenerated according to the image of God in righteousness and holiness.

V. 6. *abundantly* ] Gr. *richly*.

V. 8. *maintaine good workes* ] Gr. *goe before others, or excell in good.*

V. 9. *avoid foolish questions* ] 1 Tim. 1. 4. 2 Tim. 2. 23.

V. 10. *A man that is an heretick* ] An obstinate defender and spreader of erroneous doctrine, repugnant to the foundation of faith, and tending to the disturbing and distracting of the Church.

*after the first and second admonition* ] This word comprehendeth not onely warning given by the Church, but instructions resolving of his doubts, cleare refutations of his errors, friendly exhortations both in private and publike.

*reject* ] Do not trouble thy self to dispute any more with him, for that were to cast holy things before dogges, Matth. 7. 6. give no more eare to his replies, cavils, and objections, but according to thy office excommunicate him, hold him for a profane person, and as a member cut off from the body of the Church, Rom. 16. 17. 1 Cor. 5. 13. Gal. 1. 8, 9. & 5. 12. 2 Thess. 3. 14.

V. 11. *is subverted* ] Quite desperate, perverted both in mind and will in things concerning the faith, like to a building that is broken down to the very foundation.

V. 11. *condemned of himselfe* ] Sinneth wilfully and in a high degree, being convinced in his own conscience, that he shuts his eyes against the light, and resisteth and opposeth the known truth.


V. 12. *to Nicopolis* ] A Citie in Macedonia, which had that name, as some affirm, given it from *nikos*, and *polis*, because at that Citie, as Jerome writeth, Augustus got a famous victory against Antony and Cleopatra.

V. 14. *maintain good workes* ] Or, *professe honest trades.*



# ANNOTATIONS ON THE EPISTLE OF PAUL TO PHILEMON.

## CHAP. I.

Verf. 1.  *Risoner of Jesus Christ* ] That is, for Jesus Christ, as v. 13. bonds of the Gospel, Ephef. 3. 1. Which circumstance he toucheth upon the rather to move Philemon to pitie and compassion, that he would not deny his earnest request in the behalfe of Onesimus, and there-  
by adde affliction to his affliction.

V. 2. *bel. ved* ] Gr. Tec. *sister*.

*Apphia* ] Theodoret affirmeth that this Apphia was Philemons wife, & in the subscription of this Epistle in a very ancient manuscript, these words are, To Philemon and Apphia, Master and Mistr. of Onesimus. And if she were not Philemons wife, it is not like the Apostle would have put her in the inscription in this letter, which he wrote in behalfe of Philemons servant.

*Archippus* ] This Archippus is conceived to be the same, of whom the Apostle speaketh, Col. 4. 17. to whom Onesimus delivered ~~the~~ Pauls Epistle to the Colossians, who being Pastour at Colosse might prevaile the more with Philemon, one of his flock, at whose house he lay.

V. 4. *I thank my God, &c.* ] See 1 Theff. 1. 2. 2 Theff. 1. 3.

V. 5. *toward all saints* ] Either he taketh faith in a larger sense, and so it may extend to saints. For although we beleeve not in them, yet we beleeve them, as we reade Exod. 14. 31. They beleeved the Lord & his servant Moses. Or else the words toward all saints, are to be referred to the word love, and towards the Lord Jesus to the word faith; and this is made more evident by the Syriack translation, in which the words are transposed after this manner, hearing of thy faith, and thy love which thou hast towards the Lord Jesus, and towards all saints, Col. 1. 4.

V. 6. *communication of thy faith, &c.* ] That is, the fruits of

thy faith. In some copies it is, may be made evident, *φανης*, not *εφανης*, and that seemeth to be the true reading; howsoever the sense is much at one, I pray that the charitable actions which proceed from thy faith may be a cleare evidence, and give an effectuell demonstration of the holy graces that are in thee.

by ] Gr. *in*.

in ] Gr. *in*.

V. 7. *bowels of the saints* ] Thou hast comforted the saints at the very heart, and given them much ease and refocillation in the heat of persecution.

V. 10. *for my sonne* ] Gr. *concerning*.

*Onesimus* ] See Coloss. 4. 9.

V. 11. *unprofitable* ] He evidently alludeth to the name *ονεισιμος*, Onesimus, which in Greeke signifieth profitable: while he was thy servant before and an unbeliever, he was contrary to his name, utterly unprofitable; but now upon his conversion he will make good his name, and prove truly Onesimus, that is, profitable to thee and me.

V. 12. *mine own bowels* ] As if he were my own sonne, begotten of mine own body, 2 Sam. 16. 11.

V. 16. *both in the flesh and in the Lord* ] Both in worldly and civill resp. &c. and also spirituall. It may be also that Onesimus though a servant, yet was some way of kin to Philemon.

V. 19. *with mine own hand* ] This is as it were a bill or obligation wherein he promiseth to pay the damage Onesimus had done unto his Master, that it might not stand in the way of his reconciliation.

*albeit I do* ] Gr. *that I may not say*.


*I do not say* ] I might request thee to put up that debt or damage in exchange of those spirituall gifts which thou hast received by my means, whereby thou art obliged to me for the salvation of thy soule, but in this I will gladly forgoe my own right, intending to give thee full and entire satisfaction for any damage thou hast sustained by Onesimus.

# ANNOTATIONS ON THE EPISTLE OF PAUL THE Apostle to the HEBREWS.

## THE ARGUMENT.

**T**He Apostle Paul observing, that the Hebrews (at least a great and considerable part of them) were ready to fall from the faith of Christ into their former Judaisme, by reason of those cruell persecutions which they suffered, hence tooke occasion to write this Epistle unto them; wherein he laboureth to confirme them in that faith, which they had received, and to stirre them up to stand stedfast in it; and that by divers arguments: as, first, from the excellency of Christs nature, person, and offices; but chiefly of his Priestly office above that of Aarons. Secondly, from the danger of Apostasie. Thirdly, from the excellency and great power of faith. Fourthly, from the gracious effects and fruits of affliction. And then concludes the Epistle with exhortations to divers Christian duties, both generall and particular.

## CHAP. I.

Verf. 1.  *God* ] That is, the Father; for when the name [God] is mentioned in the Scriptures, with relation unto the Sonne, thereby we are to understand God the Father.

*at sundry times* ] Or, by, or, in sundry parts. The Originall word signifieth those severall parts or degrees wherewith the doctrine of the Gospel was revealed unto the Fathers; that it was not at once altogether revealed,

but a little, and a little; now this, now that, as God in his wisdom saw most requisite.

*divers* ] Thereby is meant those severall and different kindes or sorts of revelation, whereby the word God was revealed, as sometimes by Angels, sometimes by visions in the day, sometimes by dreams in the night, &c. sometimes more plainly, sometimes more obscurely. Num. 12. 6.

*in time past* ] That is, both before and under the Law.

by ] Or, *in*. Both prepositions, both in the Hebrew and in the Greek, are promiscuously taken one for the other; yet this latter seems to be more emphaticall in this place, intimating that God moved their hearts and tongues, Mat. 10. 20. 2 Cor. 13. 3.

1 Pet.



Hebrews.

Urbe et templo devastatis, quæ monu-  
menta promissionum, benèquæ speran-  
tæ materia fuerant, actum esse dæ-  
mones in Babylone versantibus visum est,  
que visionem

Decolampad<sup>9</sup> in Ezek. 37.  
Nov. 13. 1725. ser.



Heb. 1.2. — the Worlds] Both the natural,  
civil, and spiritual Worlds; with all the  
Changes and Successions which have been  
in them. Caryl on Job, 26. 7. p. 758.



1 Pet. 1. 10, 11, 21. A king speaketh by, he doth not speak in his Ambassadour; God doth both.

V. 2. *in these last dayes* ] Ef. 2. 2. Mic. 4. 1. Acts 2. 27.

1 Pet. 1. 20. See the Notes on Gen. 49. 1.

*spoken* ] That is, fully and plainly.

*by* ] See ver. 1.

*Sonne* ] Deut. 18. 15. compared with Acts 3. 22. and 7. 37. Mat. 17. 5. John 1. 18. That is, his naturall Sonne, coessentiall, or of the same essence with the Father, called therefore the onely begotten, John 1. 14. & 3. 16. for others are called the sonnes of God by grace and adoption. John 1. 12. Rom. 8. 14. Gal. 4. 6.

*appointed heir* ] That is, ordained Possessor, Lord, and Disposer; which is not to be understood of that essentiall dominion, or Lordship, which he had common with the Father, and the holy Ghost, being God equall unto them; but of that æconomically, dispensed, or delegate dominion or Lordship, whereunto he was foreordained before the foundations of the world, being appointed the Mediatour of the new Testament, and wherein he was actually constituted and placed, after that he had finished the work of mans redemption. Psal. 89. 27. Matth. 28. 28. Luke 24. 26. John 5. 27. Acts 2. 36. Rom. 14. 9. Eph. 1. 20. Phil. 2. 9, 10, &c. Rev. 4. 11.

*all things* ] Whether they belong to this life, or the life to come: so that whatsoever we want, we must seek in and through him. John 3. 35. & 13. 3.

*by whom* ] Prov. 8. 27—30. Joh. 1. 3. 1 Cor. 3. 7. Col. 1. 16. Heb. 1. 10. It is not as by an instrument or inferiour cause, but by him, as by his eternall wisdom, and by way of a conjoynd, cooperating and equal cause; so that by this particule [*by*] is meant onely the order of working; it is the Father by the Sonne; and not the inferioritie of causes.

*made* ] That is, created, as John 1. 3. Col. 1. 16.

*the worlds* ] That is, the worlds continuation through its severall ages, and all things visible and invisible, measured by time, or whatsoever hath any duration or succession. Chap. 11. 3. Neh. 9. 6.

V. 3. *Who being*, &c. ] Wisd. 7. 26. John 1. 14. Phil. 2. 6. Col. 1. 15.

*brightnesse* ] Or, *sent forth light*. The speech is metaphorically, taken or borrowed from a lightsome bodie, and the beams or splendor which it sends forth; God the Father being herein compared unto the lightsome body, God the Sonne unto the beam or splendor sent forth; and so are the words following, wherein God the Father is compared unto a Seal, God the Son unto an impression resulting from the Seal. Now the Sonne of God may be called the sent-forth-light of his Fathers glory, and the imprinted form of his Essence or person; either in respect of his Deitie, and then thereby is signified, both the manner of his essentiall generation; viz. that it was eternall from his Father, as also his consubstantiality with the Father; that is, that he is of the same essence with him; or else in respect of his incarnation, or manifestation in the flesh, because in Christ manifested in the flesh, the Glory and Majestie of God the Father shined forth, which otherwise was invisible, and could not be beholden.

*expresse image* ] Or, *imprinted forme*. See the former note.

*upholding* ] That is, continuing their natures, and governing of them. Num. 11. 14. Deu. 1. 9.

*by the word* ] That is, by his powerfull word, or by his words of power, by his mighty command, and according to his own will and pleasure. Chap. 11. 3.

*by himself* ] That is, the sacrifice of himself: whereby is implied the superexcellency of Christs sacrifice above all others. See Ch. 9. v. 12, 14, 26.

*purged* ] That is, taken away the guilt of our sinnes, by making satisfaction unto the justice of God for them. Chap. 9. 22, 23. Ephes. 5. 26. Tit. 2. 14. John 1. 1, 7. 1 Pet. 1. 2. Revel. 1. 5.

*sat down* ] Herein the Apostle alludeth to the custome of Kings, who place him at their right hand whom they put next in authoritie and power under them; so that hereby is denoted the supreme and high dignitie, power and dominion, which Christ obtained when he ascended into heaven. Chap. 12. 2. Mat. 26. 64. Rom. 8. 34. Col. 3. 1.

*of the Majestie* ] That is, of God the Father. See Chap. 8. 1.

V. 4. *Being* ] At this verse Paul begins to confirme that which he had before spoken, touching the excellency of Christs person, by preferring him unto Angels, and consequently unto all other Creatures.

*made* ] The Originall word doth not onely signifie *being made*, but also simply *being*, John 1. 15. Acts 7. 38. and not only so, but being declared or acknowledged, Rom. 3. 4. James 1. 12.

*inheritance* ] Christ hath a double inheritance; one as the naturall Sonne of God by eternall generation; another, as God

and man, or as the Mediatour of the New Testament: both may be understood in this place. See verse 2.

*more excellent* ] Ephes. 1. 21. Phil. 2. 9. That is, more honourable and glorious Titles and Attributes, or greater Honour, Power, Dominion, Majestie and glory then the Angels.

V. 5. *Thou art my Sonne* ] The place of the Psalmist, Psal. 2. 7. in the literall sense, is to be understood of David; as the Type, who after many troubles, was at length settled in his Kingdome, which God had promised him; but in the mystical sense it is understood of Christ the truth: Now Christ may be said to be the Sonne of God, and to be begotten of him in a three-fold respect. First, of his eternall generation; see v. 2. Secondly, of his incarnation, Luk. 1. 35. Thirdly, of his resurrection, whereby he was begotten unto an eternall Kingdome and Priesthood.

*I will be* ] This place is of the like nature with the former; in the literall sense it is meant of Solomon the Type, but in the mystical, of Christ the truth. See 2 Sam. 7. 14. 2 Chron. 22. 10.

V. 6. *And again* ] Or, *And when he bringeth his first begotten again; or, the second time*. Whether we understand the place either of Christs coming, that is in the flesh; or else of his second, that is, to judgement, it proves the truth intended, viz. that Christ is more excellent then the Angels.

*first-begotten* ] Rom. 8. 29. So called, to denote his excellency above his brethren in nature, office, glory, dominion, Exod. 4. 22. Psal. 89. 27. Jer. 31. as also in that love wherewith God the Father loveth him above all his brethren. Deut. 21. 16. Mic. 6. 7. Zech. 12. 10.

*And let all* ] Psal. 97. 7.

V. 7. *maketh* ] Psal. 104. 4.

*spirits* ] That is, as the windes. See the Note following.

*as a flame* ] Or, as the lightnings. By both which we are to understand their readinesse to execute Gods will; for as the windes and lightnings suddenly passe from one end of the earth to the other, so the Angels presently fulfill Gods will. Matth. 6. 10.

V. 8. *Thy throne* ] Psal. 45. 6. Esa. 9. 7. The Psalm whence this is taken is allegoricall; see the notes thereon; expressing the spirituall marriage betweene Christ and his Church; and therefore here it is properly applied.

V. 9. *hath anointed thee* ] Esa. 42. 1. & 61. 1.

V. 10. *And thou* ] Psal. 102. 25. Esa. 34. 4. Ver. 2.

V. 13. *Sit* ] Reigne: as it is expounded, 1 Cor. 15. 25.

*footstool* ] It is an allusion unto a custome in the Eastern parts, where they were wont to put their feet upon the necks of those whom they have conquered; So that hereby we are to understand that perfect victory which Christ had over all his enemies. Esa. 8. 8. Josh. 10. 24. 2 Sam. 22. 41.

V. 14. *Are they, &c.* ] V. 7. 2 Kings 2. 11. & 6. 17. Psal. 34. 7. & 91. 11, &c.

*heirs of salvation* ] Tit. 3. 7. Jam. 2. 5. 1 Pet. 3. 7.

## CHAP. II.

Ver. 1. *Therefore* ] From the former doctrine touching Christs excellencie and dignitie above angels and all other creatures, ~~Paul~~ Paul infers this exhortation. The scope whereof is to stirre up the Hebrews to stand fast in that faith which they had received.

*let them slip* ] Gr. *run out as leaking vessels*.

*slip* ] Unto which is opposed the hiding of the word in our hearts, Psal. 119. 11. Luk. 2. 51. Or lest we perish like water poured forth, which cannot be gathered up again, 2 Sam. 14. 14.

V. 2. *word* ] That is, either the law given upon Mount Sinai, Deut. 33. 2. Act. 7. 53. Gal. 3. 19. Or else all those revelations which God made unto the Prophets by Angels.

*steadfast* ] That is, was of such force and authoritie, that no man transgressed stubbornly and willingly, unpunished.

*a just* ] Condigne punishment, Rom. 1. 27.

V. 3. *great salvation* ] That is, the knowledge, Luk. 1. 77. or the word, Act. 13. 26. or the Gospel of so great salvation, Ephes. 1. 13. our eternall redemption and freedome from the bondage of Sinne, Satan, and Death; called great, in comparison of all temporall and corporall deliverances.

*began* ] Not that Christ delivered the doctrine of salvation imperfectly, and left it to be fully delivered by the Apostles, but because he first preached it, and that fully and plainly, which before was but obscurely revealed. See Chap. 1. v. 1, 2.

*unto us* ] That is, unto our times; or else ~~Paul~~ Paul here joynes himself with those Hebrews, who were called into the fellowship of the Gospel, that there-by his exhortation might leave the deeper impression in those, unto whom he did write. See 1 Cor. 10. 8, 9. 1 Pet. 4. 3.

4. *God also bearing* ] Mar. 16. 20. At this verse ~~Paul~~ Paul resumes the former comparison between Christ and the Angels.



gifts] Gr. distributions. See Rom. 12. 6. 1 Cor. 7. 17. & 12. 11. Ephes. 4. 8.

V. 5. *the world to*] The Apostle following the Translation of the Septuagint, Es. 9. 6. calls the Church under the Gospel, especially, after Christs resurrection and ascension, when he had entered upon his eternall kingdome, the world to come: first, in relation unto the Church before and under the Law: secondly, because of the restauration of all things by Christ begun already, 2 Cor. 5. 17. and shall be finished hereafter at the generall day of resurrection, which is called the time of the restitution of all things, Act. 3. 21. Ephes. 1. 10.

*spoke*] Hereof he had spoke, Chap. 1. vers. 2, 3, 13.

V. 6. *What is man*] Psal. 8. 4. The words in the literall sense, are to be understood both of the misery and basenesse, as also of the prerogative and dignitie of man in generall, especially of the faithfull: but in the mysticall or Propheticall sense, they are to be understood of the humiliation and exaltation of the man Christ Jesus, in whom they are most exactly and exquisitely fulfilled.

V. 7. *little lower*] Or, *a little while inferiour*. The Originall both in the Hebrew and the Greek signifieth, both a little deale, as Gen. 18. 4. & 24. 17. Joh. 6. 7. and a little while, as Gen. 30. 30. Exod. 17. 4. Lev. 25. 52. Luk. 22. 58. Act. 5. 34. and the place may be understood of both according to the two-fold sense observed in it: according to the literall or historicall sense, or as these words speake of the basenesse and dignitie of man, we may understand them of a little deale, but according to the Propheticall sense: as they speak of Christ, we may understand them of a little while and of a little deale.

V. 8. *But now*] All power was given unto Christ at his resurrection, Mat. 28. 18. Joh. 5. 27. but yet he doth not fully exercise this power: this is left to the judgement of the great day, when all his enemies shall be put under his feet. See Ch. 1. 13.

V. 9. *But we see*] That is, by his resurrection, ascension, and those gifts of the Spirit, which he powred down upon his Apostles and the whole Church after his ascension, Act. 2. 4. Ephes. 4. 8. See vers. 4.

*for*] That is, that he might suffer death, the Greek preposition sometimes implying the finall cause. See Rom. 4. 25. Or in that he did die, which the Angels do not.

*grace of God*] Joh. 3. 16. Tit. 2. 11.

*taste*] That is, die, Mat. 6. 28. Mark 9. 1. Luk. 9. 27. Or it may be understood of Christ dying without seeing corruption, Psal. 16. 10. Act. 2. 17. & 13. 35.

*for every man*] Rom. 5. 18. 1 Tim. 2. 6. 1 Joh. 2. 2. *Ανθρωπος*.

V. 10. *For it*] Here ~~Paul~~ Paul proceeds to shew the reason, wherefore it became him, who was ordained to be the Prince and captain of our salvation, to be man, and in our humane nature to suffer death.

*became*] Whether the work of mans redemption could have been wrought without the humiliation of the Sonne of God, is not determinable by men; but that it was the most admirable way, which wisdom, justice and mercy could require, cannot be denied.

*for whom*] Rom. 11. 26. 2 Cor. 5. 15.

*glory*] So the eternall happinesse of the Saints is often styled. See Rom. 8. 18. 2 Cor. 4. 17. Ephes. 1. 18.

*to make*] That is, to consecrate unto his everlasting Kingdome and Priesthood. So the originall word is used by the Septuagint, Exod. 29. 10.

*Captain of their*] Act. 3. 15. & 5. 31.

V. 11. *sanctifieth*] By (*sanctifie*) here understand not only the renewing of our natures, but also our justification. See Chap. 9. 9. & 10. 10. Ephes. 5. 26. by both which the Prince of our salvation brings sonnes unto glory. Or Christs consecrating us unto his Father, Rev. 1. 6.

*of one*] That is, of one masse or lump, or of the same nature: It is conceived by some that this rule is taken from the manner of sanctifying under the Old Testament; under which the high Priest and those whom he sanctified, were of one and the same nature; and so the firstlings and first fruits, were of the same nature with the whole Flock and Crop, which was sanctified in them.

*brethren*] That is, to reckon himselfe amongst them as one of the same nature and condition; for in those texts afterwards alleadged, he doth not in expresse words call them brethren, but onely imply it.

V. 12. *Saying*] Viz. Psal. 22. 22. Which though it be to be here understood of David as the type, yet is likewise to be understood of Christ as of the truth; it being a continued relation of the story of Christs sufferings, and is oftener alleadged to that purpose by the Evangelists, then any Chapter in the Old Testament.

V. 13. *I will put*] Psal. 18. 2. & 22. 30. It is the dutie of man subject to misery and affliction to put his trust in God, and therefore when Christ affirms of himselfe (I will put, &c.) thereby he implies his humane nature subject to misery and affliction.

*Behold*] Isaiah was a type of Christ: hence that which he affirms of himselfe, is true of Christ.

*children*] Not onely Isaiah himselfe was a type of Christ, but his children also were a figure of those whom Christ was to bring unto glory. See Isa. 8. 18.

V. 14. *Forasmuch then, &c.*] The Apostle having shewed before, that Christ was of the same nature with other men, comes at this verse to shew the reason why it was so requisite.

*flesh and blood*] Understand thereby mans humane nature subject to weaknesse, misery and death. So Mat. 16. 17. Gal. 1. 16. Ephes. 6. 12. See Chap. 5. 7.

*took*] That is, did assume into the unitie of his person, or humane nature, subject to the same common blamelesse infirmities.

*that through death*] 1 Cor. 15. 54, 55.

*through*] As it were by his own weapon.

*him*] That is, the power and kingdome of Satan, which stands in three things: First, in tempting man to sinne. Secondly, in holding him under the bondage of sinne. Thirdly, in accusing him to God for sinne. Hence Christ may be said by death to destroy the Devil, that is, the power of the Devil, because by the merit and vertue of his death he took away both the reigning and condemning power of sinne. Rom. 6. 3, &c. 1 Joh. 3. 8.

*power of death*] That is, through sinne whereunto he had seduced man, and under which he kept him still, 1 Cor. 15. 56.

*devil*] He speaks of one as of that Prince, not excluding the rest. So often in the Scriptures, as Joh. 8. 44. Ephes. 6. 11. Jam. 4. 7.

V. 15. *of death*] That is, joynd with the auger of God, as it is without Christ, who hath taken away its sting. See vers. 14.

*bondage*] And so could not take pleasure in any thing, seeing death was alwaies ready to surprize them.

V. 16. *took*] The originall signifieth to lay hold upon one that is flying away, or in danger. Answerable hereunto it may in this place signifie Christs redeeming not the Angels, but the seed of Abraham: that is, man, when he fled from him, Gen. 3. 8. Some understand it of Christs taking upon him our humane nature.

V. 17. *in all things*] Sinne excepted. See Chap. 4. 15. Hereby we are given to understand that Christ was perfect man, consisting of a humane body and a humane soule, subject to all the common infirmities and weakneses of both; or all those infirmities, whether of body or soule, which imply neither pollution nor impotence in his sufferings.

*behoved*] See Vers. 10.

*a mercifull*] Chap. 4. 15. & 5. 2. That is, pitifull, ready to have compassion and to help.

*faithfull*] In executing Gods will for mans redemption.

*to make*] That is, by the sacrifice of himselfe or merit of his passion. See Chap. 1. 3.

V. 18. *tempted*] Both in body and soule, yet without sinne: tempted of God in his agonie, Luk. 22. 44. of the devil, Mat. 4. 1. and by his instruments through his whole life.

### CHAP. III.

Vers. 1. **V** *Wherefore*] At this verse the Apostle prosecutes the exhortation begunne, Chap. 2. vers. 1. and continues it to the end of the fourth Chapter.

*heavenly*] That is, effectually calling, whereby they beleaved and obeyed the Gospel of Christ. Called heavenly: First, in respect of the Author, God, Phil. 3. 14. Secondly, in respect of those things whereunto they were called to be partakers of, which were heavenly, 1 Thess. 2. 12. 2 Thess. 2. 14. 2 Tim. 1. 9. 1 Pet. 2. 9. & 3. 9. & 5. 10. 2 Pet. 1. 3.

*consider*] That is, diligently, attentively: ponder with all your heart and mind his dignitie and excellencie, that so ye might adhere unto him and obey him.

*Apostle*] That is, whom God hath sent as his Ambassadour to make known his will unto you. See Chap. 1. 2.

*high*] Whom God hath ordained to make satisfaction for your sinnes. See Chap. 1. 3. and of whom the high Priest under the Law was a Type.

*profession*] Whom we beleieve with our hearts, and whom we confesse with our mouthes, Rom. 10. 10. Or of the doctrine which we beleieve and ought to confesse, Chap. 4. 14. & 10. 13. 2 Cor. 9. 13. 1 Tim. 6. 12, 13.

V. 2. *faithfull*] That is, in discharging that office, which God had appointed to him for mans redemption: So the originall word is often used, as Mat. 24. 45. & 25. 21. Acts 16. 15. 1 Cor. 4. 2. Ephes. 6. 21. Col. 1. 7. See Chap. 2. 17. 1 Pet. 1. 20.

*appointed*] Or, *made*. See 1 Sam. 12. 6. Act. 2. 36.

*Moses*] Num. 12. 7.

*house*] That is, the Church of God in his time, and wherein God did dwell.



Handwritten text in a cursive script, likely from a 17th or 18th-century manuscript. The text is written in a single column on the left side of the page. The ink is dark, and the handwriting is somewhat faded and slanted. The text appears to be a letter or a formal document, possibly containing names, dates, and descriptions of events or places. The script is difficult to decipher due to its cursive nature and the age of the document.

Handwritten text in a cursive script, continuing from the previous block. The text is written in a single column on the left side of the page. The ink is dark, and the handwriting is somewhat faded and slanted. The text appears to be a letter or a formal document, possibly containing names, dates, and descriptions of events or places. The script is difficult to decipher due to its cursive nature and the age of the document.



Heb. 4.3. There is a 3 fold  
Rest spoken of in that Chapter  
(1) A rest of ye Sabbath, that man  
did enter into according to God's In-  
stitution, when He ended his Works;  
which is one of the strongest pla-  
ces against the imaginary anticipa-  
tion of the Law of the Sabbath,  
that is in the Scriptures: For  
then men entered into this Sabbath,  
when God ended his Works: but  
that was from the foundation of  
the World. Strong Cont. lib. 3. c. 3.  
p. 297.

Heb. 4.8. For if Jesus had given  
them Rest — In the 1 Chron. 23. 25. For David said, The L<sup>d</sup> G<sup>d</sup> of  
Israel hath given rest unto his peo-  
ple, that they may dwell in Je-  
rusalem for ever. And he will dwell  
So that it seems, this Rest, upon the  
largest Conception, lasted no longer  
than Jerusalem. Jerusalem, and  
this Rest were Ruined together.



V. 3. man was ] 1 Cor. 15. 21. 1 Tim. 2. 5.

Moses] As before he preferred Christ to the Angels, so here unto Moses, shewing both wherein they agreed, and wherein they differed. They agreed in that both were faithfull in their office, v. 2. They differed; first, in that Christ was the builder of the Church, whereas Moses was but a part thereof, vers. 3. secondly, in that Moses governed the Church but as a servant or steward; but Christ as a Sonne, whom his Father had made heire of all things, vers. 5. 6.

V. 4. some man] Or, some one.

V. 5. testimonie] That is, to be a witness of those things which he should in the name of God report unto the people: Or we may understand the place of those ceremonies & Types of the Old Testament set forth by Moses, to be afterwards more plainly and fully declared by Christ and his Apostles.

V. 6. own] Christ hath a proprietie in his Church, and therefore he is ready to use all fidelitie, mercy, and power to govern and defend it.

house] Christ dwelling in our hearts by faith, Ephes. 3. 17. See 1 Cor. 3. 16. 2 Cor. 6. 16. 1 Pet. 2. 5.

confidence] That is, the profession of our faith with boldnesse, Act. 4. 29. Rom. 10. 10. Ephes. 6. 19. 1 Thess. 2. 2.

rejoycing] That is, glorying in those things for which we hope. Col. 1. 5. 1 Thess. 5. 8. Tit. 1. 2. Or, our hope, which makes us to rejoyce, Rom. 5. 2.

unto the end] Mat. 10. 22. & 4. 13. 1 Pet. 1. 13. Rev. 3. 10.

V. 7. Wherefore] In as much as Gods wonders in Egypt and in the wilderness, the conducting of his people into the land of Canaan, and their rebellious behaviour in it, were true types or shadows of the like events in future times under the Gospel, therefore the Apostle upon good ground alleadgeth this of the Psalmist, not onely as an exhortation applicable to his times, but also as a prophetic.

holy Ghost] By David, Psal. 95. 7. See 2 Sam. 23. 2. Act. 1. 16. 2 Pet. 1. 21.

10 day] Psal. 95. 7. The place being understood as a prophetic: by 10 day, we are here to understand the time of the Gospel, called the accepted time and day of salvation, 2 Cor. 6. 2. Or, understand thereby the present time, whensoever salvation is offered.

if] Or, when. as Gen. 38. 9. Exod. 20. 25. & 22. 25. Lev. 24. Numb. 36. 4. Judg. 20. 30. Mat. 5. 23.

V. 8. Harden] Contemne not his voyce, but beleve it, cleave fast and be obedient unto it, Zech. 7. 11, 12. Act. 7. 51. where resisting is opposed unto it.

provocation] That is, day of provocation: whereby understand not onely that speciall time mentioned Exod. 17. 2, &c. Num. 20. 1, &c. & Deut. 6. 16. but the whole space, wherein they tempted God in the wilderness. See Psal. 78. 1, &c.

V. 9. When] Gr. Where.

tempted] When they tempted me by calling into question my presence, power and providence, Psal. 78. 20.

me] That is, Christ, 1 Cor. 10. 9.

provel] Out of unbelief, notwithstanding they had experience of my power and presence with them.

and saw] Or, notwithstanding they saw.

fourtie yeers] See Psal. 95. 9.

V. 10. grieved] That is, was grievously offended. I abhorred.

known] That is, not seriously considered the course of my providence, and the waies of my commandments.

V. 11. So I swore] Numb. 14. 23.

they shall not enter] Or, if they shall enter.

rest] That is, the land of Canaan, which was a type of the eternall rest of the faithfull in heaven, Chap. 4. 9.

V. 12. Take heed] Here the Apostle begins to comment upon, or expound, the former passage of the Psalmist.

unbelief] Whereby is implied, that infidelitie is the originall and fountain of all disobedience.

V. 13. exhort] Whereby understand reproofe, admonition, comfort and the like.

daily] Continually, upon all good occasions.

to day] While it is the accepted time or day of salvation, or while the Lord doth afford you opportunitie and means of grace, 1 Sal. 3. 2. Isa. 55. 6.

deceitfulness] Ephes. 4. 22.

V. 14. For we] This verse should be with a parenthesis.

of Christ] And all spirituall blessings in Christ.

if we hold] Col. 1. 23.

beginning] Or, that faith which we had in the beginning.

of our confidence] The Originall word signifieth a foundation or prop which upholds the building: hence faith is denoted thereby, because it is the foundation of all spirituall graces, and prop which upholds Christians in this vale of tears, Jud. 20. Or by it we may understand [expectation] it being by faith that we certainly expect things hoped for. Chap. 11. 1. Psal. 39. 7. unto the end] See V. 6.

V. 15. This verbe cohereth with the 13.

whiles] Or, even as it is said.

carcasses] Numb. 14. 29. Jud. 5.

V. 18. swear] Numb. 14. 30. Deut. 1. 35.

V. 19. So we see] Psal. 106. 24, 25, 26, 27.

unbelief] That is, because they did not trust upon Gods promises, but murmured against him in the wilderness.

### CHAP. III.

Verf. 1. Therefore fear] Phil. 2. 12.

any of you] Chap. 12. 15.

seem] That is, should come short. So Luk. 8. 18. compared with Luke 19. & 26. & 25. 29. 1 Cor. 11. 16.

come short] As those who run in a race, and yet come not to the goal, and so receive not the price, 1 Cor. 9. 24. Or come late, as the foolish virgins, Matth. 23. 10.

V. 2. the word preached] Gr. the word of hearing. Rom. 10. 17.

not being mixed with faith in] Or, because they were not united by faith to. That is, not being joyned or accompanied with, or received by faith. It is thought that herein the Apostle alludes unto a potion not well mingled, which rather hurts then doth any good.

V. 3. rest] That is, that spirituall rest, whereof David speaks, Psal. 95. 11. which is begun in this life in the joy of the Holy Ghost, and in the peace of a good conscience, and shall be perfected hereafter in the joyes of heaven.

said] Not in expresse terms, but by necessary consequence; for where God swears, that unbelievers shall not enter into his rest, there he doth implicitly promise, that beleivers shall enter thereunto.

As I have sworn] Psal. 95. 11.

although] At this clause the Apostle begins to show, what that rest was whereof the Psalmist spake, Psal. 95. and of which he had exhorted them not to come short, vers. 1. viz. not the rest of the seventh day, spoken of Gen. 2. 2. which he sheweth to verse 7. neither that rest whereunto Joshua brought the children of Israel, that is, their rest in the land of Canaan, this from the seventh verse to the tenth; but of another rest, whereof the former were but types and shadows, which the Psalmist chiefly intends.

V. 4. And God did rest] Gen. 2. 2. Exod. 20. 11.

works] That is, of creation, not of continuall preservation; or, making of the world then.

V. 6. Seeing] Because the Psalmist speaks of a rest, which was to be long after that rest in Canaan; hence the Apostle inferreth in this and the two following verses, that the Psalmist intends another rest then that corporall and civill rest.

it was first preached] Or, the gospell was first preached.

V. 8. Jesus] That is, Joshua.

V. 9. There] Seeing that the Psalmist cannot be understood onely of the two former rests, hence the Apostle concludeth, that there remaineth another kinde of rest; now what that rest is he sheweth in the verse following.

rest to the people of God] Or, keeping of a sabbath.

V. 10. own works] From those afflictions and sorrows, which he suffers in this life, Revel. 14. 13. & 21. 4. Thereby the Apostle intends the happiness of the Saints in heaven, where all tears shall be wiped from their eyes, Esa. 25. 8. Revel. 7. 17. and whereof we receive the first fruits and pledge, even in this life. See vers. 3.

V. 11. Labour] That is, diligently, or with all our might; or let us study and use our best endeavour. Luk. 13. 24.

unbelief] Or, disobedience.

V. 12. Word of God] Some understand it of the Word written or spoken, and of the great power thereof; whereof Paul speaks, 1 Cor. 14. 24. But with more probability, if observe both the antecedents and consequents of the place, we may understand it of Christ, who is called the Word, John 1. 1. Revel. 19. 13. because he was to reveal the counsell and will of God his Father unto his people.

quick] living. Whereby he is opposed to the Idols of the Heathen, who had eyes and saw not, and ears and heard not, &c. but Christ the Word of God is living, beholding all the thoughts and actions of men, that so he might give to every man according to his deeds.

powerfull] He is not onely omniscient, but also full of power to execute his wrath upon those that are disobedient.

sharper] By this similitude is likewise expressed the Omniscience of Christ, unto whom nothing is secret, no not the thoughts and intentions of our hearts: A two-edged sword easily enters, it makes way for it selfe.

V. 13. opened] As it were anatomized and cleft asunder.

with whom] That is, say some, unto whom we must give an account, Rom. 2. 16. & 14. 10. but it ought rather to be translated, of whom is our speech; or, of whom we speake: So the



the Greek proposition is often used. See Chap. 1.7. Luk. 20. 19. Rom. 10. 21.

V. 14. *great high*] Chap. 3. 1. Who both knowes the deepest and most secret thoughts and intentions of our hearts; and is likewise able to punish us for them.

*passed into the heavens*] Chap. 7. 26. 12. 24. Whereby Christ is preferred unto the Leviticall High Priests, who entred onely into the Holy of Holiest.

*hold fast*] Chap. 10. 23. That is, stedfastly without wavering cleave and adhere to the doctrine of Christ, which we professe, and not suffer our selves to be drawn from it by any temptations, or persecutions, chap. 10. 23.

V. 15. *For we have not*] Chap. 2. 17, 18.

*infirmities*] Both of body and soule; he meanes not onely the miseries of this life, but likewise all those afflictions whereby we are usually tempted unto sin, and tryed.

*tempted*] See Chap. 2. 17. Luk. 22. 28.

*without sinne*] 1 Pet. 2. 22.

V. 16. *therefore*] Knowing that we have such a high Priest, who is both able and willing to succour us when wee are tempted.

*come*] By faithfull and fervent prayer.

*boldly*] Or, *freely*. Chap. 10. 19. Eph. 2. 28.

*throne*] That is, God reconciled unto us in Christ, typified by Gods sitting between the Cherubims upon the Mercy-seat, Exod. 25. 22.

*to help in time of need*] Gr. *for seasonable help*.

## C H A P. V.

Verf. 1. **F**Or] At this chapter the Apostle makes a farther declaration of Christs Priesthood, comparing it unto, and preferring it above the legall Priesthood.

*from*] And so was Christ. See Chap. 2. 11, 14, 16.

*ordained*] Chap. 8. 3.

*for men*] That is, for their good, viz. that they might teach them, pray for and blesse them, and in their behalf offer gifts and sacrifices. See Chap. 2. 17.

*for sinnes*] To make satisfaction for sinnes: not that the Leviticall sacrifices did of themselves take away sinne, but here that is attributed to those sacrifices as types and shadows, which properly and onely agrees unto that our sacrifice of Christ, who was the truth and body of those sacrifices.

V. 2. *can*] Or, *can reasonably beare with*. Who being a man subject to infirmities like unto them, is qualified with meeknesse, gentlenesse and meet moderation to have compassion. See Gal. 6. 1.

*with infirmity*] Chap. 7. 28. That is, not only afflictions and temptations, as Chap. 4. 15. but also sin it self, as appears by the verse following.

V. 3. *And*] Or, *for which also*.

*for himselfe*] Chap. 7. 27. Wherein appears the excellencie of Christs sacrifice above that of Aarons, because he needed not offer for himselfe being without sinne, Chap. 7. 27.

V. 4. *And no man*] 2 Chron. 26. 18.

*take it*] That is, ought to take. Verbs active in the phrase of the Scripture sometimes import not the act it selfe, but duty or office, as Gen 20. 9. Lev. 4. 2. & 13. Psal. 32. 8.

*as was Aaron*] Exod. 28. 1. 1 Chron. 23. 13.

V. 5. *Christ*] Joh. 8. 54.

*he*] That is, called him to this honour, who said, Thou, &c. Thou] Psal. 2. 7. Chap. 1. 5.

V. 6. *Thou*] Psal. 110. 4. Chap. 7. 17.

*for ever*] The Priesthood of Christ is unchangeable, Chap. 7. 24. and therefore more excellent then that of Aaron; and herein stands our comfort, that when we sin, we have an Advocate with the Father Christ Jesus our great high Priest making intercession for us, 1 Jo. 2. 1.

*order*] Chap. 7. 14.

V. 7. *in the dayes of his flesh*] That is, of his humiliation, while he was subject to our common, humane, yet blamelesse infirmities. The word *flesh* often imports weaknesse in the Scripture. See Chap. 2. 14. Psal. 78. 39. Ef. 31. 3.

*strong*] He meaneth that most earnest prayer which Christ uttered in the Garden, when he sweated drops of blood, Mat. 26. 36. Mark 14. 33. Luk. 22. 39.

*unto him*] Mark 14. 36.

*was heard*] Psal. 34. 4. That is, delivered, as Psal. 22. 21.

*in that hee feared*] Or, *for his piety*, or, *from his pious feare*. From that which he so piously and mightily feared, viz. that cup of anguish, those unknown pains which he suffered in his agony, when the whole power of darknesse set upon him; from this he was delivered, Luk. 22. 43. Joh. 12. 27. Or, in respect of his pious feare, Ef. 1. 1. 2.

V. 8. *learned*] That is, by experience.

*obedience*] That is, passive, patiently to submit his will unto his Fathers.

V. 9. *perfect*] Or, *consecrated*. See Chap. 2. 10.

*obey him*] Ef. 5. 3.

V. 10. *Called*] That is, appointed or publicly declared, viz. at or by his resurrection.

V. 11. *Of whom*] The Apostle from this verse to the 13. of the next Chapter makes a digression, wherein he gives them a sharp, though a moderate reproofe, for their negligence in labouring for knowledge, that so he might make them the more attentive to that which he should speak afterwards.

*to be uttered*] Or, *to be expounded*.

V. 12. *time*] Considering how long ye have enjoyed the meanes of knowledge.

*ye have need that one teach you again*] Or, *ye need to be taught again your selves*.

*principles*] It is an allusion unto children, who are first taught their letters before they can be taught to spell or to read perfectly; herein their great negligence is taxed, in as much as yet they were to learn their Catechisme, the A. B. C. as it were of the doctrine of Christ.

*milk*] 1 Cor. 3. 2. What the Apostle called the first principles, here he calleth milk, alluding again unto children, who are fed with milk, food easie of digestion, and not with strong meat.

*strong*] That is, a more full and ample institution in the mysteries of the Gospel, which is called the speaking of the wisdom of God in a mysterie, 1 Cor. 2. 7. See Ephes. 3. 4. & 6. 16. Col. 2. 2.

V. 13. *is unskilfull*] Gr. *hath no experience*.

*righteousnesse*] Which teacheth the righteousness both of justification and sanctification, or a righteous word, Psal. 19. 7. & Prov. 8. 6, &c.

*babe*] 1 Cor. 14. 20. Ephes. 4. 14.

V. 14. *of full age*] Or *perfect* Not absolutely, but in comparison of those whom he compares to babes, v. 13.

*of use*] Or, *of an habit*, or *perfection*. Or, habit attained by hearing, reading and meditating on the word.

*senses*] Their faculties of understanding and judgement: for words of *sense* often import faculties of the understanding part, and that both in generall, as Luk. 9. 45. compared with Luk. 18. 34. Phil. 1. 9. as also in particular, as Gen. 42. 1. & 2. 31. & 11. 7. Psal. 34. 8. 1 Pet. 2. 3.

*to discern*] 1 Cor. 2. 13, 15. For the choosing the good and refusing that which is evill.

## C H A P. VI.

Verf. 1. **T**herefore leaving] Not that we are to neglect the first principles of religion, but to labour for a greater measure of knowledge. 2 Pet. 3. 18.

*the principles of the doctrine of Christ*] Or, *the word of the beginning of Christ*. The first principles of Christian religion are here compared unto the foundation of a building, on which the more perfect knowledge of the mysteries of the Gospel were to be built.

*let us go on*] *Let us be carried on*, or, *led forward*. See Chap. 2. 3.

*unto perfection*] Col. 3. 16.

*of*] These (as it is thought) were the six principles of the Apostles Catechisme.

*dead works*] Chap. 9. 14. That is, sinne; so called, first, because they make a man lyable unto death, Rom. 6. 16, 21, 23. & Chap. 7. 5. Jam. 1. 15. Secondly, because they proceed from man, by nature spiritually dead. Eph. 2. 1.

V. 2. *baptismes*] Or, *baptizings*. The plurall number for the singular; as *sacrifices* for *sacrifice*, Chap. 8. 22, 23. some give this reason for it, viz. because in those times many baptisms were administered at once, there being set dayes appointed for it.

*laying*] Which is usually called confirmation, which stood, first, in examining those who had been baptized, what progresse they had made in the doctrine of Christianitie. Secondly, in praying for them, that God would continue them in the faith and give them more grace, strengthening them by his Holy Spirit. Now when the chiefe Pastor or Pastors of the Church prayed for them, they laid their hands upon them; whence the Apostolicall constitution was called the laying on of hands. Or, understand thereby a ceremony used in the ordination of Ministers.

V. 3. *if God permit*] 1 Cor. 4. 19. Jam. 4. 15.

V. 4. *For it is impossible*] Chap. 10. 26. The Apostle observing that the Hebrews were ready to revolt from the Christian faith, into Judaisme, and by little and little to fall into the unpardonable sinne which here he describes; labours to keep them from both: First, by manifesting the danger of such a relapse, vers. 4—9. Secondly, by assuring them of a happy successe, if they did continue in that faith and course of life which they had begun, vers. 9—13.

*impossible*] In respect of Gods wisdom and justice, giving them up unto an impenitent heart.

*those*]



Handwritten text in a cursive script, likely from a 17th or 18th-century manuscript. The text is arranged in several lines, with some words appearing to be in a different language or dialect. The ink is dark and the paper is aged and yellowed.



~~Heb. 7.3.~~

Heb. 7.3. This Office of Christ's Priesthood was to be very eminently set up and Exercised in America, the Aborigines whereof are without any known Decent, or beginning of Life: Neither will their Life ever have an End. Scripsi Junij 6. 1698. Vide Augustinum in Joan. col 86, 87.

Heb. 7.7. — the less is blessed of the better — pro jure Sacerdotali. Est aliud benedicendi genus, dum vicissim alijs pro alijs precamur: quod p̄s omnibus est promissum. Calvin. vide Luc. 2.34



*those* ] Here is a description of the qualitie of those persons unto whom the sin against the Holy Ghost is chiefly incident, or most peculiar.

*enlightened* ] With the knowledge of the truth. See Chap. 10. 26.

*heavenly gift* ] Some understand hereby some peace and tranquillity of conscience arising out of a hope that their sinnes were pardoned: others understand it of faith, which is the gift of God, Ephes. 2. 8. some understand it of Christ. Joh. 4. 10. and 6. 32.

*holy Ghost* ] That is, of the gifts of the holy Ghost, mentioned Chap. 2. 4.

V. 5. *tasted* ] Have found sweetnesse in the Word of God, as Herod, Mark 6. 20. and those who are compared to stony ground, Mark 4. 16.

*powers* ] The joyes of heaven; as Balaam, Num. 23. 10.

V. 6. *If* ] Or, *After*.

*fall away* ] That is, by an universall Apostasie into Judaisme or Paganisme, maliciously and despitfully contemning, persecuting or opposing the faith of Christ, of whose truth they are convinced in their consciences by the Holy Ghost.

*crucified* ] So much as in them lyeth; and if Christ were upon the earth again, they would be as malicious enemies unto him, as ever any were.

V. 7. *For the earth, &c.* ] He illustrateth the former commination by a similitude taken from the earth; as the earth painfully tilled, and plentifully watered with rain from heaven, is good for nothing but to be burnt, if in stead of good fruit, it bringeth forth thorns and thistles: so these who have been plentifully watered with many sweet showers of the Word of God, and enriched with divers excellent graces, are good for nothing but to burn in hell fire for evermore. See Esa. 55. 10, 11.

V. 7. *by whom* ] Or, *for whom*.

V. 9. *But beloved* ] To moderate and sweeten his former harshnesse, here he shewes his good opinion which he had of the Hebrews, and to comfort them, by giving them assurance of Gods mercy in rewarding them, if they continued stedfast in their profession. See Chap. 10. 39.

V. 10. *unrighteous* ] That is, unfaithfull or inconstant, so as to forget his promises of rewarding. See 2 Thef. 1. 6. 1 John 1. 9.

*labour* ] 1 Thef. 1. 3. Because they manifested their love with much danger, and through many discouragements.

*toward* ] For his names sake; or out of love and obedience unto God, and not for carnall respects.

V. 11. *full assurance* ] That is, that your faith and hope may be without anxiety and doubting.

*unto the end* ] Chap. 3. 6, 14.

V. 12. *sloughfull* ] That is, negligent and carelesse to grow in faith, and to bring forth the fruits thereof. See Chap. 5. 11, 12. The contrary whereunto was Pauls pressing hard towards the price of the high calling in Christ Jesus. Phil. 3. 13, 14.

*patience* ] Chap. 10. 36. Jam. 5. 7.

V. 13. *For when* ] The Apostle proveth by the example of Abraham the father of the faithfull, what he had testified of all their faithfull forefathers in the precedent verse; and he maketh choice to instance in Abraham, because the substance of that promise made unto him, was made also to all his children according to promise; that is, to all the faithfull. Rom. 9. 8.

*he swore* ] Gen. 22. 16, 17.

V. 14. *blessing* ] See Gen. 22. 17.

V. 15. *promise* ] That is, the thing promised, viz. the abundant multiplication of his seed, the possession of the land of Canaan, and his eternall happiness in heaven; which though he obtained not while he was alive, yet is said to have obtained, because in the appointed time they were performed unto him, though dead. See Chap. 11. 39.

V. 16. *For men* ] From the use of an oath amongst men, the Apostle infers the reason why God sometimes confirms his promises by an oath, viz. to declare the immutabilitie of the thing promised.

V. 17. *more abundantly* ] The thing promised by a bare promise, may be reversed in respect of some change in the person, to whom the promise is made, without any change in God; but a thing promised by oath shall be immutable: so that an oath added unto a promise, implies the immutabilitie of the thing promised. See 1 Sam. 2. 30.

*confirmed it by an oath* ] Or, *interposed himself by an Oath*.

V. 18. *immutable* ] That is, his promise and oath.

V. 19. *Which hope* ] Rom. 8. 25.

*anchor* ] Whereby the soul in time of trouble, layes hold upon Christ the rock of our salvation.

*vail* ] That is, heaven, whereof the holy of holiest was a type or shadow. Chap. 9. 24.

V. 20. *forerunner* ] That is, Christ, so called, because he is ascended into heaven, to prepare mansions for us. John 14. 2, 3.

*made* ] Here the Apostle resumeth the matter which he had left off, Chap. 5. 11. viz. to shew that Christ was a Priest after the Order of Melchisedec, and therein the excellency both of his person and priesthood.

## C H A P. VII.

Ver. 1. *For this Melchisedec* ] Gen. 14. 18, &c. The Apostle having before, Chap. 5. 6. & 10. & Chap. 6. 20. affirmed, that Christ was a Priest after the order of Melchisedec, here gives an historical description of him, that so it might the better appear wherein he was a type of Christ, and by consequence wherein the Priesthood of Christ was better then that of Aarons.

*king* ] Herein Melchisedec was a type of Christ, because he was both a King and Priest.

*Salem* ] See the Notes on Gen. 24. 18, &c.

*most high God* ] Psal. 78. 56. Dan. 3. 26. & 5. 18. That is, in essence and glory above all creatures; so God is often called, in opposition to the false gods of the Heathen.

*blest him* ] Numb. 6. 23. 1 Chron. 23. 13. Not onely by way of request, but with a solemn and Priestly blessing: and herein he was a type of Christ, in whom it was promised, that all the nations of the earth should be blessed, Gen. 22. 18. and who now sitting at the right hand of God, blesteth us with the blessings of this life, and the life to come.

V. 2. *tenth part* ] As a signe of homage and thankfulness unto God for his victory.

*righteousnesse* ] Herein likewise a type of Christ, the Scepter of whose kingdom is a Scepter of righteousness, Chap. 1. 8. and who is the Author of righteousness unto us. 1 Cor. 1. 3. 1. and 2 Cor. 10. 17.

*peace* ] Herein a type of Christ, who hath reconciled us unto God. Rom. 5. 1.

V. 3. *Without* ] So described, because neither his father, mother, descent, birth or death are registred; in whose omission he was made a type both of the eternitie of Christs person, and of his Priesthood: not that our Saviour Christ was without Father, &c. for these we finde recorded; but because that which was chiefly intended by the description of Melchisedec, doth most absolutely and perfectly agree unto Christ, and that was the eternitie of his person, and of his Priesthood.

*without descent* ] Or, *without pedigree*.

*made* ] Or, transformed and turned out of his proper shape and likeness, that he might be like unto the Sonne of God.

V. 4. *unto whom* ] By two circumstances the Apostle gathers the preeminence of Melchisedec above Abraham: first, because Abraham paid tithes unto him, vers. 4, 5. Secondly, because Melchisedec blessed Abraham, vers. 6, 7.

*Patriarch* ] That is, chief of Fathers. Numb. 18. 19. Deut. 18. 1. Josh. 14. 4.

*spoils* ] Or, of the best things: not that Abraham made choice of the best things, and of them gave the tenth part onely; for it is said vers. 2. that he gave a tenth of all; but that he made choice of the best things to pay the tenth part of the whole, as it was afterward ordained. Numb. 18. 12.

V. 5. *they that* ] Numb. 18. 21, and 26.

*to take tithes* ] Or, *to tith*.

V. 6. *descent* ] Or, *pedegree*.

*blest* ] See vers. 1.

*promises* ] Gal. 3. 16.

V. 8. *liveth* ] Because his death is not recorded.

V. 11. *If therefore* ] In as much as God promised to raise up a Priest after another order then that of Aaron, and whose Priesthood should excell that of Aaron, hence is inferred the imperfection and abrogation both of the Legall Priesthood, and of that Covenant which was established or ratified upon it.

*perfection* ] That is, if the Leviticall Priesthood could have justified, sanctified, and so consequently brought unto salvation.

*for* ] This clause is inserted to shew the mutuall relation between the Leviticall Priesthood and the old Covenant.

*under it the people received the Law* ] Or, *upon it the Law was ratified unto the people*.

*Law* ] Old Covenant.

V. 12. *changed* ] Or, *translated*.

*change* ] Or, *translation*.

*Law* ] That is, of the old Covenant, which was established or ratified upon it. Vers. 11.

V. 14. *Juda* ] Revel. 5. 5.

V. 16. *Who is made* ] That is, consecrated unto his Priesthood.

*after the law* ] That is, not as those Legall Priests were by outward purification and sanctification, consisting in outward anointings, washings, offerings, and the like; which served onely for the sanctifying of the person from Legall pollutions. See Chap. 9. 13.

*power* ] That is, of God, or the anointing of the Holy Ghost, which



which was to continue upon him, and to qualifie and enable him to be an everlasting Priest, who should alwayes live to make intercession for us; and to communicate unto us the merit and power of his sacrifice, which he once offered for us unto everlasting life. Rom. 6. 9. R. v. 1. 18.

V. 17. *Thou art* ] Psal. 110. 4.

V. 18. *commandment* ] That is, of the Covenant.

*weaknesse* ] Gal. 4. 9. *viz.* to justifie, sanctifie, and bring unto salvation by reason of the flesh, Rom. 8. 3. that is, of us men who are not able to fulfill the Law by reason of that corruption, which dwells in our flesh. Acts 15. 10. Gal. 3. 21.

V. 19. *law* ] That is, old Covenant; as vers. 11. 12.

*perfect* ] See vers. 18.

*but the bringing in* ] Or, *but it was the bringing in.*

*bringing* ] The Greek word signifieth the superinduction, or the bringing in of one thing after another.

*better hope* ] That is, the new Covenant, called a better hope, because it being a Covenant of grace and mercy, worketh in us sure hope and confidence.

*did* ] Or doth make perfect through Christ (upon whose Priesthood it is established) that which was impossible unto the law. See vers. 18.

*draw nigh* ] Ephes. 2. 18. & 3. 12.

V. 20. *And in as* ] From the manner of Christs installment unto his everlasting Priesthood. the Apostle proves again his Priesthood to be better then that of Aaron; because this was without, that with an Oath. Vers. 21.

V. 21. *without an Oath* ] Or, *without swearing of an Oath.*

*The Lord swore* ] Psal. 110. 4.

V. 22. *better testament* ] Chap. 8. 6.

V. 23. *And they* ] The same he proves again from the mortalitie of the Legall Priests, and the immortalitie of Christ; whence he concludes, that he hath an unchangeable Priesthood. Vers. 24.

V. 24. *unchangeable Priesthood* ] Or, *which passeth not from another*

V. 25. *to the uttermost* ] Or, *evermore.* That is, fully, perfectly, or to the end; so that no part of our salvation must be sought, either in our selves, or in any other. The Originall word signifieth all manner of perfection.

*come* ] That is, by a true and lively faith.

*intercession* ] Rom. 8. 34. 1 John. 2. 1.

V. 26. *For such* ] Here is another prerogative of Christ, and so consequently of his Priesthood; they sinners, but he holy. *higher* ] Chap. 4. 14.

V. 27. *those high Priests* ] Levit. 9. 7. & 16. 6. Hebr. 5. 3.

*once* ] Chap. 10. 10. That is, once for all; fully, perfectly.

See 1 Pet. 3. 18.

V. 28. *infirmities* ] Chap. 5. 2.

*word of the oath* ] That is, the prophesie or promise of God by the Psalmist confirmed by an oath. Psal. 110.

*consecrated* ] Gr. *perfected.* Chap. 2. 10. & 5. 9.

## CHAP. VIII.

Vers. 1. *Right hand* ] Chap. 1. 3.

V. 2. *of the sanctuary* ] Or, *of holy things.* Not of the corporall, but of that which was shadowed by it: what that is, is expressed in the words following.

V. 2. *and* ] That is, which is: Or, that is of the true tabernacle. *true tabernacle* ] Chap. 9. 11. That is, of his own body or humane nature, whereof the corporall tabernacle was a type: hence John saith, that the word tabernacled with us, Joh. 1. 14. speaking of his being in our flesh. See Joh. 2. 19. Col. 2. 9.

*the Lord pitched* ] It being conceived of the holy Ghost, and was not erected by the hand of man, or not conceived by the concurrence of the man. See Chap. 9. 11.

V. 3. *For every* ] Here is a reason given of that which was said in the former verse, taken from the analogie between the shadow and the substance, or type and truth: The Legall Priests had something to offer; so Christ was to have something, and that was his own body.

*gifts and sacrifices* ] Chap. 5. 1. & 9. 9.

V. 4. *For if* ] In this and the next verse there are reasons given why Christ could not be a Priest upon earth. First, because the earthly Priests were ordained by the Law to offer onely earthly and carnall sacrifices; but there were no such sacrifices required of the Priest according to the order of Melchisedec, Psal. 40. 6. Vers. 4. Secondly, the Legall Priesthood and the sacrifices administered by it, were shadows of heavenly things, *viz.* of the Priesthood of Christ and his sacrifice: whence it evidently followes, that his Priesthood was to be a heavenly Priesthood, and his sacrifice to be a heavenly sacrifice, vers. 5.

*there are priests* ] Or, *they are priests.*

V. 5. *Who serve* ] The whole earthly Tabernacle, with the Priesthood, Sacrifices and Ceremonies, appertaining to it,

were types and shadowes of Christ, and of heavenly things to be obtained through him.

*shadow* ] Chap. 10. 1. Col. 2. 17.

*For see* ] Exod. 25. 40. Act. 7. 44.

*pattern* ] That is, copy, example, according to which a thing is done or built.

V. 6. *ministerie* ] That is, Priesthood.

*by how* ] Because the Priesthood must be answerable unto the Covenant.

*mediator* ] Chap. 7. 22. & 9. 15. & 12. 24. 1 Tim. 2. 5.

*a better covenant* ] Or, *testament.* Chap. 7. 22. So called from the manner of the confirmation thereof, *viz.* by the death of Christ.

*better promises* ] First, because they depend upon faith, Rom. 4. 13. 16. Gal. 3. 16, 17. Secondly, because God had promised to powre out a greater measure of his Spirit under the new then he did under the old Covenant, Esa. 44. 3. Joh. 2. 28. Act. 2. 16. Gal. 3. 2.

V. 7. *faultlesse* ] That is, without imperfection. See Chap. 7. 18.

V. 8. *Behold* ] Jer. 31. 31, 32, 33, 34. Though the Apostle doth not keep himself to the words of the Prophet; yet he retains his matter. See the Notes on Jer. 31. 31, 33.

V. 10. *put my laws* ] Gr. *give.*

*in their hearts* ] Or, *upon.*

V. 13. *old* ] That is, disannulled, or abrogated; not actually, but by way of prediction, *viz.* when the new Covenant should be established.

## CHAP. IX.

Vers. 1. *Covenant* ] Not Tabernacle, though divers Greek Copies have it so: for it is not probable that the Apostle should say, that the Tabernacle had a Tabernacle.

*ordinances* ] Or, *ceremonies.*

*worldly* ] That is, earthly and corporall, it being here opposed to the heavenly and spirituall Tabernacle.

V. 2. *For* ] What the Apostle called the worldly or earthly Tabernacle or Sanctuary, here he further describeth, with the principall furniture thereof; dividing it into two parts, making as it were two Tabernacles of one: Whereof the first was a type of Christs humane nature, Chap. 8. 2. The second of heaven, vers. 12.

*the first* ] Exod. 40. 4. He describes not the court of the people, because it did not make to his purpose; neither doth he describe the Temple made by Solomon, but the Tabernacle made by Moles.

*the sanctuary* ] Or, *holy.*

V. 3. *second* ] Called so, to distinguish it from the vaile through which they entered into the first Tabernacle. See Exodus 26. 31. 36.

V. 4. *golden censer* ] It is probable that hereby is meant, either that particular censer, which the High Priest carried into the Holy of Holiest, once in the yeer, Lev. 16. 12. Or else the golden Altar of incense, described Exod. 30. 1. &c. which though it was not within the Holy of Holiest, yet the holy of Holiest may be said to have it, because it was made for the service thereof; being placed before the vaile of the Holy of Holiest; that so the incense burnt thereon might cloud the Holy of Holiest. Hence it is said to be before the Ark of the Testimonie, Exod. 40. 5. The Originall word signifieth any Utensill, wherein, or whereon incense might be burnt; and it may be called golden, because it was over-laid with gold. See Exod. 4. 5. and Lev. 4. 11.

*wherein* ] Both the Greek preposition and the Hebrew answerable unto it, signifie not onely *in* or *within*, but also *by*, *near unto*, or *before.* See Josh. 5. 13. Judg. 18. 12. Jer. 13. 5. Luk. 9. 31. Hence not onely the Tables of the Covenant, but likewise the golden Pot which had the Manna, and Aarons Rod that budded, are said here to be *in* the Ark, notwithstanding the Tables of the Covenant were onely within it, 1 King. 8. 9. 2 Chron. 5. 10. because we have no answerable preposition in the English, to signifie the latitude and extent of the Originall. Some referre (*wherein*) to Tabernacle, vers. 3. and it is true that sometimes the *relative* hath relation unto the more remote antecedent. See Joh. 8. 44.

*the golden pot* ] Exod. 16. 34.

*Aarons rod* ] Num. 17. 10.

*the tables of the covenant* ] Deut. 10. 5. 1 King. 8. 9. 2 Chron. 5. 10.

V. 5. *over it the* ] Exod. 25. 22.

V. 7. *once every yeer* ] Exod. 30. 10. Levit. 16. 2.

*errors* ] That is, all sorts of sinnes, because all sorts of sinnes arise from some error in judgement, Chap. 5. 3. & 7. 27. Luk. 16. 16.

V. 8. *a way* ] That is, the sacrifice was not yet offered, by vertue whereof the faithfull had free access unto God into heaven: not that the faithfull were not in heaven before Christs ascension;



January, 1. 170<sup>o</sup>.  
1.

8. 5. 7. See Ezek. 20. 25.  
Wherefore I gave them statutes  
not good, and judgments which  
they should not live.

7. 26. Higher than the Heavens  
The good Angels the noblest crea-  
tures, are called Heavens. Heb.  
1. 26. Dr. Goodwin ch. 4  
Light — p. 102.

Cap. 8. 11. Know the Lord I know  
and Acknowledge the Messiah, to  
whom this word [Lord] is much ap-  
propriated in the New Testament.  
It is to be noted, that the Prophe-  
sie here quoted, refers chiefly to  
the Times of the New-Jerusalem  
which commence with the National  
Conversion of the Jew. Now, there  
is an endless Dispute who the Mes-  
siah is. The Jews expect One  
yet to come; and improve all their  
Craft and Skill to teach their Dis-  
ciples so. The Christians on the  
other hand, have been seven-  
teen Ages, and are still tugging  
and toiling to bring the Jews over  
to them. But all in vain. The  
Turks and Persians have Abomi-  
nations of their own. But then  
it shall be agreed on, both by Jews  
and other Nations, that JESUS  
is the CHRIST, and LORD  
of all. No laborious Industry  
shall be needed to effect this: For  
a Nation of these Proficients  
shall be born in a Day.

— namely, teaching to know the  
Messiah in a promise afar off, and by  
certain pictures & Representations.  
all know me i.e. shall see me unwritten  
in the preaching of the Gospel, and  
be transformed by my Glory.

In S. Nicholas's Hist. Baptism  
p. 35.



14<sup>v</sup> Dead works. i.e. Works deserving death.



ascension; but to shew by whom, or by vertue of whose blood they entered, Chap. 10. 19, 20.

V. 9. *Which*] Or, *which parable was for*. That is, which similitude or type of the High Priest, of the Tabernacle, and of the furniture and service thereof.

*for the*] That is, of the nonage or minoritie of the Church.

*in which*] Or, *according to which*. That is, according to which time of the nonage or minoritie of the Church God fitted his publike worship. For the people of the Jews being a grosse people and much addicted to idolatrie, it seemed good unto the wisdom of God, to exercise them with a more grosse and bodily worship, that so he might keep them from it. See Gal.

4. 1, 2, 3.

*gifts and sacrifices*] Chap. 5. 1. & 8. 3. That is, by gifts and sacrifices we are to understand the whole service of the Tabernacle, whereof the Apostle makes mention of some particulars in the verses following: thus incense is called an offering, Num. 16. v. 15. compared with vers. 17. and the Ephraim of fine flowre, used at the consecration of Aaron and his sons, a meat-offering, Lev. 6. 20.

*that could not*] That is, they could not in themselves separate from their spirituall significations, either satisfie the conscience that sinne was pardoned, and reconciliation obtained with God; because the conscience could not have found satisfaction how Gods justice should be satisfied by those offerings, Chap. 10. 4. or sanctifie or purifie the conscience, they being corporall, and so could not reach unto it.

*him*] Or, *the worshipper*. Chap. 10. 2.

*perfect*] Chap. 7. 19. & 10. 1.

V. 10. *imposed*] Or being imposed, or which were imposed: onely understand it of the gifts and sacrifices mentioned in the former verse.

*and carnall ordinances*] Or, *rites, or ceremonies, or justifications of the flesh*. Or, and in such like carnall Ordinances. The Apostle summing up that in generall, whereof he had made mention in some particulars before. Called carnall ordinances, or justifications of the flesh, because they did sanctifie onely to the purifying of the flesh, vers. 13. that is, freeing those who used them from Legall pollutions and irregularities. See 2 Chron. 30. 19. Joh. 11. 55.

*time of, &c.*] That is, of Christs coming, who should and did reforme the carnall rites, or ceremonies and services of the Law, by fulfilling them; exhibiting the truth and those spirituall blessings typified and signified by them; and by instituting a more simple and spirituall worship. This is that which is meant, when God promises to create new heavens, and a new earth, Esa. 65. 17. and when Paul saith, All things are made new, 2 Cor. 5. 17.

V. 11. *But, &c.*] Here followeth the explication and application of the former type: and the comparison is chiefly made between the remedy appointed for sinnes, meere ceremoniall, that is, Legall pollutions and irregularities, which was the blood of Bulls and Goats, &c. and the remedy of those sinnes which in their own nature poyson the soul; and this is onely the blood of Jesus Christ.

*an high priest*] Or, *for to be a high priest*.

*good, &c.*] Chap. 10. 1. That is, of all those spirituall mercies and benefits which were purchased by his blood: as justification, sanctification, adoption, and everlasting salvation.

*greater, &c.*] That is, of his own body. See Chap. 8. 2.

*made, &c.*] As the Legall Tabernacle was. See more on Chap. 8. vers. 2.

V. 12. *blood, &c.*] Ephes. 1. 7. Col. 1. 14. Rom. 3. 24, 25. Wherewith the High Priest entered the Holy of Holiest, Lev.

16. 3.

*once*] See Chap. 7. 27.

*holy place*] That is heaven, whereof the Holy of Holiest was a type.

*having, &c.*] First.

*eternall*] Esa. 51. 6.

V. 13. *the blood*] Levit. 16. 14.

*treasures*] Num. 19. 17, &c.

*unclean*] The Greek signifieth common, but in the Scriptures, especially of the New Testament, it signifieth unclean. See Mat. 15. 11. Mar. 7. 15. Act. 10. 14. It is meant here of sinners who were made unclean: that is, disenabled to enter into the Temple, through Legall pollutions: as by touching the dead, &c.

*sanctified*] See vers. 10.

V. 14. *blood, &c.*] 1 Pet. 1. 19. Applied by faith. See Act. 15. 9. & 26. 18.

*eternall*] That is, God-head, Act. 20. 28. Rom. 1. 4. 1 Pet. 3. 18. Implying thereby that the sacrifice of Christs death had its value and vertue both to satisfie and sanctifie from his Deitie.

*spot*] Or, *fault*. Typified by the spotlesse sacrifices commanded to be offered under the Law, Exod. 12. 5. Numb. 19. 2. and 28. 3. Rom. 3. 25. 1 Pet. 1. 19.

*purge, &c.*] 1 Joh. 1. 9. Both in respect of justification and sanctification.

*dead, &c.*] See Heb. 6. 1.

*serve, &c.*] Luk. 1. 74. Implying that no service is acceptable to God unto salvation, unlesse the conscience be first purified by the blood of Jesus Christ. See 1 Pet. 2. 5.

V. 15. *And for*] Or, *And so, or, so then*.

*Mediator*] Chap. 8. 6. & Chap. 12. 24.

*that by the means of death*] Or, *to the end that*. Gr. *death being made*.

*transgressions that were under the first testament*] Rom. 3. 5. It is not the meaning of the Apostle, that sinnes committed under the Old Testament were not pardoned before Christ died, but that they were pardoned onely by vertue of Christs death, who was the Lambe slain from the beginning of the world, Revel. 13. 8.

*called*] That is, effectually, or those who have beleevd.

*eternall, &c.*] Called eternall redemption, vers. 12.

V. 16. *is*] That is, in force.

*be the death*] Or, *be brought in*.

V. 17. *after men are dead*] Or, *after the dead*; or, *till they are dead*.

*testament liveth*] In whose power it was to alter it.

V. 18. *dedicated*] Or, *purified*. That is, ratified, or confirmed.

V. 19. *precepts*] The conditions of that first covenant. See Chap. 7. 12. Ephes. 2. 15.

*calves*] So the Apostle calls the younger bullocks by reason of the nearnesse of their age unto calves.

*goats*] There is expresse mention made onely of bullocks; Exod. 24. 5. but by the sacrifice of bullocks as of the principall, we are to understand the sacrifices of all other beasts.

*with water, &c.*] There is no expresse mention made of these particulars, Exod. 24. 8. Whence some conceive that Paul had them either by tradition, or revelation: but it is more probable, that he gathereth it from the usuall custome of sprinkling blood under the Law, which was with water, Scarlet-wool, and hyssope. See Lev. 14. 6. Num. 19. 6. & 18. Psal. 51. 7.

*scarlet*] Or, *purple*.

*book*] We read not that the book was sprinkled: it seemes therefore that the book was upon the Altar and so sprinkled with it. This book was not the two Tables of stone, for these God made, but some other short summe of the first Covenant which Moses himself did write. See Exod. 24. 4. Some are of opinion that thereby are meant the 20, 21. and 23. Chapters of Exodus.

*people*] That is, the twelve pillars which represented the twelve Tribes. See Exod. 24. 4.

V. 20. *This is the blood*] Exod. 24. 8.

*enjoyed unto you*] Or, *hath ordained concerning you*. Heb. 1. 7.

V. 21. *Moreover*] Though not at the same time, for then the Tabernacle was not made. See Exod. Chap. 25. &c.

*tabernacle*] We read that God commanded the Altar and all the vessels to be anointed with oyle by Moses, Exod. 24. 8, &c. and accordingly they were anointed by him, Levit. 8. 10. but we no where read expressely, as some are of opinion, that he either was commanded, or did sprinkle the Tabernacle and the furniture thereof with blood: It is supposed therefore by some, that Paul gathered thus much from Exod. 29. 12. Lev. 8. 15. & 16. 14. where there is mention made of sprinkling with blood the Altar and Mercy-seat, &c. where by the principall part we may understand the whole Tabernacle and all the furniture thereof. Or it may be thus much is plainly expresse, Levit. 16. 16. Josephus reports, lib. 3. *Antiq. Hebr.* 6. 9. that the whole Tabernacle was sprinkled.

V. 22. *almost*] Some referre (Almost) to *all things*, because we read that some things were cleansed by fire and water, Num. 31. 22. Others referre it unto *purged*, that is, from their Legall impurities, and make the sense this. All things are by the Law almost purged, though not altogether by blood; because sometimes other things were required: these are of opinion, that in all cleansings there was the use of blood. And so the words following (And without, &c.) they conceive are to be understood, otherwise there will seem to be a contradiction between (Almost) in the first clause and (without) in the second. Or may be the former part of this verse may be understood of things wherof some might be cleansed without blood, and the second part of persons which could not.

V. 23. *patterns*] Called figures, vers. 24. and shadows, Chap. 10. 1. See Chap. 8. 2.

*heavenly things*] Some understand thereby Christ himself, and those spirituall blessings which the faithfull obtaine through faith in him. For Christ himself was consecrated, or made perfect through sufferings, Chap. 2. 10. Others understand thereby the Church under the Gospel, and those spirituall graces wherof the members are made partakers therein. The Church under the Gospel being called the heavenly Jerusalem,



Chap. 12. 22. and those graces being called spirituall blessings in heavenly places, Ephes. 1. 3. Others understand thereby heaven it self, whereinto Christ entred, vers. 24.

[*sacrifices*] The singular number for the plurall, which is frequent in the Scriptures. Or may be the Apostle styles the one sacrifice of Christ [*Sacrifices*] because it was answerable unto all the Legall sacrifices, and farre beyond them.

V. 24. *hands*] Vers. 11.

*heaven*] Chap. 4. 14.

*to appear*] 1 Joh. 2. 1. Chap. 7. 25. Rom. 8. 24. Answerable to the High Priests entrance into the Holy of Holiest once a yeer to make atonement for the people, Exod. 30. 10.

V. 25. *often*] Vers. 28. Chap. 7. 27.

*every yeer*] Vers. 7.

*others*] That is, not with his own, but with the blood of beasts.

V. 26. *For*] That is, had Christ offered himself often, then he should have suffered often: for without suffering, no propitiatorie sacrifice. Where is then the sacrifice of the Masse?

*in the end of the world*] Chap. 1. 2. 1 Cor. 10. 11. Gal. 4.

4. Ephes. 1. 10.

*appeared*] Or, *made manifest*. 1 Tim. 3. 16. 1 Joh. 3. 8.

*to put away sinne*] That is, to abolish or make voyd the guilt or obligation of sinne, whereby it bindes over unbelievers unto condemnation; so that unto beleevvers sinne is of no force to accuse or condemne them, or to shut them out of heaven.

*himself*] Chap. 1. 3.

V. 27. *appointed*] Job 30. 23. Psal. 89. 48. Eccl. 6. 6.

*once*] That is, according to the common or ordinary course of nature, though there be some extraordinary examples. *judgement*] Understand it of every mans particular judgement presently upon his death.

V. 28. *So*] Or, Even so, Christ being once offered to bear the sinnes of many, shall appear or be seen the second time without sinne unto salvation, to all those who expect him.

*Christ was*] 1 Pet. 3. 18.

*bears*] Or carry up the sinnes of many upon the Crosse, there to make satisfaction for them, by the sacrifice of himself, 1 Pet. 2. 24. Or, take up sinne; that is, the guilt of our sinne upon himself.

*many*] Matt. 26. 27. Rom. 5. 19.

*look*] Phil. 3. 10. 1 Thess. 1. 10. 2 Tim. 4. 8. Tit. 2. 13.

*second*] Opposed to his first appearance, viz. in the flesh, vers. 26. when he came with the guilt and burden of our sins upon him.

*without sinne*] That is, without the guilt or sacrifice of sinne, having made full satisfaction for it, by his own sacrifice of himselfe upon the Crosse.

*unto salvation*] Some referre this unto [look for him].

*salvation*] That is, both of soul and body in heaven, Chap. 5. 9. 1 Pet. 1. 19.

## CHAP. X.

Vers. 1. *Law*] That is, the old Covenant. So the word *Law* is taken, Chap. 7. 12. & 19.

*shadow*] Some are of opinion, that here Paul alludes to the custome of Painters, who first make a rude draught, and then out of it a perfect and lively picture. These make the sense this, viz. That the old Covenant did contain'ouely resemblances and types of heavenly things, no lively representations of them; this being reserved unto the time of the Gospel, wherein Christ and all spirituall blessings in him are clearly and plainly manifested. Others are of opinion, that Paul alludes unto the shadow of a body, and these make this the sense of the words, viz. That the old Covenant had onely types, wherein Christ and heavenly things through him, were darkely represented, not the substance and truth of the things themselves. This is the more probable opinion. See Col. 2. 17.

*of good*] Chap. 9. 11.

*image*] That is, the substance or truth. See the former Note, and 2 Cor. 4. 4. Col. 1. 15. Phil. 2. 6.

*perfect*] Vers. 4. That is, as touching the conscience. See Chap. 9. 9.

V. 2. *For*] Or, *otherwise they would have*, &c. Whether this clause be read with or without an interrogation, the sense will be the same: the scope of the Apostle being to shew the weaknesse and insufficiencie of the Legall sacrifices to purge the conscience from the guilt of sinne, from their often repetition.

*because*] Vers. 18.

*worshippers*] Chap. 9. 9.

*once*] That is, if they had been once purged from the guilt of their sinnes.

*conscience*] Should not have their conscience any longer under the burden or guilt of those sinnes.

V. 3. *remembrance*] Levit. 16. 21.

*sinnes*] That is, the same sinnes. For upon the day of propitiation there was confession of, and reconciliation for the sinnes of the whole yeer.

V. 4. *take away sinnes*] Vers. 1. Chap. 9. 9.

V. 5. *when*] That is, the Sonne of God, being to come, Mat. 11. 3. or fore-telling of his coming.

*into the world*] Joh. 16. 28. & 18. 37. 1 Tim. 1. 5. Understand it of his being made flesh, Joh. 1. 14. Or being manifested in the flesh, 1 Tim. 3. 16.

*saub*] By David who was a type of him, and unto whom this passage agrees, though not in that exactnesse as it doth unto Christ.

*Sacrifice*] Psal. 40. 6. &c. Though Paul keeps not himselfe unto the expresse words of the Psalmist, yet he retains the substance and matter of them.

*body*] Heb. *mine eare hast thou opened*, or, *digged open*. It is a proverbiall manner of speech, whereby there is implied the qualifying, or fitting a man unto obedience in service: the eare, or opening of the eare being an emblem or symbol, or a metaphorical sign of obedience. See Esa. 50. 5. Job 33. 16. Now

Paul following the Translation of the Septuagint, and being directed by the Spirit of God, expounds this of Gods sanctifying and fitting a body unto Christ, wherein he was obedient even unto the shameful death of the Crosse.

*hast thou prepared me*] Or, *thou hast fitted me*.

V. 6. *sacrifices for sinne*] Rom. 8. 3.

V. 7. *Lo, I*] Joh. 4. 34. & 5. 30. & 6. 38.

*volume*] Luk. 24. 37. 44. Joh. 1. 45. & 5. 46. See the Note on Psal. 40. 7.

V. 8. *by the law*] Or, *according to the law*.

V. 9. *first*] That is, the Legall sacrifices.

*second*] That is, the one sacrifice of Christ.

V. 10. *will*] That is, of the Father, who appointed his Son to take our nature, and therein by death to make satisfaction for our sinnes. Or of the Sonne in his willing obedience unto his Father.

*sanctified*] That is, freed from the guilt of our sinnes, and consecrated to Gods service.

*once*] Chap. 7. 27. & 9. 26. 1 Pet. 3. 18.

V. 11. *take away*] Vers. 4.

V. 12. *man*] 1 Tim. 2. 5.

*for ever*] Chap. 1. 3. Some referre it to [sacrifice,] others to [sate.]

V. 13. *till his enemies*] Psal. 110. 1. 1 Cor. 15. 25. Chap. 1. 13.

V. 14. *perfected*] That is, as concerning the remission of their sinnes: having by his own offering paid the full price for the pardon of them.

*sanctified*] See Vers. 10.

V. 15. *holy Ghost*] Chap. 9. 8. Mark 12. 36. Act. 1. 16. & 28. 25. 2 Pet. 1. 21.

*said before*] Or, *first said*, or *said in the first place*.

V. 16. *This is the covenant, &c.*] Or, *This is the covenant that I will make with them*: then followeth, *after those dayes, saith the Lord, I will put, &c.*

*put my laws*] Jer. 31. 33. Esa. 59. 20.

V. 18. *Now, where, &c.*] See Vers. 2.

V. 19. *Having*] Here the Apostle resumes again the exhortation which he had begun, Chap. 2. 1. and farther pressed, Chap. 3. to the fifth.

*therefore*] That is, the pardon of sinne being purchased, sinnes onely excluding from heaven.

*boldnesse*] Or, *liberty*, or, *freedom*.

*holiest*] Chap. 9. 8, 12. That is, heaven, whereof the Holy of Holiest was a type.

*by*] Through the merit of the, &c.

V. 20. *new*] Which the Apostle opposeth unto the old way, either by the blood of beasts, wherewith the High Priest entered into the Holy of Holiest once in the yeer; or by the materiall vaille; or unto both.

*living*] That is, everlasting way which shall never faile, Joh. 4. 10. & 6. 51. & 7. 38. and which shall bring unto eternal life.

*way*] Joh. 14. 6.

*consecrated*] Or, *new made*. It is not improbable, that here Paul doth allude unto the custome of those, who in a snow or like case, beat or tread out the way for those that are to follow after. It is by vertue of Christs resurrection and ascension that all true beleevvers shall enter into heaven. Hence he is called the first-fruits of those who sleep, 1 Cor. 15. 20.

*vail*] The vail was a type of Christs humane nature, where-with his Divine nature was hid and obscured, and through which he entered into heaven: even as the vail of the Temple did hide the Holy of Holiest, and as the High Priest through it did enter therein.

*flesh*] Humane nature, Psal. 16. 9. & 27. 2. Joh. 1. 14. called flesh because of the infirmities and weaknesse thereof, Psal. 78. 39.



Chap. 9.

1. 28. — Second time] vide Brightman.  
ex 1. 7. — ex ijs quæ sequuntur  
et finem erit, non de ultimo  
durantia hic verba fieri — potest.  
ia planctus est Resipiscencie, non  
desperationis, ut liquet ex rescha-  
a — Cum autem scia futura sit  
Resipiscencia confessionibus coram  
Iudiciali universalis Iudicii, videntur  
de nullo modo posse de ultimo Ju-  
icio intelligi. p. 14.



10.27. — fiery indignation. — *πυρὸς ὀργῆς*  
*ignis arulatio, Vulg.*  
— *ignis fervor, Beza. ignis vehementia,*  
*Erasmus. Violent fire, Tindal. In Geneva.*

10.39. — are not of them who  
draw back; but of them that  
believe —  
— *non subtractionis, sed Fidei-*  
*Vulgat.*  
— *sed ad Fidem pertinemus.*  
*Erasmus.*

— But we partayn unto Faith —  
*Tindal.*  
These translations are most  
exact, and do best ushew in the  
following Chapter 5.8



V. 21. *high priest*] Chap. 2. 17. & 3. 1. & 4. 14.  
*house*] Chap. 3. 6. That is, the Church of the faithful, Ephes.

1. 22. 1 Pet. 2. 5. & 4. 17.

V. 22. *draw near*] Chap. 4. 16. & 7. 25. & 11. 6. 1 Pet.

2. 14.

*true heart*] That is, with an upright and sincere heart without hypocrisy, Psal. 51. 6. and with a constant heart without drawing back, vers. 38. Luk. 16. 1. Joh. 6. 32. Hereunto is opposed an evil heart of unbelief, Chap. 3. 12. See Mat. 15. 8.

*full assurance*] That is, with a steadfast faith without wavering and doubting, vers. 23. Jam. 1. 6. Some are of opinion, that here and in other places there is an allusion unto ships under full sail: and then the Translation may be this: viz. With the full sail of faith. Faith is that grace, whereby we either do or may approach unto God, with full assurance of acceptance. Thus the righteousness of faith, Rom. 4. 13. is called the righteousness through faith, or by faith, Rom. 9. 30. & 10. 6. Phil. 3. 9. See Chap. 6. 11. Col. 2. 2. 1 Thess. 1. 5. Luk. 1. 1. Rom. 14. 5.

*having*] Or being sprinkled in, or, as touching our hearts.

*sprinkled*] By the blood of Christ, Chap. 12. 24. 1 Pet.

1. 2.

*hearts*] That is, our souls; the heart being the chief seat of the soul.

*evil conscience*] That is, from the accusation of an evil Conscience. So long as our consciences are under the guilt of sinne, we cannot draw neere unto God with confidence of acceptation in any dutie. See Chap. 9. 14.

*having*] Or, being washed in, or, as touching our bodies.

*bodies*] Both soule and body are named; because every sinne is either of the soul or body. See 2 Cor. 7. 1.

*washed*] See Act. 22. 16. 1 Cor. 6. 11.

*pure water*] Ezek. 26. 25. That is, with the blood of Christ, whereof the Legall washings were a type. See Rev. 1. 5. & 7. 14. Some are of opinion, that here ~~Paul~~ Paul hath relation unto the Sacrament of Baptisme; as Joh. 3. 5. Tit. 3. 5.

V. 23. *bold fast*] See Chap. 4. 14.

*profession*] Chap. 3. 1.

*faith*] Gr. hope.

*faithfull that hath promised*] Deut. 17. 9. & 32. 4. 1 Cor. 1. 9. & 10. 13. 1 Thess. 5. 24. 2 Thess. 3. 3. Chap. 6. 10. & 11. 11.

V. 24. *consider*] That is, let us take care of our watch over one other, prudently observing one anothers dispositions, gifts, graces, and defaults, that we may the better fit our selves to do good, each one of us to another, and to receive good each one of another.

V. 25. *Not forsaking*] Here is propounded one means or help, whereby they might incite one another to good works. Rom. 1. 12.

*assembling*] That is, the publike congregation of the faithful, wherein the Word of God is taught, the Sacraments administered, and common prayer and thanksgiving made, unto which God hath promised a blessing. Mat. 18. 20. See Psal. 27. 4. & 122. 1.

*manner*] Either out of fear, or negligence, or pride, self-conceit and singularity, or out of what causelesse reason else.

*exhort*] Chap. 3. 13. Luk. 19. 17. Ephes. 5. 11. Whereby understand not onely exhortation properly so called, but also admonition, consolation, reproof, example, and the like. It may be a metaphor taken from sharpening tools. Deut. 6. 7. Prov.

27. 17.  
*and so much*] Rom. 13. 11.

*see*] That is, by plain and evident foretold tokens, and signes of the times. See Mat. 24. 33.

*day*] Some understand it of the second or last coming of our Saviour Christ, or of his coming to judgement; whereof see 2 Pet. 3. 9. &c. but it is not improbable that here we are to understand it of the time of the utter destruction of Jerusalem, and the temple; at which time there should be so great affliction, that by reason thereof many should fall from the faith. See Marke

13. 19.  
V. 26. *For if we sinne wilfully*] See Chap. 6. 4.

*remains*] In as much as such wilfully reject and scorn the onely sacrifice of the New Testament; viz. the Lord Jesus, and all his merits. See Numb. 15. 30, 31.

V. 27. *looking*] Whereas the godly with comfort and joy expect the appearance of Christ. See Chap. 9. 28.

*devour*] Chap. 5. 8.

*adversaries*] Luk. 19. 17. Those who against the conviction of their consciences, wilfully resist, and persecute the Gospel. See Chap. 6. 4.

V. 28. *despised Moses*] Num. 15. 30, 31.

*under two or three witnesses*] Deut. 19. 15. Mat. 18. 16. John

8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19.

V. 29. *Of how much*] Chap. 2. 3. & 12. 25.

*trodden*] In treading his truth under their feet, by a malicious resisting and persecuting thereof, they do as it were tread Christ himself under their feet; or thereby they shew such a spitefull

minde against him, that they would (if it were possible) pull him out of heaven, and trample him under their feet.

*blood*] Mat. 26. 28. Luk. 22. 20. Chap. 17. 20. That is, the blood of Christ, whereby the new Covenant was ratified and confirmed. See Chap. 9. 10. &c.

*sanctified*] By which their sins were pardoned, in regard of that meritorious sufficient satisfaction purchased by it. See vers. 10. & 14.

*unholy*] Gr. common. Mark. 7. 2. Act. 10. 15. They make no more account of the blood of Christ, then of the blood of some malefactor, or of a brute beast.

*despite*] That is, by a wilfull and malicious resisting the work of the Holy Ghost, testifying and convincing them of, and sealing unto them the truth of the Gospel. See Acts 6. 10. & 7. 51. & 54.

*Spirit of grace*] That is, Authour of grace, Rom. 15. 16. 1 Cor. 12. 8. Gal. 5. 22. Ephes. 5. 9. Or, gracious Spirit, that is, which God of his free grace and mercy bestows on his people.

V. 30. *know*] And therefore our condemnation shall be the greater, if knowing how just God is in revenging all impietie, we wilfully sinne against him. Luke 12. 47. John 15. 22.

*Vengeance belongeth unto me*] Deut. 32. 35. Rom. 12. 19. Psal. 94. 1.

*The Lord*] Deut. 32. 36. Psal. 50. 4.

V. 31. *hands*] 2 Sam. 24. 14.

*living God*] Chap. 3. 12. and 9. 14. Job 37. 22.

V. 32. *But*] In as much as these converted Hebrews had stood it out stedfastly against manifold afflictions even at their first entertaining of the Gospel; hence the Apostle inferreth, that therefore it did the much more become now to stand to that faith, which they had so long professed. See Gal. 3. 4.

*illuminated*] Converted to the faith of Christ. Acts 26. 18. Ephes. 3. 9.

*fight*] Or wrastlings of afflictions, whereby Satan sought to overthrow your faith. The Apostle alludes to the custome of wrastlers, who seek to trip up one another. This wrastling was by faith. Chap. 11. 36. 1 Tim. 6. 12. 2 Tim. 4. 7.

V. 33. *gazing-stock*] Or placed, or shewed upon theaters or stages. Understand it either metaphorically, as it were so handled; or properly, for it was the custome of the heathen to set Christians upon theaters or stages, to be scorned and laughed at. See 1 Cor. 4. 9.

*companions*] Having a fellow-feeling of their miseries, and so assisting them to their ability, Chap. 13. 33. as also adjoyning themselves unto them, being not discouraged by their afflictions. 2 Tim. 1. 16. Phil. 1. 7.

V. 34. *joyfully*] Act. 5. 41. & 21. 13. Jam. 1. 2.

*knowing*] 2 Cor. 5. 1.

*enduring*] Chap. 11. 31. Mat. 6. 20. John 6. 27.

V. 35. *confidence*] Vers. 23. & Chap. 3. 6, 14.

*recompense*] Chap. 11. 26. & 12. 2. 1 Cor. 15. 58.

V. 36. *need*] Considering those great afflictions, which yet ye might endure.

*promise*] The thing promised, that is, heaven and the joyes thereof.

V. 37. *yet a little while*] Habak. 2. 3, 4. Luke 18. 8. 2 Pet.

3. 8. &c.  
*shall come*] Mat. 11. 9. Revel. 1. 4.

V. 38. *Now*] Here the Apostle from the Prophet Habakkuk, directeth them to that grace, whereby they might be enabled to stand stedfast in the faith, in the sad and discouraging times of affliction. See Ephes. 6. 16.

*the just*] Rom. 1. 17. Gal. 3. 11.

*but*] Here is a transposition and change of the words, yet without any alteration of the sense. It is by pride that they trust not in God, but in themselves, and so by unbelief withdraw themselves from God, and such who do so have not upright hearts, and in these God hath no pleasure.

V. 39. *But*] See Chap. 6. 9.

*we*] See Chap. 2. 3.

*saving*] John 3. 16. 1 Pet. 5. 9.

## CHAP. XI.

*Substance*] Or, ground, or confidence, or expectation. See Chap. 3. 14.

*evidence*] Or, conviction, Joh. 16. 8. That is, whereby the soule of a beleever is assured of the certain truth of those things which appear not unto sense, because it resteth it selfe upon the immutable truth of Gods word, and the infiniteness of his power.

*seen*] Vers. 7. 2 Cor. 5. 7.

V. 2. *by it*] That is, by the efficacy and power of their faith, enabling them to suffer and to obey, and work miracles and great exploits.

*and report*] Vers. 39.



V. 3. *understand* ] That is, according to all the particular circumstances of the Creation, though something thereof may be known by the light of reason, 2 Pet. 3. 5. Rom. 1. 20.

*the worlds* ] Gen. 1. 1. See Chap. 1. 2.

*the word* ] Psal. 33. 6. & 9. 2 Pet. 3. 5.

*appear* ] But out of nothing.

V. 4. *Abel* ] Gen. 4. 4.

*obtained witness* ] Vers. 2.

*testifying* ] That is, of the acceptance of his gifts, either by fire from heaven, Levit. 9. 24. 1 Reg. 18. 38. 1 Chron. 21. 26. or by some like token. See Gen. 4. 4.

*yet speaketh* ] Or, *is yet spoken of*. Some understand it of his blood crying for vengeance, Chap. 12. 24. Gen. 4. 10. Others more probably of his example, whereby he yet preacheth unto the world for imitation.

V. 5. *Enoch* ] Gen. 5. 24. Wild. 4. 10. Ecclef. 44. 16. & 49. 14.

*translated* ] Thus Elijah was afterward translated, 2 King. 2. 11. See likewise 1 Cor. 15. 51. & 1 Theff. 4. 17.

*testimony* ] Either in that it is said, that he walked with God, whence it may be inferred, that he pleased God; or else because God did by some more then ordinary meanes testifie so much of him, as he did of Abels sacrifice, vers. 4.

V. 6. *without faith* ] Because Faith is that grace which unites us unto Christ, 2 Cor. 13. 5. Ephes. 3. 17. in whom God is well pleased with us, Ephes. 1. 6. 2 Pet. 1. 17. Mat. 3. 17.

*cometh* ] That is, for refuge in this life, and salvation in the life to come.

*rewarder* ] Not out of merit, but mercy, Rom. 4. 4.

V. 7. *Noah* ] Gen. 6. 13.

*seen* ] Vers. 1.

*moved with feare* ] Or, *being wary*, or *piously fearing*. Chap. 5. 7.

*by the which* ] That is, by building of which arke through faith and obedience unto God, he witnessed against the disobedient and ungodly (1 Pet. 3. 20. 2 Pet. 2. 5.) of the old world to the greater condemnation of their infidelity.

V. 8. *Abraham* ] Gen. 12. 4.

*he* ] That is, in his posteritie.

*obeyed* ] Forsaking his Countrey, his kindred and fathers house, Gen. 12. 1. which might seem to be against reason, in that he left a certaintie for an uncertaintie.

*not knowing* ] For God did not at first tell him of the place whither he should go, for the greater triall of his faith; Gen. 12. 1. but when he was come into Canaan, then he told him that that was the place, Gen. 12. 7.

V. 9. *sojourned* ] Gen. 17. 7. & 23. 4.

*strange* ] For there he was constrained either to buy, or hire, or borrow both a place for his dwelling, Gen. 14. 13. as also for the buriall of his dead, Gen. 23. 4. &c.

*tabernacles* ] Gen. 12. 7.

V. 10. *foundations* ] That is, a firme and enduring Citie, which the Apostle opposeth to the tents wherein Abraham dwelt, which had no foundations, but were moveable; hereby is meant heaven, wherein is immutable happinesse, Psal. 16. 11. 2 Cor. 5. 1. 1 Pet. 1. 4.

V. 11. *Through faith* ] Though weake, for the laught at the promise of a sonne improbable, Gen. 18. 12.

*Sara* ] Gen. 17. 19. & 21. 2.

*her selfe* ] Though barren, Gen. 11. 30.

*to conceive* ] Or, for a foundation of seed, that is, for a foundation to retain seed. It is an allusion unto a building, where the foundation is first laid.

*when she was* ] Gr. beyond the fit time of age, she being ninetie yeeres old before she conceived, Gen. 17. 17.

*faithfull* ] Chap. 10. 23.

*dead* ] Rom. 4. 19.

*starres* ] Gen. 15. 5. & 22. 17.

V. 13. *All* ] Understand it of Abraham, Sara, Isaac, and Jacob, unto whom the three following verses properly and directly agree.

*in faith* ] Gr. *according to faith*. That is, persevering in faith.

*promises* ] That is, the Land of Canaan which was promised, and which was a type of heaven.

*saw* ] As Abraham did the day of Christ, Jo. 8. 56.

*afarre* ] For Abrahams posteritie had not the possession of the Land of Canaan till above foure hundred yeeres after, Gen. 15. 13.

*embraced* ] Laid hold on them. It may be an allusion to the custome of saluting one another by embracings or laying hold of each other. Some are of opinion that the Apostle alludes to the custome of Mariners, who when they see land, joyfully salute it, though afarre off.

*confessed* ] Gen. 23. 4. & 47. 9. 1 Chron. 29. 15. Psal. 39. 12. & 119. 19.

V. 16. *But now* ] That is, seeing that they did not return when they might, hereby they manifestly declared, that they desired a better.

See v. 10. *foundations*.

*heavenly* ] 2 Cor. 5. 1.

*ashamed* ] That is, accounted it an honour to be called their God, because by their faith they gave glory unto God, thereby acknowledging his power and faithfulness: or, in an especiall manner to be called their God, though he were the God of the whole world, Gen. 24. 3.

*called* ] Gen. 26. 24. Exod. 3. 6. 15. & 4. 5.

*prepared* ] Mat. 23. 34. 1 Cor. 2. 9. Jo. 14. 2. 3.

V. 17. *Abraham* ] Gen. 22. 9.

*tryed* ] Psal. 11. 5.

*offered* ] Jam. 2. 21. That is, in disposition and full purpose and willingness of mind, which God accepteth for the deed, 2 Cor. 8. 12.

*and he that had received the promises* ] Or, even he who had received the promises, offered his onely begotten; of whom, &c.

*begotten sonne* ] Of Sara his lawfull wife; or his onely begotten then in his house, for Hagar and her sonne were cast out, Gen. 21. 14.

V. 18. *Of whom* ] Or, so the Greek preposition is used, Chap. 1. 7. & Chap. 4. 13.

*That in Isaac* ] Gen. 21. 12. Rom. 9. 7.

V. 19. *Accounting* ] Or, *reasoning*.

*in a figure* ] Gr. *parable*; or *after a sort*. Which is to be understood either of Isaacs issuing from the dead body of Abraham and Sara's dead womb, Rom. 4. 19. or of his nearnesse unto death, when his Father was about to sacrifice him, Gen. 22. 10.

V. 20. *Isaac blessed* ] Gen. 27. 27. 39.

V. 21. *blessed* ] Gen. 48. 15.

*both* ] Gr. Every one of the sonnes of Joseph, which were but two when Jacob came into Egypt, Gen. 46. 27.

*worshipped* ] Gen. 47. 31.

*staffe* ] See Gen. 47. 31.

V. 22. *Joseph* ] Gen. 50. 24. 25.

*made mention* ] Or, *remembred*. Or, put his brethren into remembrance.

*commandment* ] So did Jacob his Father, Gen. 47. 30. both thereby evidently manifesting their faith touching that promise, Gen. 15. 13. as also giving a pledge and token thereof.

V. 23. *By faith* ] Ground (as it is very probable) on some particular revelation; or, on his generall providence.

*Moses* ] Exod. 2. 2. Acts 7. 20.

*proper child* ] Or, *goodly*, or *very faire child*, or *comely*.

*not afraid* ] That is, not so much as others.

*commandment* ] Exod. 1. 16.

V. 24. *Moses* ] Exod. 2. 11.

*daughter* ] And so consequently (as is probable) to be the next king of Egypt.

V. 25. *pleasures of Sinne* ] Or, *sinfull pleasures*.

*season* ] Luk. 12. 19. &c.

V. 26. *of Christ* ] Or, *for Christ*. Chap. 13. 13. 1 Cor. 1. 5. Gal. 6. 17. It is manifest hence, that Christ was before he was born of the Virgin. See likewise, 1 Cor. 10. 9. Joh. 8. 58.

*respect* ] Vers. 6. Ezek. 10. 34. 35. Chap. 12. 2.

V. 27. *endured* ] That is, patiently and courageously persevered through faith, Act. 2. 42. Eph. 6. 18. Some conceive, that herein the Apostle alludeth to hounds, who will never give over till they have got the game.

*seeing* ] Psal. 16. 8.

*invisible* ] Col. 1. 15. 1 Tim. 1. 17.

*be kept* ] Exod. 12. 21. &c. Or, *celebrated*, Mat. 26. 18. Luk. 22. 19.

*touch* ] That is, hurt. See Gen. 16. 11. Josh. 9. 19. Ruth 2. 9. Job 5. 19. Psal. 105. 15.

V. 20. *they passed* ] Exod. 14. 22.

V. 30. *the walls* ] Josh. 6. 20.

V. 31. *the harlot* ] Josh. 6. 23. Jam. 2. 25.

*that beleaved not* ] Or, *that were disobedient*.

*she had received* ] Josh. 2. 1.

V. 32. *time* ] An hyperbolically speech, like that Joh. 21. 25.

*Gedeon* ] Judg. 6. 11.

*Barak* ] Judg. 4. 6.

*Samson* ] Judg. 13. 24.

*Jephthae* ] Judg. 11. 1. Though a bastard, yet is here numbered amongst the faithfull; whence it is evident, that bastards were not excluded heaven by that, Deut. 23. 2.

*David* ] 1 Sam. 16. 13.

*Samuel* ] 1 Sam. 1. 20.

V. 33. *subdued* ] Judg. 4. & 6. & 15. & 16. 2 Sam. 8. 1. Judg. 11. 2 Sam. 2. 6.

*righteousnesse* ] That is, that which was right in the sight of God.

*promises* ] That is, the benefit and accomplishment of those particular promises, which were made unto them.

*stopped the mouths of the Lions* ] Judg. 14. 5. 1 Sam. 17. 34. Dan. 6. 22.

V. 42.



Certum est igitur Abrahamum cum filio Isaac, & nepote Jacob, — sa ut adven-  
tas in illa terra gessisset, imo fatentur  
e advenas. Parat igitur videtur fuisse  
sic jubent, ulterius commigrare.  
Arctius in Heb. 11. col. 791.

V. 5. Enoch by refusing to walk with  
the ungodly; and choosing to walk  
with God, pleased the Holy God.

11. 7. By which] The Greek construction  
doth well bear it; the judgment of al-  
most all interpreters refers it to the  
Ark, Perkins, p. 52. col. 2. Nonchus,  
Fuit anim doctor, penitentia — verbis nihil  
affecit, nec vincere potuit. vicit ergo re ipsa;  
Arca inexculpabilis fecit. Arctius.  
Beza, Tindal, Illyricus, Geneva Translat.  
— The building of the Ark, was a  
part of his prophetic ministry. Perkins,  
p. 53. col. 1.

V. 8. Called] Psal. 45. 10. Owen  
p. 45. Hoc est enim fidei in-  
signe, ut absque controversia ulla  
obdiant imperanti, nec ullam ra-  
tionem exposcant imperij. Chry-  
sost. Mat. 2. col. 62.

7. Durum est ad Noe salutem referre  
quod mundum damnaverit: de fide in-  
telligi contextus vix patitur. Ergo de  
Arca intelligamus. Calvin.

V. 10. Foundations] viz. of the  
Apostles & Prophets Ephes. 2. 10.  
New Jerusalem is famous for her  
foundations, Rev. 21. 14, 19, 20.

V. 11. Sarah] Saving Faith, and conse-  
quently Salvation it self, is not proper  
to one Sex, but to both; man and  
Woman. — True Faith, & Salva-  
tion by the messias, belongeth to Sarah  
as well as Abraham; to Women as well  
as to men. Heirs together, 1 Pet. 3. 7.  
Perkins, p. 84. col. 2.

See verse, 10. foundations  
[cap. 11. 16. better] Not that where-  
in they were, the Land of Canaan,  
nor that from whence y<sup>e</sup> came, y<sup>e</sup>  
Land of y<sup>e</sup> Chaldees: in y<sup>e</sup> one y<sup>e</sup>  
were pilgrims, unto y<sup>e</sup> other they  
would not return: But ano-  
ther, a better. Better may re-  
spect degrees, or kind. A country  
better in degrees than either of  
them; better Air, better Soyl: more  
fruitfull, more peaceable: but there  
was no such on Earth, nor any such  
did they desire: Wherefore it re-  
specteth a Country of another kind,  
i. e. an heavenly. Owen, p. 73.  
— the whole of it being at y<sup>e</sup> day  
one of y<sup>e</sup> most contemptible Pro-  
vinces of the

The Turkish Empire. p. 74.  
Psal. 119. 19. iniquitatus Augustinus Psal.  
Col. 1339. Psal. 39. 12. ibid.

prepared] The same word is used with  
respect to y<sup>e</sup> holy City New Jerusalem  
Rev. 21. 2. which comes down from  
God out of Heaven. Vi. 2. & 10.  
Galat. 4. 25, 26. Hebr. 12. 22. See  
Dr. Owen Heb. 12. 22. p. 258.

Christ Jesus is the Lord from Heaven  
and the Citizens of New-Jerusalem  
will in a most eminent manner resem-  
ble their Lord, as to his Coelestial extract.  
1 Cor. 15. 47, 48, 49.

11. 21. every one of the Sons of Joseph]  
If we look into the thing it self, we  
shall find that it was divine wisdom in the  
Apostle whereby he fixed on this Instance  
of the Faith of Jacob. For in his Blessing  
of the Sons of Joseph, the good man being  
near death, he makes a Recapitulation of  
all the principal concerns of his Life,  
as it was a life of Faith — He had  
solemnly by Divine Warrant adopt Ephra-  
im and Manasseh to be his children — to  
have the Interest of distinct Tribes — the  
Birthright, a double portion, forfeited  
by Reuben, unto Joseph. He remembers  
the Kindness of God in this, that whereas his  
beloved wife Rachel died immaturally of  
her second Son, V. 7. yet G. would give  
him a numerous posterity by her, the  
thing which both he & she so greatly  
desired. Owen Expos. p. 97, 98.



11.34. Out of weakness were made strong.  
 And may be rendered [after] And why  
 may it not be referd to Samson? who  
 upon his Repentance for his sin was  
 betrayed him to weakness; by the Grace  
 of God in him, and with him, he re-  
 covered mighty Strength, and wonder-  
 fully prevailed over his enemies,  
 and finished his Calling with the  
 greatest Honour. Laying down his  
 Life & Strength in the Service of  
 God who gave them. 7.15.1722.  
 11.37. Sawn asunder? some refer this  
 to the Martyrdom of the Prophet  
 Isaiah by Manasseh. Ussher's Annals  
 p.106,107.

Cap. 11.40. Their faith had nothing  
 actually exant among y<sup>e</sup> Jew to perfect  
 it, but received all its form & accomplish-  
 ment from y<sup>e</sup> better thing, w<sup>h</sup> was provi-  
 ded for, & exhibited unto us i.e. Christ us  
 popes: & paulo ante The same Sun enligh-  
 tens y<sup>e</sup> stars above & y<sup>e</sup> earth beneath,  
 So y<sup>e</sup> same Christ was y<sup>e</sup> Righteousness  
 both of his Fore-Fathers &c. Reyn. 110.P.19

12.2. Respicientas, Stephanus, Illyricus,  
 Aretius.

12.22. — dicunt Sion] Redditio argu-  
 menti sequitur in his verbis, Sed accessistis  
 in montem Sion, &c. Vult autem osten-  
 dere, meliorem esse conditionem viven-  
 tium sub Evangelio, quam viventium sub  
 Lege. Primum, hic est mons Sion, non Sina,  
 hoc est, fidelium coetus venatorum. vide  
 Gal. 4. v. 24. Esa. 2. v. 2.

Secundo, Accessistis ad civitatem Dei: Ergo  
 nobis vivendum est secundum mores & Lege-  
 jium Divina Reip. Esa. 5. v. 1. Sion dicitur  
 civitas Dei.

Tertio, Jerusalem coelestem, sic Gal. 4.  
 v. 24. etiam dicitur.

Quarto, Ad coetus Angelorum, Hi  
 custodes sunt civitatis Dei, & concives  
 sanctissimi: tuta est igitur hic mansio,  
 deinde, mundis tantum hic est locus.

5. Ad Ecclesiam primogenitorum con-  
 scriptorum in calo, hoc est praecipue electo-  
 rum; nam singulari semper privilegio usus est  
 Deus erga primogenita.

6. Iudex ibi Deus praesb: Nam bene instituta  
 Respublica certum habent Magistratum.

7. Spiritus perfecti & iusti: Hi quasi Senatum  
 constituunt politice.

8. Novi hic Testamenti est mediator; qui suos  
 si Labantur, reconciliat.

9. Ad sanguinem asperisionis, hoc est, quo se-  
 mel abluti & redempti sumus; deest igitur pure  
 vivere. Supra 11. cap. Abelis sanguis pro po-  
 situs fuit loquentis vindictam & ultionem;  
 Ei opponit hic Christi, qui meliora (inquit)  
 loquitur; scilicet remissionem peccatorum  
 clamat, & orat pro persequentibus se.  
 Apposita hic confertur utriusq; sanguis; nam  
 Abel Christi typus fuit: ut animi Abel a fratre  
 innocens ipse occiditur: sic Christus a Ju-  
 deis, fratribus secundum carnem, innocenter  
 occiditur. Deinde, Abelis mortem Deus est  
 ultus fuga occisoris, Cain enim sit profugus;  
 ita Iudei dispersi sunt hic. Hec quidem sunt  
 Argumenti, quod habet descriptionem Ecclesiae  
 accommodatam ad perfectam ideam bene in-  
 stituta Respublicae: Est enim in ea Magistratus,  
 Senatus, sacrorum praefectus: sunt ibi cives,  
 sacrificia, premia, poene. Quare nobis est  
 imitanda vita horum civium.

Aretius, col. 806.



V. 34. *Quenched* ] Dan. 3. 25.  
*weaknesse* ] 2 King. 20. 7.  
V. 35. *Women* ] 1 King. 17. 22. 2 King. 4. 35.  
*tortured* ] 2 Mac. 7. 7.  
*that they* ] See Verſ. 26.  
*better reſurrection* ] Chap. 10. 34.  
V. 36. *triall of cruel mockings* ] Chap. 10. 32. 1 Pet. 1. 7.  
Or, *suffered mockings*.  
V. 38. *worthy* ] Notwithſtanding they were hated and perſecuted of all, Mat. 24. 9. and accounted the filth and offſcuring of the world, 1 Cor. 4. 13.  
V. 39. *good report* ] Verſ. 2.  
*promiſe* ] That is, Chriſt, and the happy and glorious eſtate of the Church under him.  
V. 40. *having* ] According to the counſell of his will, where- by he doth diſpoſe of times and ſeaſons, Act. 1. 7.  
*provided* ] Or, *foreſeen*; or, *ordained*.  
*better* ] That is, a better condition and far greater priviledges for us under the Goſpel, in that he hath now ſent his Sonne in the fleſh, and made him the Mediator of a better Covenant, Chap. 7. 22. & 8. 6. under which the doctrine of ſalvation is more manifeſtly revealed, Col. 1. 16. 2 Tim. 1. 9, 10. and the gifts of the Spirit more plentifully poured out, Act. 2. 16.  
*they* ] Who were under the law or firſt Covenant.  
*ſhould not be*, &c. ] That is, made partakers of that better condition without us or before us. Some underſtand it of that perfection whereof all the faithfull ſhall be made partakers, as well in body as in ſoule, at the reſurrection of the juſt.

## CHAP. XII.

Verſ. 1. *Seeing we alſo are compaſſed about with ſo great a cloud of witneſſes* ] Gr. having ſuch a cloud of witneſſes compaſſing us about. *Cloud* ] i.e. Multitude. See Jer. 14. 13. Ezek. 38. 9. Some are of opinion, that here the Apoſtle alludes to that cloud whereby the children of Iſrael were guided, Exod. 13. 21. viz. That as that cloud guided the Iſraelites from Egypt to the Land of Canaan: So this company of the faithfull may direct all the right way from the kingdome of darkneſſe, to the ſpirituall Canaan, the Kingdome of heaven.

*let us lay aſide* ] Gr. *laying aſide*, or *putting off*. as Ephes. 4. 22. It is an alluſion unto the cuſtome of thoſe who being to run a race, put off and caſt away all things burthenſome and troubleſome. The ſame word is uſed, Jam. 1. 21.

*weight* ] That is, all worldly contents, ſo farre as they are a burthen unto us and do hinder us in our journey to heaven, Mat. 5. 29. Secondly, all manner of ſinne, and eſpecially pride and conceit of ſelf-ſufficiencie, Rom. 10. 3.

*eaſily* ] Entangleth or wraps about: It is a borrowed ſpeech taken either from a net or a long garment. Some underſtand it of originall ſinne, others of ſinne in generall.

*and let us* ] Gr. *let us*.  
*race that is ſet before us* ] 1 Cor. 9. 24. Gal. 5. 7. 2 Tim. 4. 7.

V. 2. *Looking* ] The originall word ſignifieth an averting or drawing off the eye from one object to another. In our chriſtian race we muſt take off our minds from every thing which might divert and diſcourage us; and we muſt fix them upon Chriſt for our imitation.

*author* ] Or, *beginner*, or, *Captain*, as Act. 5. 15. 13. Heb. 2. 10. *right hand* ] Chap. 1. 3. & 8. 1. Phil. 2. 9, &c.

V. 3. *conſider* ] Seriously and diligently.

*contradiſtion* ] Thereby underſtand all that Chriſt ſuffered from man in the dayes of his fleſh or humiliation.

*left ye be wearied and faint in your mindes* ] Or, *left fainting in your mindes ye be wearied*.

*wearied* ] Rev. 2. 3.  
*faint* ] Verſ. 5. Gal. 6. 9.

V. 4. *Ye have not* ] Though ye have ſuffered much, Chap. 10. 32, &c. yet ye have not reſiſted unto death, as your Captain did: Or, may be herein the Apoſtle alludes to thoſe He-theniſh conflicts and combates which ſeldome were determined without blood, or wherein it was a ſhame to yeeld before bloud was drawn.

*ſtriving* ] With all our might and main, as combaters and wraſtlers were wont to do.

*ſin* ] Or, *ſinners*; as Pſal. 49. 5. & 119. 133.

V. 5. *the exhortation* ] Or, *that conſolatory exhortation*.

*which* ] Wherein God diſcourſes or reaſons with you, as with children.

*My ſonnes* ] Job 5. 17. Prov. 3. 11. See the Notes on Prov. 11. 12.

V. 6. *whom the Lord* ] Rev. 3. 19.

V. 7. *If ye endure* ] That is, patiently, then thereby ye may know that God corrects you in mercy, for your good, as a father doth his ſonnes: Or, if you be chaſtened, which may ſeem to be the ſcope of the place, by that which followes, Verſ. 8.

V. 8. *all* ] That are ſonnes. Verſ. 7.

V. 9. *Furthermore* ] Or, what? ſeeing we have have had the fathers of our bodies chaſtiſers, and have revered them, how much rather ought we to be, &c.

*fleſh* ] That is, bodies. Rom. 2. 28. 1 Cor. 5. 5. Ephes. 6. 5. 1 Pet. 4. 6.

*ſpirits* ] Souls. Num. 16. 22. & 27. 16. Eccleſ. 12. 9. Eſa. 57. 16. Zech. 12. 1. 2 Cor. 7. 1. 1 Pet. 4. 6.

*live* ] The life of grace here, verſ. 10. and the life of glory hereafter, Act. 14. 22. affliction ſitting and preparing for both.

V. 10. *pleaſure* ] Or, as it ſeemed good to them; or, judgement, which often is corrupt, whereby many times they doe more hurt then good.

*be partakers* ] Or, *partake*.

*holineſſe* ] See Verſ. 9.

V. 11. *ſeemeth* ] Or, *is*. See Chap. 4. 1.

*joyous* ] Gr. *of joy*. 1 Pet. 1. 6.

*grievous* ] Gr. *of griefs*.

*yeeldeth* ] By training, diſcipling, and ſitting a man to a holy life, which bringeth peace of conſcience, paſſing all underſtanding. Pſal. 119. 67, 71.

V. 12. *liſt* ] Eſa. 35. 3. Job 4. 43. Take heart & courage, faint not, or give not over, becauſe of the ſharpeſſe of your afflictions: Or, may be here, as verſ. 4. the Apoſtle alludes to thoſe combates of the Heathen, wherein it was a token of yeelding, when a man hung down his hands: Or, to thoſe who runne in a race, following the former ſimilitude, verſ. 1. Or, may be to both; liſt up your hands to fight, and your feet to runne.

V. 13. *ſtreight* ] Or, *even*. That is, walk ſeemly, or keep a right courſe. Prov. 4. 26, 27.

V. 14. *Follow peace* ] Rom. 12. 18. Pſa. 34. 14.

*holineſſe* ] 2 Cor. 7. 1.

*ſee the Lord* ] Mat. 5. 3.

V. 15. *left* ] Chap. 6. 4. & 10. 26.

*ſail* ] Or, *fall from*; or, *come ſhort*. See Chap. 4. 1. Rom. 3. 23.

*grace* ] That is, free favour and mercy of God, offered in the Goſpel, 2 Cor. 6. 1. Tit. 2. 11. or the doctrine of grace in the Goſpel.

*root* ] Underſtand thereby either a corrupt and evil heart, which will ſend forth the bitter fruits of ſin, Chap. 3. 12. Or, any Apoſtatizing or backſliding perſon, who by his example may trouble and cauſe many to fall. Deut. 29. 18.

*deſiled* ] 1 Cor. 5. 6. Gal. 5. 9.

V. 16. *profane* ] That is, impure perſon, or rather a deſpiſer of, or trampler upon holy things; as upon Chriſt, and thoſe benefiſts which are offered through him, Chap. 10. 29.

*as Eſau* ] Who in deſpiſing his birthright, which he ſold at ſo low a rate, became a type of ſuch, who deſpiſed Chriſt, of whom the firſt-born were a type.

*who* ] Gen. 25. 33.

*one morſell* ] Or, *one meals meat*.

*ſold* ] Or, *gave away*.

*birthright* ] Or, *the right and priviledge of his being the firſt-born*.

V. 17. *when* ] Gen. 27. 38.

*place of repentance* ] Or, *way to change his minde*.

*repentance* ] That is, in his Father, to reverſe or call back that bleſſing wherewith he had bleſſed his younger brother Jacob above him.

V. 18. *For ye* ] The Apoſtle further preſſeth on the Hebrews the exhortation begun verſ. 12. from the excellency of their condition who are under the Goſpel, or New Covenant, above others who were under the Law or Old Covenant. The ſame argument or motive, in ſubſtance, Paul had uſed Rom. 6. 14.

*the mount* ] Exod. 19. 1. 13. 19. That is, Sinai, whereon the Law was given.

*rouched* ] In it ſelf, though not in reſpect of Gods charge. Verſ. 20.

*burned* ] By this terrible manner of giving the Law, we are given to underſtand the ſlavith, ſervile, and fearfull condition of thoſe who were under it.

V. 19. *voice* ] Underſtand thereby, either that terrible manner, wherewith the Law was given; or the Law it ſelf, the rigour whereof they were not able to bear. See Exod. 20. 18, 19. Rom. 8. 3.

*inreated* ] Exod. 20. 19. Deut. 5. 22. & 18. 16.

V. 20. *And if ſo* ] Exod. 19.

V. 21. *Moses ſaid* ] Some conceive that this may be gathered from Exod. 19. 14. Others, that the ſcripture either by tradition, as thoſe names of Jannes and Jambres, 2 Tim. 3. 8. and the Propheſie of Enoch, Jude 14. vine revelation, as Moſes had the Hiſtorie of the and of other things, before his own time.

*mount Sion* ] Gal. 4. 26. That is, to the Church under the Goſpel, whereof Mount Sion was a type, Pſal. 14. 7. & 50. 20. Eſa. 2. 3.



sa. 2. 3. and where the Gospel was first proclaimed, without that terrour wherewith the Law was delivered. Esa. 2. 3.  
*unto the citie of the living God, the heavenly Jerusalem* ] Or,  
*into the heavenly Jerusalem, which is the Citie, &c.*

*heavenly* ] So called, first, because it cometh from heaven, through Gods effectual calling, Rev. 3. 12. & 21. 2, 10. Secondly, because it shall ascend into heaven. Col. 3. 4.

*Angels* ] Who are both a part of the Church generally considered, and also Guardians and Ministers thereof. Chap. 1. 14. Psal. 34. 7.

V. 23. *To the generall* ] Some understand this clause by way of explication or amplification, as if the Apostle hereby intended further to explaine and amplifie the last clause of the former verse: but more probably hereby we are to understand the church of the Elect, styled the first-born, because of those special prerogatives which they enjoyed above those who are onely outwardly called, and onely make an outward profession of the Gospel: even as the first-born under the Law had some special prerogatives.

*written in heaven* ] Or, *enrolled*. Luke 10. 20.

*judge of all* ] Rom. 2. 6, 16. & 14. 10.

*just men* ] The Elect here on earth may be said to be gathered to those departed, because they make but one Church, whereof one part is on earth, the other in heaven.

*made perfect* ] That is, according to their soules, not bodies.

V. 24. *mediator* ] Chap. 8. 6. & 9. 15.

*covenant* ] Or, *testament*.

*the blood of* ] 1 Pet. 1. 2. That is, to the blood of Jesus Christ sprinkled, as the word of hearing is the word heard, Chap. 4. 2. See 1 Pet. 1. 2. And this is added, because that Christ by his blood confirmed the New Covenant, &c.

*better* ] Christs blood cries for mercy and pardon; whereas Abels cried for vengeance. Gen. 4. 10.

V. 25. *See that* ] Chap. 2. 2. & 10. 28.

*him that spake on earth* ] Or, *from the earth*. That is, Moses.

*from heaven* ] That is, Christ, who came from heaven. John 3. 13.

V. 26. *then shook* ] At the giving of the Law. Exod. 19. 18.

*Yet once* ] Hag. 2. 6, 7. The Hebrew particle signifieth both *once* and *a little while*, and the place of the Prophet may be understood of both; yet the Apostle makes use onely of the first, in the next verse, because that onely was to his purpose.

*shake* ] Which was fulfilled in those prodigies and signes which appeared upon the earth, and in the heavens, before, and at our Saviours coming in the flesh, to proclaim and confirm the Gospel. Some understand it of Christs second coming, that is, to judgement, whereof Peter speaks, 2 Pet. 3. 10. but it is plain, that the Prophet speaks of shaking the earth and the heavens which should be while the second Temple stood; for it is said, that the desire of all Nations, that is, the Messias should come, and fill the second Temple with glory. See Hag. 2. 6, 7.

V. 27. *once* ] From this word [once] the Apostle inferres the removing of the Law or Old Covenant, given by Moles, and the immutabilitie and unchangeableness of the Gospel, or New Covenant.

*are shaken* ] Or, *may be shaken*.

V. 28. *kingdome* ] That is, the Gospel, often called the Kingdome of God. See Mat. 13. 11. 24. 31. Mark 1. 15. & 15. 13. Rom. 14. 17.

*moved* ] That is, altered or changed. Luk. 1. 33. Psal. 96. 10. *let us have grace* ] Or, *let us hold fast*.

*grace* ] See vers. 15.

*with reverence* ] Psal. 2. 11. Exod. 19. 18.

V. 29. *our God is a consuming fire* ] Chap. 10. 31. Deut. 4. 24. & 9. 3. Psal. 50. 3. *malice* ] Rom. 6. 13. *to be* ]

*of God is both* ] 24. & 9. 3. Psal. 50. 3. *malice* ] Rom. 6. 13. *to be* ] *in the body* ] members of the same body, 1 Cor. 12. 25, &c. *living* ] and so subject to the same afflictions.

V. 4. *and the* ] That is, with the bed, or so that the bed be undefined; as the words following imply.

*adulterers* ] Mal. 3. 5.

*judge* ] That is, punish, Gen. 15. 14. 1 Sam. 2. 25. 2 Chron. 20. 12.

V. 5. *covetousnesse* ] Luk. 12. 15. Col. 3. 5.

*consent* ] Luk. 3. 14. 1 Tim. 1. 6. 8.

*I will never* ] Deut. 31. 8. Josh. 1. 5. 1 King. 8. 57. Gen. 28.

Hence it appears, that particular promises may be generally applied, when the thing promised appertains unto all. See Rom. 15. 4.

V. 6. *The Lord is* ] Psal. 56. 4, 11. & 118. 6.

V. 7. *have the rule* ] Or, *are the guides*. Vers. 17. & 24.

*faith* ] That is, cleave stedfastly unto that faith, which they professed.

*follow* ] Chap. 6. 12. Phil. 3. 17.

*considering* ] Or, *often considering*. How patiently they suffered in defence thereof.

*end* ] See Jam. 5. 11.

V. 8. *Jesus Christ the same* ] Rev. 1. 8. Phil. 4. 12, &c. Psal. 102. 17. Same, that is, unchangeable in his Essence, promises and doctrine.

V. 9. *carried* ] That is, as the waves of the Sea, or as the clouds of the ayre are now this way, now that by the windes, Ephes. 4. 14. Jude 12. but be constant in that faith which you have received, Col. 2. 7.

*divers* ] Sometimes with this, sometimes with that doctrine.

*strange* ] Different and disagreeing unto that faith which you once received, Jude 3.

*grace* ] That is, either with the doctrine of grace, or else with those graces which are wrought in the soul by the preaching of the word or doctrine of grace: as faith, love, &c.

*meats* ] Rom. 14. 17. That is, with a Legall observance, or choice of meats: whereby we may understand by a Synecdoche all the Legall Ceremonies.

*walke* ] That is, who addict, or tye themselves unto it. Or, who superstitiously use them.

V. 10. *altar* ] Understand hereby Christs divine Nature, whereby his flesh or humane nature was sanctified and qualified, to be a sufficient sacrifice to make atonement for the sinnes of the whole world; and this was typified by the legall Altar which sanctified the gifts that were offered upon it. Matth. 23. 19. Or Christ may be called our Altar, because we must offer up our prayers and thanksgivings unto God by him. See v. 15. Revel. 6. 9. & 8. 3. Or understand by Altar the sacrifice offered upon it; that is, the flesh or humane nature of Christ, which is the true food of the soule. Joh. 6.

*eat* ] That is, to be partakers of. See 1 Cor. 10. 16, 17, 18.

*serve* ] Which still stubbornly observe the Leviticall ceremonies. Such cut themselves off from the Communion of Christ. Gal. 5. 3.

V. 11. *For* ] Here is a reason given of that which went before, Vers. 10. and it stands thus. Even as those who served the Tabernacle might not eat of those beasts, which were burnt without the camp or tents: so those who now cleave to the Tabernacle, cannot be partakers of Christ. This is further illustrated, Vers. 13. where the Apostle shews, that those beasts were a type of Christ, and the place of their burning, a type of the place of Christs suffering.

*the bodies of those beasts* ] See Lev. 4. 11, 12. and 6. 30. and 16. 27.

*sanctuary* ] Viz. into the Holy of Holiest, on the day of atonement, Lev. 23. 17.

V. 12. *Wherefore* ] See Vers. 11.

*sanctified the people with his own blood* ] 1 Joh. 1. 7. Rev. 1. 5.

V. 13. *Let us* ] Here is a further accommodation or application of the former type.

*go forth* ] Understand the place, either of our forsaking the legall ceremonies which were administered within the camp, cleaving stedfast to Christ and his doctrine; or of our forsaking the world in our affections, viz. of our denying our selves, and taking up Christs crosse and following him. This last may serve to be implied by the words following.

*his reproch* ] See Chap. 11. 26. 2 Cor. 1. 5. Col. 1. 24.

V. 14. *For here we have no continuing citie* ] See Chap. 11. 16. Mic. 2. 10. Heb. 11. 10.

V. 15. *By him* ] See vers. 10. Ephes. 5. 20. 1 Pet. 2. 5.

*the fruit of our lips* ] Hof. 14. 2.

*giving thanks to* ] Gr. *confessing to*.

V. 16. *with such sacrifices* ] Matth. 25. 34. Phil. 4. 18.

*well pleased* ] Through Christ. See vers. 10.

V. 17. *Obey them* ] 1 Thess. 5. 12.

*have the rule over you* ] Or, *guide*. Or, *your leaders*. See vers. 7.

*for they watch for your souls* ] Ezek. 3. 17, &c. & 33. 2-7.

V. 18. *conscience* ] Act. 24. 16.

V. 20. *God of peace* ] Rom. 15. 33. and 16. 20. 2 Cor. 13. 11.

*shepherd* ]

# CHAP. XIII.

Vers. 1. **B**rotherly] Rom. 12. 10. Ephes. 4. 2. 2 Pet. 1. 7. The Apostle speaketh not of that love which should be between naturall brethren and kinsfolk, though this is required; but of that which should be between those who profess themselves to be brethren through faith in Christ, Chap. 2. 11. Col. 1. 2.

V. 2. *Be not forgetfull* ] Rom. 12. 13. 1 Pet. 4. 9.

*some have entertained an* ] Gen. 18. 3. & 19. 2.

V. 3. *Remember them* ] 1. 11. 29.

*suffer adversity* ] 1. 11. 29.

*in the body* ] members of the same body, 1 Cor. 12. 25, &c. *living* ] and so subject to the same afflictions.

V. 4. *and the* ] That is, with the bed, or so that the bed be undefined; as the words following imply.

*adulterers* ] Mal. 3. 5.



2.24. New Covenant; viz. that menti-  
oned cap. 8. & cap. 10. v. 15. 16. 17. taken  
out of Jer. 31.

Heb. 12. 28. and Psal. 96. 10.  
to speak of one and the  
same Kingdom. 9. 28. 1725.

3. 4. Marriage - I Quoniam sine conju-  
gi remedio promiscua ac vaga libidines  
circari nequeunt, ideo nobis ipsum con-  
mendat, vixans Honorabile. Quod addit de  
horo impolluto, libenter hinc refero, ut sci-  
ant conjugati non quidem sibi licere, sed usum  
hori legitimum debere esse moderatum, ne  
vid alienum a conjugii pudore et castimo-  
nia admittant. Quia dicit, In Omnibus,  
intelligo nullum esse Ordinem qui a Con-  
jugio prohibeatur. Nam quod Deus genti  
humana in universum concepsit Om-  
ni sine exceptione decet. Omnes intelli-  
go qui Conjugio apti sunt, eoque opus  
habent. — Calvin.

\* See the assembly's Annotations  
on Deut. 11. 6.

13. 1. — Brotherhood with re-  
spect to a near Stock, as the children  
of the same Parents, which in the  
scripture is constantly extended unto  
grandfathers also. See Owen, p. 203.

13. 2. — to entertain Strangers]  
ciuitates Germanie, postquam volu-  
erunt Locum esse exilibus Christi,  
omnibus fortunis et copys magis a-  
bundant ac florent, quam antea:  
et semper fuerint florentissima.  
P. Martyr 2 Sam. 6. 11. f. 213. a.

13. 14. For here we have not a conti-  
nuing City] Christiani in hac terra  
non habent certa loca: ergo libenter  
debent et alacres egredi extra hujus  
mundi ciuitatem, ad Christum; ubi  
querant certa domicilia. Aretius.  
paulo ante: festinant ad ea loca ubi  
fixa habeant domicilia. —



Cap. 1. 5. Upbraideſt not I Si  
millies petas a Deo, et ſemper  
accipias, ac pergas petere, non  
tibi exprobrabit. Si per prophe-  
tas Beneficia ſua hominibus ex-  
probrat, elicere vult poeniten-  
tiam, ut videamus quem laſe-  
rimus. Probra itaque Deum  
non per ſe, ſed propter aliud  
delectant. P. Martyr, 2 Sam.  
7 — fol. 239. a.

1. 5. Wiſdom in this place, is to  
be taken ſtrictly, for that piece  
of gracious Wiſdom whereby to  
know how to be able to manage  
a man's ſelf under Trials, eſpe-  
cially great, ſore & ſudden try,  
Patiently. D. T. Goodwin,  
p. 140.

Cap. 1. 13. God doth not tempt any  
man, ſo as man can excuſe himſelf.  
He tempteth not the creature to  
that which is ſin unto Him; or merely  
aiming at the ſeduction of the crea-  
ture: For this darkneſs of ſin goeth  
into Light; this evil is good, ſo far  
as it is an object about which his will  
may be occupied. Bayne on  
Ephes. 1. 11. p. 134.



*shepherd*] Joh. 10. 11. 1 Pet. 2. 25. & 5. 4.  
*through the blood*] Here is set down whereby Christ obtained to be the great Shepherd of the Church. viz. his blood, whereby he confirmed the everlasting covenant. Chap. 9. 12.  
*everlasting*] Gen. 17. 7.  
*covenant*] Or, testament.  
 V. 21. *working in you*] Or, *doing*. Phil. 2. 13.

*through Jesus Christ*] It may have relation either to *working*, or to *well-pleasing*. See vers. 10.  
 V. 23. Hence it is certaine, that the subscription of this Epistle is supposititious, because what need should there be of certifying that Timothy was set at libertie, if so be that this Epistle was sent by him?  
*written*] See vers. 23.

N.

## ANNOTATIONS ON THE GENERALL EPISTLE OF *JAMES*.

### CHAP. I.

Verf. 1. **I** *James*] There being two of this name, viz. James the sonne of Zebede, and James the sonne of Alphaeus, Mat. 10. 2, 3. it is most probable, that here is to be understood the latter; because the former was killed by Herod before (as it is likely) the Apostles began to write. See Act.

12. 2.  
*servant*] See Rom. 1. 1.  
*scattered*] Or, *in dispersion*.

*greeting*] Act. 15. 23. 2 Joh. 10. 11.

V. 2. *joy*] Mat. 5. 11, 12. 2 Cor. 12. 10. Heb. 10. 34. 1 Pet. 4. 13. That is, Be so farre from fainting under your afflictions, Heb. 12. 5. as to account them the matter or occasion of great joy; both because you are counted worthy to suffer for the Name of Christ, Act. 5. 41. 2 Thess. 1. 5. as also because of the blessed fruits of them, Heb. 12. 11. Rom. 5. 3.

*divers*] Both inward and outward. See 2 Cor. 7. 5.

*temptations*] Or, *trials*. That is, afflictions, vers. 12. Luk. 8. 13. Act. 20. 19. 1 Cor. 10. 13. Gal. 4. 14. 1 Pet. 1. 6. and 4. 12. whereby the soundnesse of your faith, love, and obedience is tried. See Gen. 22. 1. Heb. 10. 32.

V. 3. *Knowing*] Rom. 5. 3.

*trying*] *James* his meaning is not, that afflictions of themselves work patience, for we see the contrary often. both in the wicked and the godly; as in Job, Chap. 3. David, Psal. 73. and Jeremie, Chap. 12. 1. but that faith being proved to be sound through affliction doth work it, because thereby it is experimentally assured of Gods gracious presence and assistance in afflictions, and deliverance out of them.

V. 4. *perfect*] That is, be patient unto the end, Mat. 10. 22. & 24. 13. Heb. 10. 35, &c. Rev. 2. 26.

*that ye may*] 2 Cor. 9. 8.

*perfect and entire*] See 1 Thess. 5. 23.

V. 5. *wisdom*] Though all true wisdom be from God, yet here more particularly we are to understand that spirituall wisdom, whereby Christians may be enabled rightly to judge of the Authour, causes and fruits of afflictions; for want whereof many of Gods children have murmured against God, and fainted under them. Job 3. 1. Psal. 73. 2. Jer. 12. 1. & 20. 8. Unto this Christians are directed, Heb. 12. 5. 12.

*let him ask of God*] Mat. 7. 7. & 21. 22. Luk. 11. 9.

*liberally*] The originall word in the first notation thereof signifieth simply, or singly, or sincerely; that is, without any mixture of by-respects, or without hypocrisie; so 2 Cor. 1. 12. & 11. 3. Ephes. 6. 5. Col. 3. 22. But because those who give with a single and sincere heart, give liberally according to their ability: hence consequently, or in a secondary sense, it signifieth liberally. So Rom. 12. 8. 2 Cor. 8. 2. & 9. 11. 13.

*upbraided*] When he gives to those who aske; though he doth those who unthankfully abuse his blessings, not walking worthy of them, Esa. 1. 2. &c. & 5. 1. &c. Jer. 2. 4.

V. 6. *in faith*] That is, resting upon Gods power, whereby he is able; and upon his truth, whereby he will be faithfull; and upon his goodness and mercy through his Sonne Jesus Christ, whereby he will be ready to make good his promises for the hearing of those who call upon him, Joh. 16. 23. Mark 11. 24.

*wavering*] That is, not doubting, disputing, or calling into question the former attributes of God, Mat. 21. 21. See Act. 10. 20. & 11. 12. Rom. 4. 20. 1 Tim. 2. 8. and hangs wavering between God and man. Hereby is meant such a doubting which ex-

cludes all faith: for otherwise God doth not reject a weak faith, which cannot be without doubting. See Mat. 17. 20. Mar. 23. 24. Psal. 31. 22.

*like a wave*] By this similitude *James* illustrateth the propertie of a wavering minded man. As the waves of the Sea through tempestuous windes sometimes are carried up to heaven, sometimes descend as low as the deep: So a wavering minded man sometimes is of this opinion and resolution, and sometimes of that. See vers. 8.

V. 7. *think*] Perswade himself as many vainly do, that he shall receive any thing, because he hath no promise for it: notwithstanding God out of his generall providence and goodness, whereby he causes the Sunne to shine, and rain to fall upon the wicked, Mat. 5. 45. often bestows temporall blessings upon them.

V. 8. *double-minded*] Chap. 4. 8. Whom he styled wavering, and compared to a wave of the sea, driven with the winde, and tossed with blasts; the same he styles double-minded; because he is sometimes of one mind, sometimes of another: unsettled in his resolutions and purposes, having not a foundation of faith to build them upon: and such an one, must needs be inconstant in his wayes; that is, practises, courses, and undertakings.

V. 9. *low degree*] That is, who is afflicted with povertie, disgrace, or any kind of calamitie.

*rejoyce*] Or, *glory*.

*exalted*] That is, in that he is rich in faith and the knowledge of God, and highly honoured to be the sonne of God by grace and adoption.

V. 10. *low*] That is, in his humilitie: because God hath given him an humble and lowly heart, notwithstanding his riches and honours.

*for*] Here, and in the next verse, *James* shows by what means God doth work humilitie in rich and honourable men endured with faith: viz. by putting into their hearts a serious consideration of their own instabilitie and vanitie, and of all those outward comforts which they enjoy, Psal. 103. 15. Esa. 40. 6, &c. 1 Pet. 1. 24. Luk. 12. 20. &c. & 16. 19.

*as the flower of the grasse*] Esa. 40. 6. 1 Pet. 1. 24. Job 14. 2. Psal. 10. 2. & 103. 15.

V. 11. *ways*] Whatsoever he studies, purposes, or practiseth, shall perish. See Psal. 1. 3.

V. 12. *Blessed is the man*] Psal. 94. 12. Job 5. 17. Mat. 5. 10, &c.

*endureth*] It is thought to be a military word taken from undaunted Souldiers, who courageously without giving back receive the fiercest onsets of the enemies: answerable hereunto, to endure, &c. is patiently and with courage to undergo them, submitting their wils to Gods, without fainting, murmuring, or repining.

*temptation*] Affliction, whereby he is tryed. See vers. 2.

*when*] Or, *being made*, or *sound proof*, or *sound*.

*tried*] Rev. 2. 10. It is a metaphor taken from metals, whose truth and goodness are used to be tryed, and their dross purged from them, by fire: Psal. 66. 10. Pro. 17. 3. 1 Pet. 1. 7. Afflictions serve to both these ends and uses.

*the crown of life*] 2 Tim. 4. 8. 1 Pet. 4. 5.

V. 13. *say*] Either with his tongue, or in his heart; as Psal. 14. 1.

*tempted*] That is, in respect of him, because he is infinitely and immutably good and holy; yet in regard of men he is often tempted. See Exod. 17. 2. Mal. 3. 15. Act. 15. 10.

*evil*] Or, *evils*.

*tempteth*] That is, by inciting and moving them to sine, for God wils it not. See Psal. 75. Esa. 65. 12. Zech. 8. 17. Zeph. 3. 5. Though



3. 5. Though he doth for the proof and triall of their faith, constancie and patience, Gen. 22. 1. Deut. 13. 1, &c.

V. 14. *But* ] Here ~~James~~ James sheweth the source, originall, and fountain of all temptation unto sinne: viz. that naturall corruption which we brought into the world with us, Psal. 51. 7. Rom. 7. 7. without which, neither the devil nor the world could hurt, they tempting by working upon our concupiscence.

*drawn* ] Here are set down two wayes, whereby lust tempts unto sinne. First, by withdrawing from that which is good. Secondly, by enticing unto that which is evil, under some appearance of that which is good and pleasant: even as fishes and other beasts are allured unto the hook, nets, or snares, by some pleasing bait. See Gen. 3. 5, &c. 2 Sam. 11. 2, &c.

V. 15. *conceived* ] It is an allusion to, or a metaphor taken from teeming women, who first conceive, and then bring forth. Now lust may then be said to have conceived, when the will entertaines those evil motions with consent and delight, which lust hath stirred up.

*bringeth forth sinne* ] That is, in outward act and deed; and therefore though lust be not such a sinne, yet it may be, and is properly sinne. See Rom. 7. 7.

*finished* ] Or, *fully perfected*. That is, committed advisedly, deliberately, or with the full consent of the will: or come to its height.

V. 16. *Do not* ] It is a metaphor taken from Travellers, when they go out of the ~~land~~ land. Psal. 119. 176. 1 Cor. 6. 9. Gal. 6. 7.

V. 17. *Every* ] Here is a reason given, why we should not conceive that God is the Authour of sinne; and the reason is, because God is the Authour of all good: now if he should likewise be the Authour of sinne, by tempting man unto it, there would be found a change in him.

*good gift* ] Whether of nature, grace, or glory.

*from above* ] That is, from God whose throne is in heaven.

See Mat. 5. 34. Joh. 19. 11. Mat. 21. 25. Joh. 3. 27.

*Father of lights* ] So called, First, because he is in himself light, 1 Joh. 1. 5. Secondly, and that chiefly here, because he is the fountain of all wisdom and knowledge, See vers. 5. Joh. 1. 19. and every other good and perfect gift.

*variableness* ] Exod. 3. 14, &c.

V. 18. *Of* ] The Apostle having taught, vers. 17. that every good gift came from God, exemplifies this here in the great work of mans regeneration.

*will* ] That is, out of his good pleasure, and not for any merit in man. See Rom. 9. 11. Ephes. 1. 9. Phil. 2. 15. 2 Tim. 1. 9. Joh. 1. 13.

*with the word* ] Or, *by*. Ephes. 1. 13. Col. 2. 5. See Rom. 10. 14. 1 Pet. 1. 23.

*a kind of first-fruits* ] Herein James alludes unto the first-fruits under the law, which were certain handfuls of the first ripe corn, and so consequently of the best, which they were to offer unto God. See Levit. 23. 10, 11. Num. 15. 20, 21. Hence first-fruits sometimes import the first in order. So it is said the house of Stephanus was the first-fruits of Achaia: first called into the fellowship of the Gospel, 1 Cor. 16. 15. And so, some understand this place, viz. of the Apostles and the Jews which were first regenerate. Sometimes again the best and chiefest. So Jer. 2. 3. And thus most understand this place; interpreting it of all the faithfull, who are called the first-fruits, because of their dignitie and excellencie above all men; being separated out of the world, Ephes. 1. 4. 1 Pet. 2. 9. and consecrated to God.

*creatures* ] Of men. So Mar. 16. 15.

V. 19. *slow to speak* ] Prov. 17. 27.

*slow to wrath* ] Tit. 1. 7.

V. 20. *wrath of man* ] That is, the unadvised and immoderate wrath of man.

*righteousnesse* ] That is, that which is right in Gods sight; it rather leads him to that which is unlawfull.

V. 21. *lay* ] Gr. *laying aside*, or *putting off*, &c. See Heb. 12. 1. Col. 1. 8. 1 Pet. 2. 1.

*filthinesse* ] That is, all manner of sinne, so called from the polluting nature thereof: hence sinne is compared unto those things which are most filthy and loathsome: as to the vomit of a dog, and the myre of a hogge, 2 Pet. 2. 22.

*superfluitie* ] Or, *remainder*.

*receive* ] As good ground. See Mat. 13. 8, 23. Mar. 4. 8.

*engrafted* ] Rather, the implanted word. It is an allusion to the sowing and planting of seeds, hearbs or young trees, wherein faithfull Ministers are compared to planters. See 1 Cor. Those who translate the originall [*engrafted*] suppose that it is a metaphor taken from the art of engraving twigs into a stock, who turn the stock into their own nature.

V. 22. *be ye doers of word* ] Mat. 7. 21. Rom. 2. 13. Luk. 11. 28. Joh. 13. 17. 1 Joh. 2. 4.

*deceiving* ] By false conclusions and inferences, as if it were sufficient to hear without practise.

V. 23. *like* ] By this similitude James intendeth to

teach us that those who are hearers and not doers of the word, quickly forget what they have heard.

V. 25. *looketh* ] The originall word signifieth an accurate and intensive looking upon a thing, bowing and stooping down to it. See Joh. 20. 5. 1 Pet. 1. 2. So that hereby we are to understand a diligent and intensive hearing or reading Gods word, and meditating thereon.

*law* ] Chap. 2. 12. Thereby understand the whole word of God registred in the Scriptures, Psal. 1. 2. which is called *perfect*, because it contains all things necessary to be believed or practised; and the *law of libertie*, because thereby we are born again to a new spiritual life, and so freed from the bondage and slavery of sinne, vers. 18.

*continueth* ] That is, in the belief and practise thereof: so the words following import.

*deed* ] Or, *doing*.

V. 26. *seem* ] Flatters himself with a vain conceit and persuasion, that he is truly religious.

*bridleth* ] Psal. 39. 1. It is a metaphor taken from unruly horses, which must be bridled and curbed, that they may be ruled.

*vain* ] Notwithstanding all his boasting.

V. 27. *before God* ] That is, which God requireth, as pleasing unto him.

*world* ] Understand thereby both wicked men, unto whom we must not conforme our selves, Rom. 12. 2. as also the pollution or lusts of the world. See 1 Joh. 2. 15, 16.

## CHAP. II.

Vers. 1. *Of glory* ] Act. 7. 2. 1 Cor. 2. 8.

*respect* ] Levit. 19. 15. Deut. 1. 17. & 16. 19. Prov. 24. 23. To respect persons is for mens outward condition in the world, to respect and honour some, as for their riches and the like; and neglect and contemn others, though equally or better deserving, as for their poverty and the like: and this is that fault which James warnes the converted Jewes to take heed of in this verse, and blames in them in the verses following.

V. 2. *For if* ] A fault too common even in these dayes in many assemblies, wherein the poor are not allotted or allowed a seat to sit in.

*assembly* ] Gr. *synagogue*.

V. 3. *in a good place* ] Or, *well*, or *seemly*.

V. 4. *Are ye not* ] Or, are you not condemned in your selves, that is, convinced in your own consciences, that ye doe evil in so doing? See Vers. 9.

*judges* ] Or, are ye not herein ill-affected judges? or are ye not judges of your own evil reasonings? ~~judging~~ by this your dealing it is plain that you respect persons.

V. 5. *chosen* ] 1 Cor. 1. 26, 28.

*rich in faith* ] Luk. 12. 21.

*the* ] Or, *that*.

V. 6. *despised the poor* ] 1 Cor. 11. 22.

V. 7. *name* ] That is, the name of Christ, from which wee are called Christians.

*by the which ye are called* ] Gr. *which is called upon you*.

V. 8. *royall law* ] The law of loving our Neighbour as our selves is called the royal law, as high-ways are called the Kings, that is, because they are common to all: So this law should be extended to all, whether poor or rich: there is no limitation in the law. Thou shalt love thy Neighbour, whosoever hee be, without respect of persons.

*Thou shalt love thy Neighbour* ] Levit. 19. 18. Rom. 13. 9. Mat. 22. 39.

V. 9. *respect to persons* ] Vers. 1.

V. 10. *For whosoever*, &c. ] The Apostles meaning is this, viz. That suppose a man should keep the whole law in substance, except in some one particular, yet by allowing himself in this particular, thereby he manifests that he kept no precept of the law in obedience and conscience unto God; for if he did, then he would be carefull to keep every precept; thus much the words following import, and hereby he manifests that he is guilty of all. Some conceive, that therefore such an one may be said to be guilty of all, because by allowing himselfe in any one sinne, thereby he lyes under that curse which is threatned against the transgressors of the law, Deut. 27. 26.

V. 11. *he that said* ] Or, *that law which said*.

V. 12. *law of liberty* ] See Chap. 1. 25.

V. 13. *For he shall* ] Mat. 6. 15. & 18. 35.

*and* ] Or, *but*.

*rejoiceth* ] Or, *glorieth*.

*judgement* ] Or, *condemnation*: that is, the condemnation of Satan and sinne, because of those gracious promises which are made to mercifull men, Psal. 41. 1, &c. Matth. 5. 7. Luk. 6. 37.

V. 14. *What* ] The drift and scope of the Apostle in the ensuing discourse is to prove, that neither the bare outward profession,



2. 10. whosoever] The bond of all  
broken, the Authority of all is slighted:  
and that evil disposition that causeth  
a man to venture upon the breach  
of one, might the breach of others  
be for his own ends as well as that  
he would venture upon the breach  
of any. For Burroughs, Num. 14. 24.  
274, 275.



Cap. 2. v. 24. The objection also is  
farther satisfied by distinguishing of  
Justification; Justification is either of  
our persons before God, so faith only jus-  
tifies; or of our faith before Men, so  
works justify; i.e. they declare our faith  
before men to be unfeigned. James 2.  
18. & v. 22. Norton's orthodox, p. 319.

Quoslibet in modis Jacobi ver-  
ba torqueant, nihil præter duas  
sententias expriment; Inane  
fidei Spectrum non justificare;  
et fidelem, tali imaginatione non  
contentum, operibus bonis suam  
justitiam declarare. Calvin. Inst.  
Lib. 3. Cap. 17. 163. col. 4.



feſſion of faith, not that faith which is without works can juſtifie or ſave, but that it muſt be an operative or working faith, fruitfull in good works.

*faith* ] That is, which is without works. And the interrogation (*can, &c.*) is a ſtrong negation, as in the former clauſe (*a hat doth it profit, &c.*)

V. 15. In this and the next two verſes James compares that faith which is without works, to the good words of him who wiſheth well to a poore man, but doth nothing at all for him. This ſimilitude ſtands thus: even as faire words where, no reliefe is given, do nothing profit the needy, naked, and hungry man: ſo neither a bare profeſſion of faith, nor that faith which is without works can profit, that is, juſtifie or ſave.

V. 16. *ſay unto them* ] 1 Joh. 3. 18.

*warmed* ] Job 31. 20.

V. 17. *dead* ] Not that works give life unto faith; or are, as ſome ſpeak, the form of faith; for it is plain, that faith giveth life unto all good works that are acceptable unto God, as appeareth, Heb. 11. 6. and through the whole courſe of that chapter, and from Hab. 2. 4. But ſuch a faith is ſaid to be dead in reſpect of the work or office of juſtifying and ſaving, that is, that it availeth nothing to them, as may appear by the former ſimilitude; but is like a dead corps, which hath not power to produce any actions of life. Thus Abrahams body and Sara's womb are ſaid to be dead, becauſe they were unfit for generation, Rom. 4. 19. And the reaſon thereof may be this, *viz.* becauſe he that is deſtitute of good works, at leaſt of a ſincere reſolution to walk in obedience, cannot by faith apprehend the promiſes of life; for though faith onely apprehend the promiſes of life, yet theſe promiſes are made onely to thoſe who walk in ſincere obedience. See Pſal. 15. 1, &c.

*alone* ] Gr. *by it ſelfe*.

V. 18. *a man* ] That is, one that hath indeed a true juſtifying or ſaving faith.

*may ſay* ] So one that faith, that he hath a true juſtifying and ſaving faith, and yet doth not manifeſt it by his works.

*without thy works* ] Some copies reade, *by thy works*.

*by my works* ] Becauſe an uniform, unpartiall and univerſall obedience to Gods commandments, is a ſure and certain token of a juſtifying faith, 1 Joh. 2. 3.

V. 19. *Thou* ] Hereby it is evident that James in this diſcourſe doth not onely ſpeak of a bare profeſſion of faith, or of a ſhew and ſhadow of faith, but of ſome kind which is true in its kind, though not juſtifying or ſaving; this is generally called an hitoriſh or dogmaticall faith, and is nothing elſe but an aſſent unto the word of God as true in generall.

*It is well* ] Yet not ſufficient, and the reaſon hereof is taken from the faith of devils, whoſe faith is not ſufficient to ſalvation, though they beleve thoſe truths which are contained in the word of God.

*beleve* ] Mat. 8. 29. Mark. 5. 7.

*tremble* ] By reaſon, that by their faith they beleve that judgement wherewith they ſhall be ſentenced at the laſt day.

V. 20. *dead* ] See Verſ. 17.

V. 21. *Was not* ] There were many other works performed by Abraham abundantly, teſtifying the truth of his faith; but the Apoſtle chuſeth this above all other, becauſe it was the moſt conſpicuous work by which his faith was tryed, and God ſeemed to take eſpeciall notice hereof, Gen. 22. 12.

V. 21. *our father* ] That is, according to the fleſh, becauſe thoſe to whom James did write, were the ſcattered Jewes, Chap. 1. 1.

*juſtified* ] That is, ſay ſome, declaratively and in the ſight of men, his works bearing witneſſe of, or to his faith, and not cauſally and in reſpect of God; but becauſe James here diſputes againſt thoſe who looked to be juſtified by a faith ſeparated from good works, and that cauſally, and in the ſight of God, it cannot ſtand with the ſcope of the Apoſtle, unleſſe here by [ *juſtified* ] we underſtand that juſtification whereby we are juſtified cauſally and in the ſight of God; the ſtate of the queſtion being, not, whether we are juſtified declaratively, or in the ſight of men by faith without good works; but, whether we are juſtified in the ſight of God without works.

*works* ] That is, a working faith, for in this diſcourſe or diſpute, works are not oppoſed to a juſtifying or ſaving faith, but to ſuch a faith which hath not works; ſo that we may well by [ *works* ] as a part for the whole, or the effect for the cauſe, underſtand here ſuch a faith which hath works conjoynd with it. Beſides, how could the Apoſtle conclude as he doth, verſ. 23, that the Scripture was fulfilled, *viz.* that Abraham beleved, and it was accounted to him for righteousneſſe, from Abrahams being juſtified by works, when he offered his ſonne Iſaac; unleſſe by *works* here we underſtand a working faith? Did not the Apoſtle mean the ſame thing by works, verſ. 21. and by faith, verſ. 23? Hence it appeares, that there is no contradiction between James, Paul, Rom. 4. 2. where he proves that Abraham was not juſtified by works, and James, who here affirms that he was, although they expreſſe themſelves diverſly, diſputing againſt ad-

verſaries of different diſpoſitions: ~~James~~ Paul diſputes againſt thoſe who looked to be juſtified or ſaved by their own perfect or inherent righteousneſſe or works; ~~James~~ James againſt thoſe who looked to be ſaved by a faith without works; now there is a mean between theſe two extreme opinions, wherein both agree; and that is, that juſtification is by a faith which hath works, or a working faith.

*was not* ] There were many other works performed by Abraham, abundantly teſtifying the truth of his faith; but the Apoſtle chuſeth this above all other, becauſe it was the moſt conſpicuous work by which his faith was tryed, and God ſeemed to take eſpeciall notice hereof, Gen. 22. 12.

*offered* ] Gen. 22. 9. That is, in readineſſe of affection and full reſolution, though not in reall act. See Heb. 11. 17.

V. 22. *Seeſt thou* ] Or, *thou ſeeſt*.

*wrought* ] Or, cooperated to his workes, that is, ſupported and directed him in the doing of them: Or which moved him to them. See Heb. 11. 17.

*perfect* ] That is, declared to be perfect, even as it is ſaid, that Gods power is perfected in weakneſſe, 2 Cor. 12. 9. That is, declared to be ſo.

V. 23. *fulfilled* ] It was fulfilled before, Gen. 15. 6. How then is it ſaid here, that it was fulfilled at the oblation of Iſaac, which was many yeares after? Thus; the truth of that which was verified before, was then again confirmed by a new and evident experiment; or it may be ſaid to be fulfilled at Iſaacs oblation, though fulfilled before, becauſe Abraham was juſtified after the ſame manner through the whole courſe of his life. See Ver. 21.

*Abraham* ] Gen. 15. 6. Rom. 4. 3. Gal. 3. 6.

*friend* ] 2 Chron. 20. 7. Eſ. 41. 8.

V. 24. *by works* ] That is, working faith. See v. 21.

*by faith* ] That is, which is alone, or without good workes. See Verſ. 17.

V. 25. *Rahab* ] Joſh. 2. 1, &c. Heb. 11. 31.

*by works* ] That is, a working faith. See Verſ. 21.

V. 26. *ſpirits* ] Or, *breath*. No ſimilitude muſt be ſtretched beyond its ſcope: Now the ſcope of the Apoſtle in this ſimilitude is to ſhew, that faith without workes is dead, and not that workes are the forme of, or give life unto faith, as the ſoule is the form of, and giveth life unto the body; for workes cannot be the form of faith, ſeeing no outward thing can be the form of, or eſſentiall unto that which is internall; now workes are outward, but the habit of faith internall. Some conceive, that the original word ſignifieth *breath*, and then the ſimilitude ſtands thus; even as the want of breath argues a dead body, ſo want of workes a dead faith. *dead* ] See Verſ. 17.

### CHAP. III.

Verſ. 1. *Be not* ] That is, let no man uſurpe (as many imperiouſly do) authoritie to judge and cenſure others: that is, raſhly and rigorouſly, Mat. 7. 1, &c. Luk. 6. 37, &c. Rom. 2. 1.

*condemnation* ] Or, judgement. That is, puniſhment; as Mat. 23. 14. Mar. 12. 40. Luk. 20. 47.

V. 2. *offend all* ] 1 King. 8. 46. Pro. 29.

*If any man* ] Eccles. 14. 1. & 19. 16 & 25. 8.

*perfect* ] That is, endued with much wiſdome and diſcretion; or elſe a ſincere Chriſtian indeed, Joh. 1. 47. though not abſolutely perfect according to all parts and degrees of perfection. *bridle* ] See Chap. 1. 26.

*whole* ] That is, all the members of his body: as his eyes, eares, &c. becauſe it is eaſier to govern all other members then the tongue.

V. 3. *bis in the horſes mouth* ] Pſal. 32. 9.

V. 4. *ſierce winds* ] Or, *ſtrong*.

V. 5. *boateſh great things* ] Pſal. 123. & 73. 8.

*a matter* ] Or, *wood*.

V. 6. *world* ] That is, a mightie deale, or multitude, or heap: it commits a multitude of iniquitie by flattering, lying, ſwearing, ſlandering, &c.

*amongſt* ] Gr. *in the miſt*.

*whole* ] As a little fire doth a whole wood.

*couſe* ] Gr. *whole*. Or whole frame of nature, either with luſt, anger, pride, or the like.

*hell* ] That is, of the Devil. As Heaven is ſometimes taken for God, whoſe throne is in heaven, Mat. 6. 9. Pſal. 2. 4. & 11. 4. Eſa. 66. 1. Mat. 5. 34. & 23. 22. Act. 7. 49.

V. 7. *kind* ] Gr. *nature*.

*mankind* ] Gr. *nature of man*.

V. 8. *full* ] Pſal. 140. 3.

*deadly* ] That is, which brings death. Some think that here in James alludes unto Pſal. 140. 4.

V. 9. *Therewith* ] Amongſt other faults of the tongue the Apoſtle chiefly reproveth backbiting, ſpeaking evil, and curſing of our neighbours, and that in them eſpecially, who would ſeein godly and religious.

*cuſe* ] Thereby underſtand all thoſe vices of the tongue, whereby we offend againſt our neighbours; the chief being per-



or mentioned for all: as in the Negative precepts of the second Table of the Law.

*the similitude of God*] Gen. 1. 26.

V. 10. *Out of one*] The intention of the Apostle in this and the two next verses, is to shew, that blessing of God, and cursing our brethren, cannot stand well together.

V. 11. *place*] Or, *hole*.

V. 13. *Who is wise*] It is as if the Apostle had said; you perswade your selves that in censuring others you shew much wisdom and knowledge; but if there be that wisdom and knowledge in you as ye pretend, then shew it by your works without imperious, and rigid, and proud censuring your brethren. See ver. 17.

*meeknesse of wisdom*] That is, that meeknesse which is guided by true Christian wisdom.

V. 14. *envying*] Or, *emulation*.

*glory not*] Of your wisdom.

*lie*] Because true wisdom doth not consist with such bitter emulation and strife. So it is said, That he that saith that he hath no sinne, is a liar, 1 Joh. 1.

V. 15. *This*] Which those imperious censurers of other mens lives and actions pretended.

*earthly*] See Joh. 3. 12. 2 Cor. 5. 1. Phil. 2. 10. & 3. 19.

*sensuall*] Or, *naturall*. And not from the Spirit of grace, 1 Cor. 2. 14.

*devilish*] That is, that which the devil practises, Job 1. 10, 11. Rev. 12. 10.

V. 16. *confusion*] Gr. *tumult*, or *unquietnesse*.

V. 17. *above*] See Chap. 1. 17.

*pure*] See 2 Cor. 11. 2. Phil. 4. 8. Tit. 2. 5. 1 Pet. 3. 2. 1 Joh. 3. 3.

*gentle*] Or, *patient*. Act. 24. 4.

*without partialitie*] Or, *without wrangling*; or, *without judging*.

V. 18. *fruit*] That is, life eternall, which is the fruit of righteousness, not by way of merit, but of grace, Rom. 4. 4.

*forne*] Because the world perswadeth it self, that they are miserable which live peaceably; therefore the Apostle here pronounceth that they shal at length reap the harvest of a peaceable righteousness, Mat. 5. 9.

*make peace*] That is, who are not onely of a peaceable disposition, but seek peace, Psal. 34. 15. 1 Pet. 3. 11. and labour to make peace between those who are at variance.

## CHAP. IIII.

Verf. 1. **VV** *Arres*] That is, those emulations, strifes, and contentions, whereof the Apostle had spoken, Chap. 3. 14. and not open warres, when as one Army is brought up against another; for there was no such thing between Christians in those times wherein ~~James~~ James wrote, though open warres and fightings arise and spring from the same fountaine.

*fightings*] Or, *brawlings*.

*lusts*] Or, *pleasures*. Called pleasures in the Originall, because of that delight or pleasure which men take in them.

*warre*] 1 Pet. 2. 11.

*members*] That is, in you, or in your members, because lusts exercise a dominion over the members of the body, making use of them for the compassing of that which they desire to bring to passe; and so they do over the faculties of the soul.

V. 2. *ye kill*] Some copies have, *ye envy*.

*desire to have*] Or, *eagerly desire*.

*ye fight*] See ver. 1.

*lust*] See ver. 1.

V. 3. *Ye ask*] In the former verse it is said, that they did not ask; why then is it said here, that they did aske? Thus: it is by way of supposition; as if the Apostle had said, *wiz*. or suppose *ye ask*, yet ye receive not, because, &c.

*amisse*] Job 35. 12. Because to no good end, as the words following import.

*lusts*] Or, *pleasures*.

V. 4. *Ye adulterers*] There is a double adulterie mentioned in the Word of God; the one is usually called spirituall adulterie, whereby or when as a man or woman forsaking God; bestows his love upon the creature, or the world. See Jer. 13. 27. Ezek. 23. 44. 45. Hos. 2. 2. The other is usually called corporall adulterie, whereof there are severall degrees; as first, adulterous thoughts, and inward burnings, Mat. 5. 28. 1 Cor. 7. 9. 2 Pet. 2. 20. Secondly, wanton words, Ephes. 4. 29. Thirdly, lascivious gestures, Prov. 5. 20. & 7. 13. Jer. 5. 8. Fourthly, the act it self, Deut. 23. 17. Levit. 19. 29. Some understand this place of the former; others, of the latter, which is the more probable opinion, because of the words following.

*the friendship*] 1 John 2. 15. Mat. 6. 24. 2 Cor. 6. 15.

V. 5. *Scripture*] Not in any particular place, or in so many words, though the sense may be gathered out of the Scriptures: Some conceive that the Apostle relates to Gen. 6. 5. and 8. 21. others to Numb. 11. 29.

*The spirit*] If we understand by [spirit] the spirit of a man unregenerate, as some do, then the last clause must be rendred, [lusteth to envy] that is, inciteth, or putteth on, or moveth earnestly unto envie, and the like: but if by [spirit] we understand here the Spirit of God, which is the more probable opinion, because that clause [dwelleth in us] is often attributed to the Spirit of God, Exod. 25. 8. & 29. 4. Rom. 8. 11. 1 Cor. 11. 16. then that last clause must be understood of the Spirit of God, striving and fighting against envie. See Gal. 5. 17. The Greek preposition many times signifies against; as Luk. 20. 19. Heb. 12. 4. to envy] Or, *enviously*.

V. 6. *God resisteth*] Prov. 3. 34. 1 Pet. 5. 5. Psal. 101. 5.

V. 7. *God*] Who best knows how to bestow his gifts for your good. This rule is here prescribed as a means to beat down, and bring in subjection the high thoughts of envy and emulation.

*resist the devil*] Ephes. 4. 27.

V. 8. *Draw nigh*] By faith, obedience and fervent prayer.

*he will*] In mercy, and his gifts.

*cleanseth*] Esay 1. 16.

*hands*] Understand hereby the whole body; it is usual to put the part for the whole.

*double*] See Chap. 1. 8.

V. 10. *Humble your selves*] Job 22. 29. Luke 23. 12. 1 Pet. 5. 6.

V. 11. *judgeth*] Mat. 7. 1. Rom. 12. 1. 1 Cor. 4. 5.

*Law*] Because by his evil speaking and judging of his neighbour, he doth in deed, though not in word, speak evil of, and judge the Law, which hath forbid it. Levit. 19. 16. Psal. 138. 6.

V. 12. *who art thou*] Rom. 14. 4. & 10.

V. 13. *Go to now*] Prov. 27. 1.

V. 14. *Whereas*] Psal. 103. 14. &c.

*it is*] Or, *for it is*.

V. 15. *If the Lord*] 1 Cor. 4. 19. Act. 8. 21.

V. 16. *boastings*] That is, in your presumptions that ye shall live long, and gain much.

*evil*] 1 Cor. 5. 6. Because hereby ye manifest that ye neither think of Gods providence, or the brevity, or uncertainty of your own lives.

V. 17. *sinne*] That is, a greater sinne, and so consequently deserve greater punishment. See Luk. 12. 47. Matth. 11. 20. &c. John 9. 41. & 15. 22-24. Rom. 1. 20. &c. and 2. 23.

## CHAP. V.

Verf. 1. **R** *Ich*] ~~James~~ James threatneth not all rich men, but such onely who made not either a right use of their riches, verf. 2. 3. because they did hoard up, and not distribute them to the necessities of their brethren; or else abused them to oppression, verf. 4. and 6. or to luxury, verf. 5.

*miseries*] Luk. 16. 23.

V. 2. *corrupted*] Or, *rotted*.

V. 3. *cankered*] Or, *grown rusty*.

*a witnesse*] Matth. 10. 18. & 23. 31. & 24. 14. Mark 1. 44.

*eat*] That is, the abuse of your riches shall be like fuell to put on fire the wrath of God against you. Some conceive that ~~James~~ James intends hereby that their carking for riches should consume them, or shorten their dayes. See Mat. 6. 25. &c.

*treasure*] It is as if the Apostle had said, *wiz*. ye thought that ye had provided for many years, Luk. 12. 19. and it is true, ye have done it; but it is a treasure of wrath, Rom. 2. 5. Some understand the place as if hereby the Apostle condemned their folly in heaping up riches in the last times, or in their lusts, and therefore not likely to enjoy them.

V. 4. *the hire of the labourers*] Job 31. 38. &c. Lev. 19. 13. Deut. 24. 15.

*crierth*] Though all sinne deserves Gods wrath, yet some especially are called, for their greatnesse, crying sinnes, because they crie unto God for sudden vengeance; and as it were violently force God unto it: thus blood, Gen. 4. 10. the sinnes of Sodom, Gen. 18. 20. & 19. 13. oppression, Job 31. 34. and the keeping of the wages of the hirelings, here.

*sabaoth*] Or, *hosts*; or, *armies*. So God is often styled, because all creatures are his armies, and are readie to execute his will at his command. Esa. 1. 9. Jer. 11. 20. Rom. 9. 29.

V. 5. *nourished*] Or, *pampered*.

*in a day*] That is, say some, unto the day of slaughter, as if here were an allusion unto the fattening of beasts for slaughter: or, as others conceive [in the day] that is, as in a day of feasting, Prov. 7. 14. Esa. 22. 13. because at such times there is usually made a slaughter of beasts; this these rich men did daily. See Luk. 16. 19.

V. 7. *Be patient*] Or, *be long patient*, or *suffer with long patience*. 2 Tim. 2. 3. Heb. 6. 12.

*early and latter raine*] Deut. 11. 14.

V. 8. *stablish*] By meditating upon that crown of glory which is laid up for you. See 2 Tim. 4. 6. &c.

*for the coming*] Job 19. 25.

*nigh*



suitableness of it with the apostle's  
scope, which is to prove, that carnal  
lusts are natural to us, and do not  
become him that would be a friend  
of God; — and so both Text  
and context run smoothly.

Dr. Manton, p. 447.  
Vide Beza in Zac. 4.5.

Cap. 4.8. — 4. They who draw nigh to God  
in these duties, draw off from their selves.  
And they who are nearest God, are furthest  
from self. Self-Love is the first, and  
most potent lust: Self-Denial is the first  
and most potent Grace. It is an argument  
that men know little of God, and taste less  
of Him; when they know and taste them-  
selves so much in all they do.

Mr. Caryl Fast-Sermon Jan. 28. 1645.  
p. 26, 27.

ap. 4.5. An putatis — Urget eos  
tiam auctoritate Scripturae. Ac  
scripturam accipio hic pro veteris  
testamenti aliquo loco, quisquis ille sit.  
Deinde, πρὸς accipio pro corrupta  
natura nostrae affectione, qua nos sem-  
per ad mala invitatur, quod dixit πρὸς.  
ἐκείνους ἐπιποθεῖ, ad irritationem in-  
clinat: quod facit locus Gen. 8. Figmen-  
tum cordis malum est a pueritia. Hunc  
insum adhuc retines in huius loci ex-  
plicatione: ac sumo inde novum ar-  
gumentum a natura corruptione, que  
per se, nos semper ad deteriora deducit,  
non rapit. Igitur appetitus studiose  
evitandus:

vers. 6. Majorem autem dat  
superius argumentum habuit metum  
naturalis corruptione: hoc jam  
abet consolationem a Dei clemen-  
tia juvenis nostram infirmitatem  
a proposito bono.

Ex nobili Aretio ser. 9. 30. 1725.  
Mihī sensus hic potissimum probatur  
spiritus hominis mundo deditus, sed  
invidet, sed Deus copiosius imper-  
tit suam gratiam, quam ipsi cupia-  
mus. ἡ κατὰ τὸν θεόν. i.e.  
Qui habitavit, sive sedam posuit.

Dec. 14. 1725. Erasmus.

That the spirit dwell-  
ing in us, i.e. our Corrupt nature;  
Some say Satan; more probably  
lusteth to envy? i.e. is mightily  
carried forth that way. To this  
Opinion I do incline; and the Rea-  
son is, the easiness & commonness  
of the sin: the other is more harsh  
and itence. It is also the suitable



Sed alij non pauci, nec ignobiliores  
hic pro negativa stant aperte, ut Illyri-  
cus, Velenus, Whitakerus, Salmasius, Hof-  
pindanus, Sullinius, Pareus, Sibrandus,  
et alij. Quibus jam praeiverant ex Ponti-  
ficijs Joh. Bapt. Mantuanus, Michael  
Casenas, Marsilius Patavinus, qui quæ-  
stionem istam ante ducentos annos co-  
ram Imperatore Ludovico agitavit,  
cujus liber inscribitur, Defensor Pacis:  
Johannes Aventinus, Carolus Molinæus,  
et alij, dubia Traditionis fide adducti,  
quorum Rationes nec paucæ sunt, nec  
leves, ad quos accedimus. Quest. 18.  
p. 189. Francisc. Turretinus Institutio  
Theologiae Elentica, part tertia.

Lugd. Bat. Edit. auctior  
1696. // Obijt 27. Sept. 1687.  
Annos natus 63. Menses XI. Dies XL.

Jam. 5. 13 — Psalms — namely,  
of Thanksgiving, as appeareth  
by the opposition. Dike on  
Philemon p. 149.

5. 14. Anointing] Nempe pro  
eo tempore loquebatur Jacobus  
quo adhuc hujusmodi <sup>dei</sup> benedictio-  
ne fruebatur Ecclesia.  
Calvin. Inst. Lib. cap. 19. §. 19.

1 Pet. 1. 4. — Heaven —  
We shall everlastingly enjoy the  
Love of God, Rom. 8. 37, 38. We shall  
meet all the Holy ones of God, Heb. 12. 1.  
and shall all join in Confort there. There  
is no Pride or Envy to divide us, or to  
make us contend one another. But  
Love reigneth so, that the good of  
every one, is the good of all; and  
the good of all, the good of every one.  
They all make up one Body, and have  
one heart, & one soul, and one God,  
who is all in all. Dr. manton,  
2 Cor. 5. 1. p. 19. Use, 2.



nigh] The time of suffering in this life is but short, but for a moment in comparison of that eternity of glory, which the faithful shall enjoy hereafter. Hence it is said that the coming of the Lord draweth nigh; Yet a little while, and he that cometh will come. Rev. 22. 20.

V. 9. *Grudge not*] Or, *groat*, or *grieve not*. Hereby James forbids not all grieving for, or sensibleness of afflictions, or a groaning and sighing for the day of our redemption; but that groaning, grieving, or inward complaining and crying for vengeance, which is joyed with impatience and murmuring against God.

condemned] That is, lest God chastise and punish you for it. judge] That is, Christ. See John 5. 22. Acts 10. 34. & 17. 31. 2 Cor. 5. 10. 2 Tim. 4. 8.

standeth] It is a proverbial speech, whereby the nearness of a thing is denoted. See Gen. 4. 7. Mat. 24. 33. Mark 13. 24. The judge, &c. that is, he is nigh at hand. See vers. 8.

V. 10. *Take my brethren*] Heb. 13. 7.

of suffering affliction] Gr. of suffering evil.

V. 11. *happy*] Chap. 1. 12.

end] That is, how God rewarded his patience, or what end God gave unto it. See Job 41. 10.

pitiful] Gr. of many bowels. Even as a tender mother hath her bowels moved when her child is to suffer. See 1 King. 3. 26. Luk. 1. 78.

V. 12. *Swear not*] Mat. 5. 34. & 23. 15, 28. James doth not forbid all swearing, as unlawfull; see Deut. 6. 13. Esa. 65. 16. Jer. 12. 16. Rom. 9. 12. 2 Cor. 1. 13. Phil. 1. 8. Heb. 6. 16. but rash and customary swearing, too usual (it seems) in his time. Some conceive, that the Apostle forbids onely swearing by the creature. Or, do not above all things, through impatience, be moved to take Gods Name in vain.

let your] That is, that which ye have to affirm, affirm it simply, without an oath; and that which ye have to deny, deny simply, without an oath.

lest ye fall] Exod. 20. 7. See vers. 9.

condemnation] Some Copies read, *hypocrisie*.

V. 13. *Is any amongst you afflicted*] Or, *doth any amongst you suffer evil*.

afflicted] He shews the best remedy against all affliction, viz. prayers. See Job 16. 12. Psal. 77. 8.

psalms] Ephes. 5. 19, 20.

V. 14. *sick*] Or, *weak*.

elders] That is, those who had the gift of healing by miracle, which was given to some in those Primitive times. See Mark 6. 13. & 16. 18. 1 Cor. 12. 9.

pray] Gen. 20. 7. That God would be pleased to pardon his sinnes, and restore his health.

anointing] This was an extraordinary signe of that extraordinary manner of healing by miracle, and not an ordinary sign of any sacrament under the Gospel.

in the name] That is, by calling on the Name of the Lord.

V. 15. *of faith*] Which proceedeth from faith, or made in faith. See Chap. 1. 6.

save] See Mat. 9. 22. Mark 5. 23. Luk. 8. 36.

raise] See Mat. 9. 5, &c. Mark 9. 27. Luk. 8. 54. John 5. 8. if he have] It is not the Apostles intention by this conditional speech, to intimate, as if any man was without sinne; See 1 John 1. 13. but here he speaks of such speciall sinnes, for which God doth often lay sicknesse upon men. See John 5. 14. 1 Cor. 10. 5. & 1 Cor. 11. 30.

V. 16. *Confesse*] Some understand it of forgiving one another, but the Original is no where found in that sense; it is applied to confessing of sinnes, Mat. 3. 6. Mark 1. 5. Acts 19. 18. and so here.

one to another] That is, say some, to those Elders which were to be sent for; but others more probably of all the faithful, whether Pastors or people, though chiefly the Pastors, it being presumed, that they are best able to comfort them, who finde any sinne lie heave upon their soule, and to assist them with their prayers.

pray] Ephes. 6. 8. 1 Tim. 2. 1, 2.

effectual] Or, *vehement*, or, *earnest*.

righteous] Joh. 9. 31.

V. 17. *passions*] Act. 14. 15.

he prayed] 1 Kings 17. 1.

earnestly] Or, *in his prayer*.

six moneths] Luke 4. 25.

V. 18. *he prayed*] 1 Kings 18. 42, 45.

V. 19. *if any of you*] Mat. 18. 15.

erre] As a wandring traveller doth out of his way.

truth] That is, of the Gospel, either in faith or manners. See vers. 20.

convert] That is, the means or instrument, through Gods blessing, of converting him.

V. 20. *hide a multitude of sinnes*] Some understand this clause of the sinnes of the converting, as of Gods rewarding out of promise and mercy those who take paines to convert others; see 2 Cor. 2. 15. Others of the sinnes of the converted, whose sinnes the converting are said to hide, because they are a means of Gods hiding and not imputing them unto them.

## ANNOTATIONS ON THE FIRST EPISTLE GENERALL OF PETER.

### CHAP. I.

Verf. 1. **P**eter] Called first Simon, or Simeon, John 21. 1. 2 Pet. 1. 1. afterwards Peter; but at what time, that is, whether when he first came to Christ, Joh. 1. 42. or when he was called to be an Apostle, Mark 3. 16. Luk. 6. 14. or when he made that good confession, Mat. 16. 18. is not so easie to be determined.

to the strangers] Gr. *to the elect strangers*. Some understand hereby the Jews onely, others both Jews and Gentiles scattered by persecution.

scattered] Gr. *of the dispersion*. Jam. 1. 1.

V. 2. *Elect*] That is, sequestred and separated from the world. See John 15. 19. Rev. 17. 14. in which place, *elect*, *called*, and *faithfull*, are put for the same; so that here we are to understand by [*elect*] those who were effectually called, or who had obeyed the Gospel.

foreknowledge] Or, *predestination*; or, *foreappointment*; that is, as God had before decreed. See vers. 20.

through] Here is set down the principall cause of their effectual calling, viz. the sanctification of the Spirit. See vers. 22.

obedience] That is, that ye might obey the Gospel, and so

be reconciled unto God, through the sprinkling of the blood of Jesus Christ.

sprinkling] Heb. 12. 24.

V. 3. *Blessed*] 2 Cor. 1. 3. Ephes. 1. 3.

abundant] Gr. *much*.

begotten] That is, confirmed in us a living hope; or quickened, or revived us unto a living hope, by the resurrection of Jesus Christ, because God raised him up, that we might believe and hope in God for our resurrection unto glory. See V. 21. Act. 13. 33, 38. Rom. 1. 4. & 10. 9. Christs resurrection being a pledge of ours: hence he is called the first-fruits of the dead, 1 Cor. 15. 23. and the first-born from the dead, Col. 1. 15, 18. & Rev. 1. 5. Some understand it of Gods renewing us by Christs resurrection. See Rom. 6. 5, &c.

living hope] Or, *living hope*. That is, a constant, permanent, or a hope that shall not fail, as living waters, John 6. 51. or to a hope of life.

V. 4. *To an inheritance*] Rom. 8. 17. Gal. 3. 18. Col. 1. 12. Here is set down the object of that hope.

faileth] Chap. 5. 4.

reserved in heaven for you] Or, *for us*. Col. 1. 5. 2 Tim. 1. 12.

V. 5. *kept*] Or, *guarded*.

power of God] John 10. 28, 29. 1 Cor. 1. 8.

faith] Because by faith we lay hold on the power of God, and in his power fight against all our spirituall adversaries. See Ephes. 6. 10.

be reconciled unto God, through the sprinkling of the blood of Jesus Christ.  
if you have no any consolation of life  
at least for now & hope for ye God  
ye are corruptible estate of god children should know  
ye to immortal love, to god who is life of god.



*last time*] 1 John 3.2. That is, at Christs appearance. Verſ. 7.  
V. 6. *Wherein*] That is, in which hope of ſalvation. See  
Mat. 5. Luk. 6. Rom. 12. 2 Cor. 6. Rom. 5.2.

*for a ſeaſon*] 2 Cor. 4.17.

*if need be*] That is, if it be Gods will. See Chap. 3. 17. or,  
if it ſhall be your good. 1 Cor. 11.32.

*heavineſſe*] Heb. 12.11.

*manifold temptations*] See Jam. 1.2.

V. 7. *the triall*] Job 23.10. Jam. 1.3.

*more precious*] Chap. 4.13. Jam. 1.12.

V. 8. *not ſeen* Johu 20.29. 1 Joha 4.20.

*in whom*] Conſidering that great and plentiful redemption  
which he hath wrought for you.

*full of glory*] Or, glorious, either becauſe this their rejoy-  
cing was a taſte of their future glory, or becauſe it made them  
glorious in the eyes of men. The Originall word may be tranſ-  
lated *celebrated*, or *renowned*, or *ſpoken of to praiſe*, or *glorified*,  
or *commended*, or *honoured*. See Luk. 4. 15. John 13.31.

V. 9. *end*] That is, reward. See Rom. 6. 21, 22. 2 Cor.  
11. 15. Phil 3.19. Jam. 5.11.

*ſalvation*] Peter means hereby that ſalvation which is be-  
gun in this life, in the peace of a good conſcience, and the joy of  
the Holy Ghoſt; and which ſhall be perfected hereafter in  
heaven.

*ſouls*] By a chief part of man we are here to underſtand the  
whole man. See Gen. 12.5. & 14.21. & 17.14. Luk 6.9. Rom. 13.1.  
for the body alſo ſhall be made partaker of ſalvation at the re-  
ſurrection. Phil. 3.20, 21.

V. 10. *ſearched*] Mat. 2.8. & 10.11.

*propheſied*] Act. 3.18.

*grace*] So here the fulfilling of the promiſes of Christs  
coming in the fleſh, of his preaching the acceptable year of the  
Lord, of his dying for our ſinnes, and riſing for our juſtifica-  
tion, or theſe things themſelves, and the like exhibited, are ſty-  
led in oppoſition to the types, figures and ſhadows of this grace.  
John 1.17.

V. 11. *of Chriſt*] Gal. 4.6. So the Holy Ghoſt by which  
the Prophets ſpake (2 Pet. 1.21.) is called, becauſe Chriſt ſent  
the Holy Ghoſt upon the Prophets, as he did upon the Apoſtles.  
See John 12.15, 26.

*in them*] See Heb. 1.1.

*teſtified*] Luk. 24.25, &c. Acts 17. 2, 3. Rom. 1. 2, 3. &  
16. 26. 1 Cor. 15. 2, 4.

V. 12. *the things*] That is, the coming of Chriſt, and thoſe  
particulars verſe 10.11. and not the fruits and ef-  
fects of them; for the faithfull before Christs coming were ſa-  
ved by the grace of Chriſt, even as we. Acts 15.9.

*with the Holy Ghoſt*] Act. 2.4. That is, by the aſſiſtance of  
the Holy Ghoſt.

*which things*] Ephes. 3.10. That is, which mysteries of the  
Goſpel, revealed in the latter times.

*look into*] Narrowly, as they who bowing or ſtooping down  
look upon a thing. See Jam. 1.25. Luk. 24.12. John 25. 11.

V. 13. *gird up the loyns of your minde*] Gr. *having the  
loyns of your minde girded*. It is a metaphor taken from an ancient  
cuſtome in the eaſtern countries, where they were wont to wear  
long garments, which they girded to their loyns, to make them  
expedite, nimble, and readie for travail, or ſome other ſervice,  
1 King. 18.46. 2 King. 4.29. & 9.1. Luk. 12. 37. Hence it is  
tranſlated here, and in other places, as Job 38. 3. & 40. 7.  
Luk. 12.35. *to the minde*, to import its preparedneſſe and readi-  
neſſe for Gods ſervice.

*be ſober*] Gr. *being ſober*. Hereby Peter directs us unto  
that wherein the preparation of the ſoul doth conſiſt, or unto the  
means whereby it muſt be prepared for Gods ſervice, and that  
is ſoberneſſe; that is, a moderation not onely in meates and  
drinks, but in all earthly things. See verſ. 4. & Luk. 12.35,  
&c. 1 Theſ. 5.8.

*and hope*] Gr. *hope*.

*to the end*] Gr. *perfectly*. Luk. 21. 34. Tit. 2.12. Hoſ. 12. 6.  
Hebr. 6. 11.

*grace*] Some underſtand hereby that grace which is now re-  
vealed and offered unto us by the preaching of the Goſpel; as  
Ephes. 1.6.7. Tit. 2.11. and theſe reade the words following  
thus, *which is brought unto you by the revelation of Chriſt*; that  
is, by his preaching of the Goſpel unto you, or in, or at his  
appearing, or being maniſteſted in the fleſh. Others underſtand  
here by [*grace*] that ſalvation and glory which ſhall be re-  
vealed at the ſecond coming of Chriſt; as Chap. 3.7.

*that is to be brought*] Or, *that is brought*.

*at the revelation*] 2 Theſ. 1.10.

V. 14. *obedient children*] Gr. *children of obedience*.

*not fashioning*] Gr. *not fashioned*. Herein Peter may ſeem  
to allude to thoſe things which receive their figure, form, or  
ſhape from a mould, and is as if he had ſaid, Let not your  
lives or converſations be formed or moulded according to  
your former luſts; ſee Rom. 12. 2. The ſame is imported, when  
men are ſaid to walk after their luſts, making their luſts their

Captains or Leaders. See Ephes. 2.3. and 4.22. 2 Tim. 3.6. Tit.  
3.3. 2 Pet. 3.3. Jud. 18.

*former luſts*] Ephes. 4. 22.

*ignorance*] Ephes. 4.18. Act. 17.30. That is, before ye were  
called to the knowledge of the truth.

V. 16. *Be ye holy*] Levit. 11. 44. & 19. 2. & 20. 7.

V. 17. *who without*] Deut. 10.17. Rom. 2.11.

*according to*] Eccleſ. 12.14.

*ſojourning*] The Originall word ſignifieth a dwelling for a time  
in a place, which is not native unto us. See Exod. 6.4. Acts 7.6.  
29. Heb. 11.9. Hence when it is applied to our living upon the  
face of the earth, thereby is implied, that here we have no abid-  
ing Citie. See Chap. 2.11. Gen. 47.9. Heb. 13. 14.

*in fear*] Chap. 2. 18. & 3. 2, 16. Ephes. 6.5. Pſalm. 2.12.  
2 Cor. 2.3. & 7.1, 15.

V. 18. *vain converſation*] So called becauſe it did proceed  
from the vanitie of their mindes, Ephes. 6.17. and becauſe of  
the unprofitableneſſe of it. Hab. 2.13. Rom. 6.21.

*tradition*] That is, either by their example or teaching:  
Some ſuppoſe that here the Apoſtle intends thoſe idle and Pha-  
riſaical traditions which they had learned from their fathers.

*fathers*] Ezek. 20.18.

V. 19. *precious*] 1 Cor. 6.20.

*bloud*] Ephes. 1.7. 1 John 1.7. Rev. 1.5.

*Lamb*] Herein Peter relates unto the Paſchall Lamb,  
and the Lamb for the daily ſacrifice, both which were to be with-  
out blemiſh or ſpot. See Exod. 12.5. Num. 28.3, 19. and both  
which were types of Chriſt. John 1.29. 1 Cor. 5.7.

*without blemiſh*] Heb. 7.26.

V. 20. *Who verily*] Rom. 16.25. Coloſſ. 1.26. 1 Tim. 1.10.  
Tit. 1.2.

*foreordained*] Gr. *foreknown*. See verſ. 2. Acts 10. 42.  
Ephes. 3.11.

*maniſeſt*] That is, in the fleſh. See 1 Tim. 3. 16. 1 John  
3. 8.

*laſt times*] See Gen. 49.1.

V. 21. *by him*] For we can have no confidence in God, as  
reconciled unto us, but through Chriſt. See John 14. 6. Acts  
10.36. Ephes. 2. 14, 15. & 3.12. Col. 1.20.

*raiſed*] Ephes. 1.20.

*glory*] See verſ. 11.

*that your faith*] See verſ. 3.

V. 22. *purified*] Tit. 3.5, 6.

*obeying*] That is, by faith, by which you obey the truth. See  
Rom. 1.5, 16, 26.

*through the Spirit*] Acts 15.9.

*unfeigned*] 2 Cor. 6.6. 1 Tim. 1.5. 1 Cor. 6.11.

*love*] Rom. 12.10. Chap. 2.17.

*ſervently*] Gr. *extenſively*. That is, with a ſtretched-out love,  
or extended love.

V. 23. *corruptible*] As they are who are born after the com-  
mon courſe of nature.

*by the Word*] Jam. 1.18. It is uſuall in the Scripture, John 1.  
13. & 3.3. to compare the Word of God to ſeed. See Luk. 8. 5.

*which liveth*] Pſal. 119.89.

V. 24. *For*] Or, *for that*.

*all fleſh is as graſſe*] Eſa. 40.6. & 54.10. 2 Cor. 5.21. Jam.  
1. 10.

## CHAP. II.

Verſ. 1. *Wherefore laying*] See Jam. 1. 21. Heb.  
12. 1. Ephes. 4.22, 25. Col. 3.8.

*all malice*] 2 Cor. 7.1. 1 Theſ. 5.23.

V. 2. *deſire*] Or, *earnestly deſire*. Pſal. 119.20, 81, 82.

*ſincere*] That is, uncorrupted, unfaſſified: hereby is meant  
the puritie of Gods Word, it is without falſhood: ſee Pſal. 14.8.  
and herein it is compared to milk, which of it ſelfe is uncom-  
pounded.

*milk*] What is here meant by milk, is expreſſed, Chap. 1.  
25. viz. the Goſpel, or the Word of God revealed in the Go-  
ſpel: Compared to milk; firſt, becauſe of the ſweetneſſe of it,  
Eſa. 25.6. Pſal. 119.10. & 119.103. Prov. 24. 13, 14. Second-  
ly, becauſe of the puritie thereof. See the note before. Third-  
ly, becauſe of the nourishing propertie thereof; ſo eſpecially  
here. See Ephes. 4.11, &c. 2 Tim. 3.16, 17.

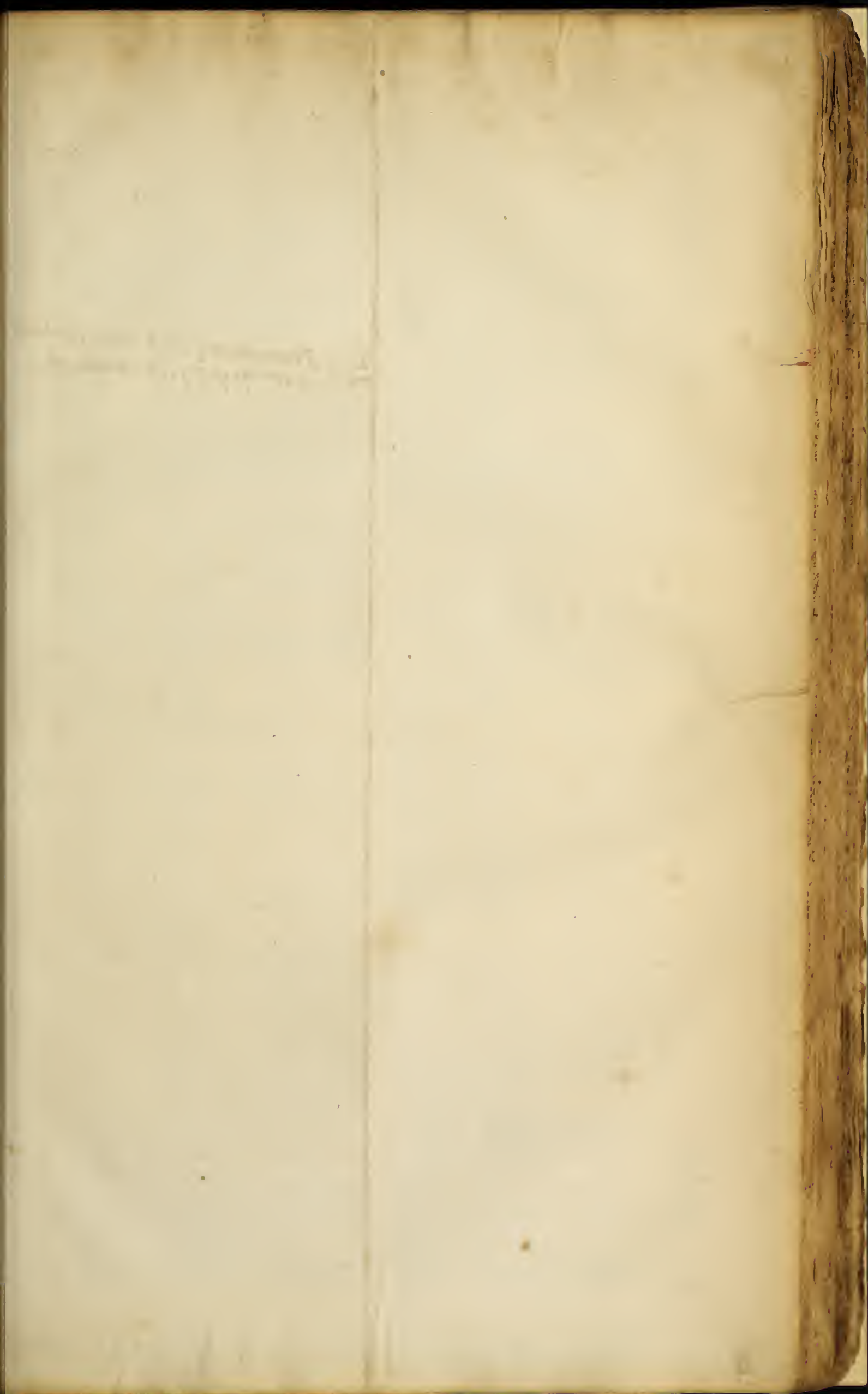
*of the Word*] The Syriak Tranſlation renders it [*ſpiritual*]  
and not without good probability, it being here oppoſed or  
compared to that bodily milk which new-born babes earneſtly  
deſire, and becauſe it is the food of the ſoul, which is a ſpirit.  
Heb. 12.9. and ſo the Originall word may be taken. Rom.  
12. 1.

V. 3. *If ſo be*] As you profeſſe and perſwade you ſelf.

*taſted*] That is, have had any experimentall knowledge of  
the goodneſſe and mercy of God in Chriſt; by our taſte we  
make experience what is ſweet, and what is ſowre, or bitter. It  
may ſeem that Peter relates to Pſal. 34. 9. It is conceived by  
ſome, that hereby the Apoſtle followeth the former ſimilitude,

*all ſanctified ſhall ſay unto you grow up in ye becauſe  
life of faith & holineſſe. & to lay ſide all your former  
life is if you call it. & from it ſtranger like conſider  
in your world: no regenerate Perſon but hath a taſte of  
grace. Chriſt is a living ſtone, yet ſo apt to kindle ſpiritual  
life, that a common ſtone to ſmelt & burne & ſcalding*







2. 11. Strangers? See Mr. Perkins  
on Hag. 11. 9. p. 73. throughout.



because children do by their tastes easily discern their nurses milk.

*Lord*] Christ Jesus.

*gracious*] Understand it of that grace which is manifested and offered in the Gospel. See Eph. 6.9, 27. Tit. 3.4. Heb. 6.5.

*V. 4. coming*] That is, by faith. See Joh. 6.35. and 5. 40, 43, 44. Heb. 10.22.

*living stone*] When Christ in the Scriptures is compared to a stone, it is either to the foundation-stone, to shew that the whole Church is built upon him. See 1 Cor. 3. 11. or else unto the chief corner-stone, to shew that the whole Church, or all the faithfull, are coupled and united together in him. See Ephes. 2.13, 14, 20. and 4.16. Col. 1.19. He is further called, a *living stone*, because he giveth life unto all those who by faith are united unto him, Joh. 5.26.

*disallowed indeed of men*] Luke 2.24.

*chosen*] See chap. 1.20.

*V. 5. lively stones*] That is, as having received life from him. See v. 4.

*are built*] Or, *be ye built*. Or, *build up your selves*: that is, more and more. Verbs passive, both in Hebrew and the Greek, have sometime a reciprocall signification. See chap. 1. 14. 2 Sam. 20.10. Mal. 2.15. Gen. 46.29.

*spirituall*] Usually in the Scriptures the Church of God is compared unto an house, and that both the Church militant, Psal. 27.4. and 69. 10. and 84. Isa. 56. 5, 7. Ephes. 2.19, 22. 1 Tim. 3.15. Heb. 3.6. and 10.21. as also the triumphant, Joh. 14.2. 2 Cor. 5.1, 2. And the reason may be, because God dwelleth in the Church, by his grace and glory. It is further compared unto a spirituall house, either in opposition to our materiall houses, or else because it is built up by the Spirit of God. See chap. 1.22.

*holy priesthood*] So all the faithfull are styled, because (as the priests under the law) so these are separated from the world to the service of God, as the words following import. See chap. 1.2. Isa. 61.1.

*spirituall*] That is, your selves, and all that spirituall service which ye perform unto God. See Psal. 4.6. and 50.14. and 51. 19. and 107. 22. and 141. 2. Isa. 56. 7. Hof. 14.3. Rom. 12.1. Phil. 2.17. Heb. 13.15.

*by Jesus Christ*] See Heb. 13.10, 15, 16.

*V. 6. scripture*] That is, partly, Isa. 8.14. and 28.16. and partly, Psal. 118. out of which places the apostle alleadgeth these words, keeping faithfully the sense, though not the very words.

*Behold*] Isa. 28.16. Rom. 9.33.

*confounded*] See Rom. 9.33.

*V. 7. precious*] Or, an honour.

*disobedient*] That is, unto the Gospel. *the stone which the builders disallowed*] Psal. 118.22. Matth. 21. 42. Acts 4.11.

*V. 8. And a stone of stumbling*] Isa. 8.14. Rom. 9.33. *a stone*] A metaphor taken either from those, who, making haste, stumble at a stone in their way, and so hurt themselves: or from mariners, who split their ships upon rocks. See 1 Cor. 1.23. So that by stumbling, here, the cause being put for the effect, we are to understand that judgement which unbelievers incur, through their infidelity.

*at the word, being disobedient*] Or, *being disobedient unto the word*.

*disobedient*] That is, because they are disobedient unto the Gospel. Participles oftentimes imply the cause of that which went before. See Heb. 11.31.

*whereunto*] This clause hath reference, not to *disobedient*; for God ordains no man thereunto, Psal. 5.5. Jam. 1.13. but unto *stumbling*: whereby is signified, that hurt and condemnation which unbelievers receive from the word through their infidelity: thereby it becomes the favour of death unto death unto them, 2 Cor. 2.16. See before. Hence the sense of this clause is this, *viz.* *whereunto*: that is, unto which hurt or condemnation, expressed by stumbling. *They*: that is, those unbelievers were appointed or ordained by God, through his judgement, for their infidelity. Some, by *stumbling*, understand *disobeying*, or *unbelieving*: and these make this the meaning of the words, *viz.* Into which disobedience or unbelief God suffered them to fall, through his just judgement, for their former sins. Others refer this clause to *word*, and make this the apostles meaning, *viz.* Unto the obeying or believing of which word they were called of God.

*V. 9. chosen*] That is, whom God hath effectually called out of the world. See chap. 1.2. Deut. 7.7.

*royall*] That is, kings and priests. See Exod. 19.6. Rev. 1.6. and 5. 10. Kings, because of that power which they have, through Christ, over their lusts. See Phil. 4.13. Priests, because separated to the service of God. See v. 5.

*holy nation*] See Exod. 19.6. and Deut. 7.6, &c.

*a peculiar people*] Or, a purchased people.

*peculiar*] Or, a people for possession: that is, a people whom God hath purchased to be his own. See Exod. 19.5. Deut. 4.2.

and 7.6. and 26.18. Psal. 135.4. Tit. 2.14. Acts 20.18. Ephes. 1.14. 1 Thess. 5.9.

*praises*] Or, *verities*. That is, that we might glorifie God in our conversations, thereby shewing forth the abundant mercy and great power of God in calling us, Isa. 8.13.

*called you out of darknesse*] Col. 1.13.

*darknesse*] That is, ignorance, chap. 1.14. whereby is meant our sinfull and miserable estate by nature, under which men are kept, through the ignorance of the Gospel, Ephes. 4. 18. and 5.8. Col. 1.13.

*his marvellous*] Hereby is meant our estate of grace, through the effectually calling of God, by the knowledge of the truth. See 2 Cor. 4.6. Acts 13.47. and 26.18. Ephes. 1.18. and 5. 8. called *marvellous*, because of the great mystrie of godlinesse, which is revealed in the Gospel: and called *his*, because God revealeth it. See the places before.

*V. 10.* Hence it is gathered by some, that this epistle was not written to the Jews onely, but also to the Gentiles; because that of Hosea 2.23. is to be understood of the calling of the Gentiles, Rom. 9.25.

*V. 11. strangers*] 1 Chron. 9. 15. Here is a reason given why we ought to live holily, *viz.* because in this world we are strangers and pilgrims, and therefore we ought not to live according to the laws and lusts of the world, which is most corrupt. *gen. 31. 15.*

*pilgrims*] See chap. 1.17.

*abstain from fleshly lusts*] Rom. 13.14. Gal. 5.16. Col. 1. 5. 1 Thess. 2.5.

*fleshly*] Flesh is often taken for corrupt nature, as Rom. 7. 25. and 8.1, 5, 9, 13. Gal. 5.19, 24. Hence those lusts are called *fleshly lusts*, or, the lusts of the flesh, which proceed from corrupt nature, Gal. 5.1. Rom. 13.14. Ephes. 2.3. 2 Pet. 2.18. Sometimes the lusts of the flesh are taken for those lusts which are against the seventh commandment, as 1 Joh. 2.16.

*war*] Rom. 7.23. Gal. 5.17. James 4.1.

*V. 12. Having your conversation honest*] Chap. 3. 16. 1 Thess. 4. 12.

*whereas*] Or, *wherein*.

*speake against you*] Chap. 3.16.

*they may by your good works*] Matth. 5.16.

*visitation*] When God in mercy shall call them to the fellowship of the Gospel, Psal. 106.4. Luke 19.44.

*V. 13. Gr. Therefore*] Hereby two things are implied: 1. that disobedience to the civill magistrate proceeds from fleshly lusts. See James 4.1. 2. that disobedience unto the civill magistrate opens the mouth of unbelievers against the professors of the Gospel. See v. 11.

*Submit your selves*] Rom. 13.1. Tit. 3.1.

*ordinance of man*] By ordinance is meant, the framing and ordering of civill government: called the *ordinance of man*, not because it is invented by, or hath its originall from men: (for all power is from God, Rom. 13.1, 2. though sometimes he useth men as means to derive power or government to such or such a person or persons, that so they might be the more willing to yeeld obedience) but because it is proper to men, or because it is discharged by men.

*for the Lords sake*] That is, out of obedience and conscience unto God, who hath ordained the civill magistracie, and also hath commanded obedience unto it, v. 14. Rom. 13.1, &c.

*supreme*] That is, under God. There is therefore no other supreme on earth above the king, in his dominions.

*V. 14. for the punishment of evil-doers*] Rom. 13.3.

*V. 15. silence*] Gr. *stop* or *binde up the mouth of*, &c. See Matt. 22.12, 34. 1 Cor. 9.9.

*men*] Who are ready, out of their ignorance and folly, to charge the Gospel, and to blaspheme it, as if it countenanced those sins which the professors thereof practise.

*V. 16. free*] 1 Cor. 7.22. Here the apostle seems to prevent a secret objection. Some might reply; We are free, and therefore owe no obedience to any above us. The apostle granteth the antecedent, understanding it of their freedom from the burthen and curse of the law, and from the bondage of sin and Satan; but withall he admonisheth them, not to withdraw, under the pretext of this their freedom, their obedience due unto the magistrate.

*using*] Gr. *having*.

*V. 17. Honour*] Or, *esteem*. Rom. 12.10. Phil. 2.3.

*all men*] According to every mans state and calling.

*brotherhood*] Those who are brethren in Christ.

*V. 18. Servants, be subject to your masters*] Ephes. 6.5. Col. 3.22. Tit. 2.9.

*all fear*] Not onely of punishment, but also of offending God.

*good*] Who gently and kindly bear with you in your religious profession and practices. The apostle seems here to speak of such servants who lived under unbelieving masters, as it may be gathered from the next verse.

*froward*] Gr. *crooked*: that is, who use you stowardly, hardly and scornfully, because of your Christian profession.



V.19. *thank-worthy*] Or, *thank*  
for conscience] Gr. of God; that is, because of that religion  
which you profess, and those religious duties which you per-  
form, out of obedience or conscience, unto God.

V.20. *glory*] Luke 6.33.

*acceptable*] Or, *thank*.

V.21. *called*] 2 Tim. 3.12. Acts 14.22. As disciples of  
Christ, to bear his crosse. See Matth. 10.38. and 16.24.

for us] Some read, for you. Heb. 2.9. Rom. 5.7,8. 2 Cor.  
5.14.

*example*] Joh. 13.15. It is a borrowed kinde of speech, taken  
from painters or school-masters.

V.22. *Who did no sin*] Isa. 53.9.

V.23. *committed himself*] Or, *committed his cause*. That  
is, gave up or delivered over his will unto his Fathers, in his  
suffering, Matth. 26.39. Or, he committed the revenge of his  
innocencie unto God, giving us an example hereby not to  
revenge our own cause, though never so innocent.

V.24. *bare our sins*] Isa. 53.4,5,6. Or, *bare up our sins*, Heb.  
9.28. That is, the punishment of our sins. See Levit. 5. 1.  
and 10.17. Gal. 5.10.

on] Or, 10.

*tree*] That is, the crosse, whereon he did consummate and  
perfect his satisfaction for our sins, Ephes. 2.16. Col. 1.20.

*dead*] Luke 1.95. Rom. 6.1,2, &c. Tit. 2.11, 12, &c.  
2 Cor. 15.5. See Rom. 6.2.

*stripes*] See Isa. 53.5.

V.25. *For*] Here he calleth servants back from the considera-  
tion of those injuries which they suffered for Christ, unto those  
benefits which they received by him, that so he might work  
them unto patience.

*sheep going astray*] Isa. 53.6.

*Shepherd*] Ezek. 34.25. and 37.24. Joh. 10.11. Heb. 13.20.

## CHAP. III.

Verf. 1. **YE** wives] Gen. 3.16. Ephes. 5.22. Coloss. 3.18.  
Tit. 2.5.

*be in subjection*] Or, *subject your selves*. See chap. 2.5.

*husbands*] He speaks of unbelieving husbands, unto whom  
believing wives should be the more subject, that so, by their  
honest and chaste conversation, they might gain them unto  
the Lord; that is, be an occasion of gaining them. See Matth.  
18.15. 1 Cor. 9.19. For, such husbands seeing the good con-  
versation of their wives, may be brought to have a liking and  
good opinion of the Gospel, and so to have a desire to it, and  
by the grace of God, to frame their life unto it.

*be won*] 1 Cor. 7.16.

V.2. *fear*] Both of offending their husbands, and of offend-  
ing God.

V.3. *Whose adorning*] 1 Tim. 2.9. Isa. 3.16.

*adorning*] The apostle doth not here absolutely forbid wo-  
men to adorn themselves; see Gen. 29.30. so it be without ex-  
cesse and pride, and according to their places: but comparati-  
vely, that is, that they make not that outward adorning their chief  
ornament. See Gen. 24.22. where of Rebekah.

V.4. *hidden*] This is opposed to the outward decking of  
the body. Hereby is meant the new man, which according to  
God is created in righteousness and true holiness, Ephes. 4.  
24. See Rom. 2.29. and 7.22. 2 Cor. 4.16.

*in that*] That is, which hidden man of the heart is manife-  
sted by a meek and quiet spirit, without hypocrisy.

*the ornament of a meek and quiet spirit*] Gr. in the sincerity of a  
meek and quiet, &c. See Ephes. 6.24. Tit. 2.7.

V.5. *being in subjection*] See v.1.

V.6. *calling him lord*] Gen. 18.12.

*daughters*] Gr. children. Gen. 17.15, 16.

*and are*] Because women are by nature fearful, he giveth  
them to understand, that he requireth of them that subjection  
which is not wrung out of them by force and fear. Or, and  
are not afraid with any amazement arising out of an accusing  
conscience of doing evil.

V.7. *husbands*] Col. 3.14. Here the apostle turns himself  
to believing husbands, shewing them how they should behave  
towards themselves to their believing wives.

*according*] That is, carry your selves wisely and discreetly  
towards them.

*giving honour*] That is, giving them due respect, taking care  
and providing for them, and bearing with them in their weak-  
nesses.

*weaker*] It is usuall in the Scripture to compare man in ge-  
nerall unto a vessel: see 1 Sam. 21. 1 Thess. 4.4. 2 Cor. 4.7.  
Hence the woman is here called *weaker vessel*, because generally  
she is weaker, both in the faculties of her soul, and the consti-  
tution of her body. And in that she is called here the weaker  
vessel, thereby is implied the reason wherefore husbands must  
so carry themselves as before, viz. because women are the wea-  
ker vessels. Weaker vessels, as those of glasse and earth, we use  
carefully and tenderly: and so husbands should carry them-

selves toward their wives.

and as being heirs together of] Some copies read, and as 10 *shut look*  
heirs with you of, &c. *same mo*

*grace*] That is, life eternall, which is through grace, Rom.

6.23. 2 Tim. 1.9.

*hindered*] By brawling and chiding, arising out of your in- *amptab*  
discreet carriage. And here, by prayers, understand all other *see qxc*  
duties belonging to the worship of God.

V.8. *Finally*] Here ~~the~~ Peter cometh to common exhor-  
tation, and commendeth concord, and whatsoever things make  
thereunto.

*one minde*] Rom. 12.16. and 15.5. Phil. 3.16. 1 Cor. 1.10. *Covert not*  
*love as brethren*] Or, *loving to the brethren*. *city of jud*

V.9. *Not rendring evil for evil*] Prov. 17.13. and 20.22. *aimed y*  
Matth. 5.39,44. Rom. 12.14,17. 1 Thess. 5.15. *and if you*  
*not think*

*knowing*] Here is a reason given why they should not render  
evil for evil, viz. because of that great blessing of eternall  
life, whereunto they were called.

V.10. *he that will love life*] Psal. 34.12, &c.

*tongue from evil*] Prov. 4.24. and 18.21.

V.11. *eschew evil*] Isa. 1.16.

V.12. *against*] Gr. upon.

V.13. *And who*] Hereby is implied, that the honest con-  
versation of the faithfull, doth oftentimes prevail with, and  
mollifie the hearts of cruell persecutors.

V.14. *But and if ye suffer for righteousness sake*] Matth. 5.10.

*happy are ye*] Matth. 10.28. Jam. 1.12. 1 Pet. 4.14.

*be not afraid*] Isa. 8.12, 13. He means that kinde of fear  
and trouble of minde wherewith wicked men fear in times of  
trouble, that is, with a fear without patience and trust in God,  
and such as is accompanied with consternation and amaze-  
ment, so that they know not which way to turn themselves.  
See Isa. 7.2. Matth. 2.3. John 14.1. and 16.1.

V.15. *sanctifie*] That is, glorifie God by your patient suf-  
fering, and faithfull trusting in him. Or, blesse God in your  
hearts, for that he hath accounted you worthy to suffer for  
righteousness sake. See Acts 5.41. 2 Cor. 3.11. Phil. 1.29.  
Col. 1.24.

*every man*] That is, if Gods honour, and the good of those  
who ask require it; otherwise we must not cast pearls before  
swine: see Matth. 7.6.

*fear*] Or, reverence.

V.16. *Having*] Chap. 2.12. See chap. 2.19.

*speake evil*] See chap. 2.12.

*in Christ*] That is, according to his doctrine.

V.17. *better*] That is, it is good to suffer for well-doing,  
and not for evil. See the like, Psal. 118.8. 1 Cor. 7.9.

*the will of God*] Chap. 4.19.

V.18. *For*] Here he again propounds the example of Christ,  
as chap. 2.21.

*once*] Heb. 7.27. For all, never to die or suffer again. See  
Rom. 5.6. Heb. 9.28.

*the just for the unjust*] Rom. 5.6, &c.

*bring*] Reconcile us unto God. See Ephes. 2.13, &c. Col.  
1.19, &c. 2 Cor. 5.18.

*being put to death*] 2 Cor. 13.4.

*in the flesh*] That is, according to his humane nature. See

chap. 4.1. Rom. 1.3. 1 Tim. 3.16.

*Spirit*] By his divine nature. So Rom. 1.4. 1 Tim. 3.16.  
Heb. 9.14.

V.19. *went*] Not by any local motion, but by the manife-  
station and power of his Spirit. See chap. 4.14. Gen. 6.3.

*preached*] That is, by the ministry of Noah, or some others,  
Eph. 2.17.

*Spirits in*] That is, now, when ~~the~~ Peter wrote this epistle,  
though not so when they were preached unto.

V.20. *disobedient*] That is, unbelieving. See Joh. 2.26.  
Acts 14.2. Rom. 7.8. Heb. 3.18.

*by water*] That is, through the means of water, which did  
bear up the ark.

V.21. *The like*] That is, answerable to which salvation by  
water.

*not*] There is no reason for this parenthesis.

*answer*] Herein ~~the~~ Peter may seem to have respect unto  
that rite or ceremonie, which was used in the baptism of those  
who were of age. The person baptizing, asked the person to  
be baptized, Whether he believed; and he answered, *I be-  
lieve, &c.* Hence, by the answer of a good conscience, we  
may understand that unfeigned faith whereof they made con-  
fession at their baptism, and whereby their consciences were  
purified, and whereby they received the remission of their sins,  
testified by Christs resurrection from the dead. Some under-  
stand, by the answer, &c. that covenant whereinto they entred  
at their baptism, the embracing whereof they testified by their  
unfeigned confession of their faith.

V.22. *the right hand of God*] Psal. 110.1. Heb. 1.3.

*as ye were lifted up* ye sit above all principality  
so baptism should lift ye up above all the suffering  
temptations in ye world

CHAP.



3.7. Dwelling together! The  
order of matrimony cites this place:  
and Residency is so expressly Requi-  
red, that is a Phrase for Marriage  
Ezra, 10. 2, 18. See the Hebrew.

3.7. - honour - Honour her with  
the Honour of gentle Usage:  
for that Honour is meant.  
Dr. Sibbs Chr Echo. p. 103.

Cap. 3. 3. Beza in Cant. homil. 54-  
59. - Et certe inter eos, quibus ista  
non sunt simpliciter interdicta, laude digni  
sunt, qui quam moderatissime us utuntur:  
sed sapientissimi sunt, qui, ut ad rubo-  
rem cogant tenuioris fortis homines, et  
ut exemplo suo doceant, ab istiusmodi va-  
nissimis rebus remotissimos esse omnes  
Christianos decere, penitus ab ijs ab-  
stinent: multo sese præbent, hac ra-  
tione honoratioris ijs, qui extrinseco-  
cultu, quales intus et in corde sunt,  
ipsis pene cæcis testantur. 257.

3.19. - in prison] There are many  
Souls of men & Women, who once flit-  
ter the Lord's grace, and are now in  
Hell as in a Prison. Dr. Manton,  
2 Cor. 5. 8. p. 68.



1 Pet. 4.7. - End of all things is at hand.  
The total desolation of the Jewish state  
and worship: not of the end of the  
world, is it spoken. So 1 John, 2.18.

This is the last time. - \* Gr. Hour.

Mr. William Strong 31. Select  
Sermons, p. 271. 9. 30. 1723. Ser.  
\* We read, This is the last hour,  
of what; of the world? No, but of this  
dispensation to the Jewish state, before  
their utter ruine. p. 271, 272.

5. 2. See & Annot. Gen. 31. 41.

Cap. 5. 13. Babylon I multi ex veteribus  
Romam enigmātice putarunt notari. Hoc  
comentum Papistae libenter arripuerunt  
ut videretur Petrus Romanae Ecclesiae praesep-  
isse. Neque deterret eos nominis infamia  
modo sedis Apostolicae titulum praetextum ip-  
sis liceat: nec Christum magnopere cu-  
rant; modo Petrus ipsi relinquatur. Quin  
etiam modo retineant cathedrae Petri nome-  
nem in profundis inferis collocare  
nihil habet coloris, nec video cur Eusebio et  
aliis placuerit, nisi quia illo errore iam occup-  
ati sunt. Petrum Romae fuisse. Adde quod  
secum ipsi pugnant. Calvin.



## CHAP. IIII.

Verf. 1. **F**or] The scope of **Peter** here, is, to perswade them to abstain from the lusts of the world, from their communion and fellowship in the death of Christ, where- by they were dead unto sin, and therefore they ought not any longer to live therein. See this argument pressed more large- ly, Rom. 6.6, &c. Gal. 5.24. and 6.14.

suffered] That is, is dead unto the flesh, that **sin** in his cor- rupt nature: or, who hath his corrupt nature crucified in him.

See chap. 3.18.

ceased] He speaks of what they ought to do, not of that which they always do.

V.2. rest] That is, so much of this present life which yet remaineth to be passed over.

to the lusts of men] Rom. 12.2.

V.3. For] By putting us in minde of our former life spent in the lusts of the world, he calleth us unto repentance.

V.4. Wherein they think it strange] Isa. 59.15.

strange] So verse 12.

V.5. him] See James 11.5,8.

judge the quick and the dead] Acts 10.42.

V.6. dead] That is, in **Peters** days, though not when the Gospel was preached unto them.

Here is the end wherefore the Gospel was preached unto them, viz. for the mortification of their flesh, and the renewing in their spirits, according to the will of God. See

verf. 2. judged] That is, mortified in the flesh. The antecedent is put for the consequent. See 1 Cor. 5.5.

V.7. the end] See James 8.9.

all things] 1 Joh. 2.17.

at hand] Phil. 4.5.

sober and watch] Matth. 26.41. 1 Pet. 5.8.

watch] That is, be assiduous or constant in prayer, watch- ing all opportunities to perform that service unto God. See chap. 5.8. Luke 18.1. and 21.36. Rom. 12.12. 1 Thess. 5.17. Ephes. 6.18.

V.8. fervent] See chap. 1.22.

shall] Or, will.

cover] It doth, as it were, bury a multitude of sins in others, and thereby preserveth peace and concord. See Prov. 10.12.

V.9. Use hospitality] Rom. 12.13. Heb. 13.2.

grudging] Or, murmuring, Phil. 2.14.

V.10. As every man hath received] Rom. 12.6.

stewards] Matth. 21.14. Luke 12.42. 1 Cor. 4.1,2.

manifest] 1 Cor. 12.4. Rom. 12.6.

grace] That is, gifts bestowed through the free and undeser- ved grace of God.

V.11. as oracles] That is, reverently, considering diligent- ly whose word it is. See Rom. 3.2.

minister] Some understand this of the duty of deacons; but more probably it is to be understood of the duty of all Chri- stians; all being bound to help one another, according to that measure of gifts which God hath bestowed on them.

V.12. strange] See v.4. Because hertunto ye are called.

fiery trial] That is, those cruell persecutions which ye suf- fer. It is a metaphor taken from goldsmiths, who try their gold in the fire. See chap. 1.7. Psal. 66.10.

See 1 Cor. 6.4. James 1.3.

V.13. rejoyce] Luke 6.23. Col. 1.24.

of Christ's sufferings] Or, sufferings for Christ.

glory shall be revealed] Col. 3.3. James 1.12.

V.14. If ye be reproached] Matth. 5.11.

for] That is, it is an argument that the Spirit of God is in you, upholding you under so great trials. See Col. 1.11.

happie are ye] Chap. 3.14. James 1.12.

spirit of glory] That is, the glorious Spirit of God.

ye are not ashamed to be despised in affliction  
what ye suffer upon you in afflictions.

glorified] By your true and bold profission of him, under so many and so cruell trials.

V.15. suffer as a murderer] Chap. 2.20.

V.16. Christian] The professors of Christ are so called, from Christ, in whom they believe, and whom they profess. See James 2.7.

V.17. time is come] Isa. 10.12. Jer. 21.29. and 49.12.

judgement] That is, thereby understand those chastisements wherewith God chastiseth his own people for their sins.

house] That is, his Church and faithfull people. See Eph. 2. and if it first begin at us] Luke 23.31.

V.18. And if the righteous scarcely be saved] Prov. 11.31.

V.19. will of God] Chap. 3.17.

commit] It is a metaphor taken from those who use to com- mit jewels, or gold, and the like, to the trust of some faithfull friend, for safe keeping. Hence those are said to commit them- selves to God, who in their afflictions, through faith, rest on Gods faithfull promises of taking care for them.

souls] That is, themselves.

Creator] Who will not forsake the work of his own hands, Psal. 138.8.

## CHAP. V.

Verf. 1. **E**lders] So the ministers of Gods word are styled, because usually men of good age were chosen to that office, 1. That they might not be despised for their youth, 1 Tim. 4.12. 2. That they might be well grounded in the truth, and so not be apt to be carried away with divers doctrines, Ephes. 4.14.

and a witness of the sufferings of Christ] Luke 24.48.

a partaker] Rom. 8.17,18.

glory] This he speaks, either in respect of his being present at our Saviours transfiguration, Matth. 17.1, &c. which was a glimpse of that glory, wherewith he shall appear at the last day; or else in respect of those first-fruits of glory, wherof he him- self was partaker in this life.

V.2. flock of God] Acts 20.28. Gen. 31.41.

which is among you] Or, as much as in you is.

lure] Tit. 1.7. 1 Tim. 3.3,8.

V.3. being lords over] Or, over-ruling.

lords] That is, not imperiously commanding your own in- ventions, instead of the doctrine of the Gospel; nor carrying themselves insolently and magisterially towards Gods people, 3 Joh. v.9.

heritage] So the faithfull are called, because of that peculiar right which God hath in them.

examples to the flock] Phil. 3.17. 2 Thess. 3.9. 1 Tim. 4.12.

Tit. 2.7.

V.4. Shepherd] Heb. 13.26.

faderh not away] Chap. 1.4. 1 Cor. 9.25.

V.5. all of you be subject to one another] Rom. 12.10. Ephes. 5.21.

God resisteth the proud] James 4.6.

V.6. Humble] See James 4.10.

V.7. Casting] See chap. 4.19. Psal. 37.22. Matth. 6.25.

V.8. Be sober] Chap. 4.7. Luke 21.36.

V.9. resist steadfast in the faith] Ephes. 6.11. James 4.7.

knowing] The persecutions which Satan stirreth up against Gods people, are neither new, nor proper to any one man; but as a fire kindled from old, and common to the whole Church; and therefore we must suffer that patiently, wherein we have so many fellows of our conflicts and combats.

V.10. a while] Chap. 1.7. 2 Cor. 4.17.

perfect] Heb. 13.21.

V.12. briefly] Heb. 13.22.

exhorting] Here is a brief argument of the whole epistle.

V.13. elected] See chap. 1.2.

V.14. Greet ye one another] Rom. 16.16. 1 Cor. 16.20. 2 Cor. 13.12. 1 Thess. 5.26.

belongeth to every Christian, and ye are to do it with a pure heart and a good conscience.

for ye do it to love him that loveth you, and who loveth the world.

for ye do it to love him that loveth you, and who loveth the world.

Watchfulness when we let nothing come near you but what is according to god, and if there be any thing against god, resist it.

## ANNOTATIONS

The devil is always brewing some new mischief man-  
every way to make ye shew him  
but resist by faith & prayer. Consider all ye blessing  
you pray for are laid up in Christ & ye partake great  
from him & give all glory unto him.



# ANNOTATIONS

On the second Epistle of **PETER**.

## CHAP. I.

Verf. 1.



**S**imon] Gr. Symeon, as it is translated, Acts 15.14. The name of one of Jacobs sons, Gen. 29.33. and of another godly man, Luke 2.25. He is called Simon also, Matth. 10.2. Joh. 21.16. as we commonly call him. It seems that this was the name that was

given him by his parents, at his circumcision.

**Peter]** A surname given him by Christ, Joh. 1.42. It may be, to distinguish him from Simon the Canaanite, who was also an apostle, Matth. 10.2.4. It was renewed, upon his confession, Matth. 16.16,17,18. The former name, Simon, comes from a word that signifies hearing. This later name, Peter, signifies a stone. The name imports, an hearer, and firm observer of Gods word; and such an one indeed this apostle was, Matth. 7.24.

**A servant]** See on Rev. 1.1.

**an apostle]** One called by Christ immediately, Matth. 10.2. and sent to preach the Gospel in any part of the world, Matth. 28.19. and having authority over all Churches, 1 Cor. 9.1. compared with 2 Cor. 11.28.

**of Jesus Christ]** See on Matth. 1.1. Rev. 1.1.

**to them]** To whom this epistle was written. See on chap. 3. verf. 1.

**that have obtained]** The Greek word, in the primitive signification of it, signifieth getting a thing by lot, as inheritances were sometimes divided, Josh. 14.2. yet it is used for obtaining a thing any other way.

**like]** In substance, not equall in degree; for faith might be stronger in the apostle then it was in them to whom he writ, Rom. 1.12. 2 Cor. 4.13. Tit. 1.4.

**precious faith]** 1 Pet. 1.7. It is called so, in regard of the precious promises it lays hold upon, v.4. which belong alike to all believers. 1 Jo. 1.2.

**with us]** Apostles, as 1 Joh. 1.3. and other Christians, Jude v.3. 2 Cor. 1.21. Or, with me. See on 1 John 1.13.

**through the righteousness]** By the merits of Christ, who hath deserved for us both grace and glory. Gr. in the righteousness. Our faith rests on Christs merits. Or, by Gods mercy and bounty. So the word is used, 2 Cor. 9.9. Faith then comes not by any desert of ours, but from Christs merits, or Gods mercy, or by Gods faithfulness in keeping his promises, Psal. 89.33. Luke 18.8. 1 Joh. 1.9.

**of God, and our Saviour Jesus Christ]** Gr. of our God and Saviour Jesus Christ. See on Jude v.25.

**V.2. Grace and peace be multiplied unto you]** See on 1 Pet. 1.2. Rev. 1.9.

**through the knowledge of God, and of Jesus]** That is, through faith in God, and Christ made known to us, Isa. 53.11.

**our Lord]** 1 Cor. 8.6.

**V.3. According as his divine power]** It may be referred to that that went before. Let grace and peace be multiplied to you, according to the riches of his provisions for us. Or to the words following: As God hath given us all things, &c. so adde to your faith, virtue, &c. v.5. So Paul begins, after salutation, 1 Tim. 1.3. Or, O how hath his divine power, &c. Rom. 11.33.

**hath given unto us]** To us Christians, to enjoy: or, to us apostles, to preach to you, that ye may be partakers of the divine nature, v.4.

**all things that pertain unto life and godliness]** All things needfull to preserve our naturall or spirituall life here. Or, all things requisite to bring us to heaven hereafter, and to enable us to live godlily here.

**through the knowledge of him]** See on v.2.

**that hath called us]** God, 1 Pet. 1.15. Or, Christ, Rom. 1.6.

**to glory and virtue]** To glory in heaven, and virtue on earth. Or, by glory and virtue: That is, by a glorious and powerful Gospel. Or, employing his glorious power to convert us, Eph. 1.19. and 3.6.

**V.4. Whereby]** By which glory and power appearing in the preaching of the Gospel. Or, Because that. Seeing God hath made such glorious promises to us, he hath given us all things needfull for grace and glory.

are given] Or, be hath given; as v.3.

unto us] See on v.3.

exceeding great and precious promises] Promises of very great matters, and things of high price and account.

that by these] By these promises: or, by these things given

us, v.3. 2 Cor. 9.16.

you might be partakers of the divine nature] Not of Gods substance, which is incommunicable; but have excellent graces given us, whereby we are made like to God in wisdom and holiness, wherein the image of God, after which man was at first created, consists, Eph. 4.24. Col. 3.10.

having escaped] Gr. having fled from. It shews the nature of our victory over sin, which consists in fleeing from it, chap. 2. 18.20. 1 Cor. 6.18.

the corruption] Of sin: or, of destruction, as chap. 2.12,19.

in the world through lust] In worldly men, by reason of wicked desires reigning in them, 1 Joh. 2.15,16.

V.5. And besides this] It is not enough to flee corrupt lusts, but we must also get store of virtue. Or, And for this very thing also. Gods grace to us, should make us strive to encrease his graces in us. Or, So do this very thing also. So the first particle is translated, Joh. 6.57. As God hath given you great benefits, v.3. so do ye seek to adde grace to grace. Or, Therefore do ye also this very thing. So the first particle is translated, 1 Cor. 15.13. And if the beginning of the third verse be read by way of exclamation, it answers well to it.

giving] Gr. bringing in besides. As not having done enough in avoiding lusts, unless ye be pious.

all diligence] The greatest diligence that ye can possibly. The word comes from another word in the original, that signifies to make haste, as diligent men use to do, who omit no occasions to accomplish their just ends.

Adde to your faith] To your confidence in Christ, whereby ye are justified before God.

virtue] Morall virtues, which may make you acceptable in the sight both of God and of men, Phil. 4.8. 1 Pet. 3.4.

knowledge] Get more knowledge of Christ daily, Phil. 3.8,10.

V.6. temperance] Power in your selves to moderate your affection toward outward things, as the word imports.

patience] Abiding under troubles with quietness, as the derivation of the word implies.

godliness] Well worshipping of God, to wit, according to his will.

V.7. brotherly kindness] Love to the saints, Heb. 13.1. which are our brethren in Christ, Matth. 23.8.

charity] Whereby we are to love, not our brethren onely, but others also, Gal. 6.10. 1 Thess. 3.12. and 5.15.

V.8. be in you, and abound] Be plentifully in you, Col. 3.16.

they make you, that ye shall neither, &c.] Ye shall not onely not be negligent and unfruitfull, but also be painfull in good works, and see fruit of your faith, v.5.

be barren] Gr. be idle. They are idle, not onely who do nothing, but also who use not the gifts they have to their best improvement and advantage.

unfruitfull] As fruits are pleasing to us, so are good works to God; and are therefore called fruits, Matth. 12.33. Gal. 5.22. 1 Thess. 1.4. Col. 3.20. Heb. 13.16.

in the knowledge] In exercising your knowledge. That you know of Christ, will make you fruitfull in good works.

of our Lord Jesus Christ] See on v.2.

V.9. is blinde, and cannot see far off] Or, is blinde, or cannot see far off. If he be not stark blinde in these spirituall things, he is so weak-sighted that he cannot clearly discern such high mysteries.

that he was purged from his old sins] That he made a profession in baptism, that his former sins were purged away by the blood of Christ.

V.10. Wherefore the rather] Because of the dangers mentioned, v.9. Or, Wherefore the more. Be the more carefull to do it.

brethren] By regeneration, and adoption, and union with Christ by faith, we are made the children of God, and brethren spiritually, Phil. 4.1.

give diligence] See on v.5.

to make your calling and election sure] Gr. firm, or stable. To get



v. 4. No man ought to look for any thing in Heaven, but what one way or other he hath some experience of in this Life. Owen, Glory of Chr<sup>t</sup> p. 11.

1 Pet. 1. 4. Promises] In reading the Scriptures, make a Collection of the Promises, which are the Boxes of Christ's Cordials and Antidotes against the Fainting Fits, to which Believers themselves are subject.

A man in an Apothecarie's Shop fraught with the richest Drugs, if he knows not the Boxes — he and his friends may dye and misarry in the midst of all those preservatives: Or if he venture on them, he may take poison in stead of Cordials. Wherefore study the Promises, refer them to their distinct Heads, write y<sup>e</sup> titles; Promises for Pardon; Promises for Power against Corruption; Promises for Comfort; Prison-Promises; Sick-bed Promises; Promises relating to the loss of gracious Relations, &c. Be careful skillfully to sort your Promises, that you may know whither to go. 2. Labour to know to which of the Offices of Christ every Promise doth relate, which to his Kingly Office, &c. Mr. Tho. Case, Mount Pisgah, part. 3. p. 163, 164. / June, 21. 1709. E

1. 5. — to Vertue, Knowledge.]

No notion or beam of new Truth but brings some riches of Grace with it, and gives a new vigor to y<sup>e</sup> inward man. — Settle upon y<sup>e</sup> word — be still digging in y<sup>e</sup> mine: This is y<sup>e</sup> way to be rich, both in knowledge, and in every grace. — Even moral knowledge is better than y<sup>e</sup> gathering of wealth —

Jemati, Abridgmt Dr. Preston p. 316, - 318. Covenant.

1. 3. To glory — or by, thro. — by a glor<sup>y</sup> strength.

1. 8. barren & idle; Tindal, Geneva.

1. 9 Blind — I take it that place is to be understood of a regenerate man, because he was purged from sin: and is now said to lack grace, because he doth not use it — Dr. Goodwin Child of Light waking in Darkness, p. 15.



Cap. 1. 20. The words shew us rather ye au-  
thority & original of ye scriptures, than ye way  
of their Interpretation. The Apostles scope being  
to prove y<sup>e</sup> Prophets did not declare their own  
privat opinions, but ye mind of God in what they  
spake: therefore the word to be heeded carefully  
as v. 19. The words following lead us also to y<sup>e</sup> same  
sense v. 21. The false Prophet vended y<sup>e</sup> own dream  
and ran of y<sup>e</sup> own head, before y<sup>e</sup> were sent; there-  
fore y<sup>e</sup> Prophecies were of a privat Interpretation  
is. y<sup>e</sup> opened onely y<sup>e</sup> to y<sup>e</sup> people, wh<sup>o</sup> y<sup>e</sup> were  
authors of. So did not y<sup>e</sup> true: They y<sup>e</sup> thus s<sup>h</sup> of  
L. or as Paul, we have recd of y<sup>e</sup> L. y<sup>e</sup> we deliver  
unto you. From all it appears y<sup>e</sup> Apostle is speak-  
ing of y<sup>e</sup> Pedegree, not of y<sup>e</sup> Exposition of Pro-  
phetical Scriptures. Yet y<sup>e</sup> truth is as evident for y<sup>e</sup>  
one as y<sup>e</sup> other. 1 Cor. 2. 10. Searcheth y<sup>e</sup> deep things  
of L. And without y<sup>e</sup> spir. man cannot find any thing  
of L. no not that which is upermoost, or most in  
sight. Caryl Cap. 12. v. 22. p. 311, 312.

Jewes, from Ezek. 40. Look still for a  
Return to Canaan: But against that, s<sup>t</sup>  
Peter told them, that every Prophecy  
of Scripture is not to be expounded  
properly. Broughton, in Apoc. p. 309. 32

The Text speaketh not of an  
efficient Interpretation, but an  
Objective; a passive, not an  
Active. q. d. You must not in-  
terpret Scripture Prophecies  
narrowly and privately, as if y<sup>e</sup>  
spake of but such or such a  
privat person — with looked  
farther, and meant Christ  
to come. Baxter, for. Invid.  
p. 237 237.











2.7. Just [ot]. Dent. 2. 9, 19.  
I have given it to the children  
of [ot]

(ap. 3.7. reserved] Incendio Templi  
et Urbis, dispersa est istius mundi com-  
pages. Owen Thad. p. 153.



Cap. 3. V. 13. If it be said, that the N.  
t and new Earth are after ye burning  
of ye World; This is inconsequenti-  
al: for we cannot here argue from  
the order of ye Apostles words, to  
the order of the Things spoken  
of. The plain mind of ye Apostle  
seems to me to be this; Notwith-  
standing that dreadful Dissolution  
of all Things, w<sup>ch</sup> I have been speak-  
ing of; you and I, and all good Chri-  
stians must cheer our selves with the  
expectance and belief of another state  
of Things, which shall certainly in-  
tervene between this & that. We  
look for happy Days before that time  
comes: These shall present us, as turn  
with a New-made World —

John Edwards B.D. Survey of ye  
various Methods of Religion  
p. 770, 771.

9. Tandare, non est simpliciter diu sub-  
sistere: sed ferius quam par est, aive-  
nire. Num Sol propterea retardare ad  
ni tempora dicetur, quod non nisi duode-  
cim mensibus ad idem suum punctum  
redit? Beza in Cant. homil. 19  
p. 366.



Rom. 11.25. 1 Cor. 10.1. 1 Thess. 4.13.  
*one day is with the Lord as a thousand years*] God doth not measure time, as we do: but unto him, in regard of his eternitie and omniscience, comprehending all things past, present and future; those periods of time, that seem so long unto us, are but as a moment, Psal. 90.4.  
 V. 9. *The Lord is not slack concerning his promise*] Or, *The Lord of the promise is not slack*. He that made it, will perform it in due time. They are not slack, that are long ere they come; but they that come not at their due and appointed time. God puts not off his coming one hour beyond the set time, Heb. 10. 37.  
*is long-suffering to us-ward*] Who are beloved, v. 8. and not in the number of those scoffers, v. 3. or, towards mankind, of which number we also are.  
*not willing that any should perish*] Any of his elect. He stays till they all be brought in by repentance, and faith in Christ. Nor any at all, by his directing and approving will, Ezek. 33. 11.  
*but that all should come to repentance*] All his elect, as before. Or, some of all sorts of men; high and low, wise and foolish, Jews and Gentiles. So the word *all* is used, Matth. 4.23. Or, he speaks of Gods approving will, whereby he likes of repentance in any.  
 V. 10. *But the day of the Lord*] Every day is the Lords, to dispose of as he pleaseth. But the day of judgement is called his, in a peculiar manner, 1 Cor. 5.5. 2 Cor. 1.14. because Christ the Lord will then visibly judge all the world, Acts 17.31. Rom. 2.16.  
*will come as a thief in the night*] Matth. 24.43,44. Luke 12.39,40. 1 Thess. 5.2. Rev. 16.15. As a thief comes suddenly and unexpectedly, so will Christ come to judgement. No man can conjecture when that day will be, Matth. 24.36.  
*the heavens shall passe away with a great noise*] Like as a whirlwinde or tempest comes roaring, and carries all before it: so shall the starrie skie passe away, Matth. 24.29. Not by being destroyed utterly, but being turned into a new form, vers. 13. Psal. 102.26. Rom. 8.21. *Mat. 5.18.*  
*and the elements*] The air and water betwixt the heaven and earth.  
*the earth also*] Either the earth is not included under the word *elements* before; or it is particularly named, because in it the burning will most visibly appear.  
*and the works that are therein*] The works of God made at first by creation, or produced daily by nature; or the works of men, made by art, as houses, ships, &c.  
 V. 11. *Seeing then that all these things, &c.*] If heaven and earth must be so wonderfully purged, to make a fit dwelling for us, v. 13. how holy had we need to be! Or, seeing such a fearfull appearance of judgement shall then be.  
*what manner of persons ought ye to be*] That is, how great a degree of godlinesse should we labour to attain. So the word is used, Matth. 8.27. Mark 13.1. Luke 1.29. and 7.39. 1 Joh. 3. 1.  
*in all holy conversation, and godlinesse*] Gr. *conversations*, and *godlinesse*: That is, in all manner of good duties towards man, and God, Acts 24.16.  
 V. 12. *Hasting unto the coming*] Or, *Hastening the coming*. Not onely expecting it, or looking for it, as Luke 12.43. Matth. 24.42. but also, as it were, going forth to meet Christ with burning lamps, Matth. 25.1. So servants that desire their masters return, get all things ready to entertain him, against he comes. And so should we prepare our selves for Christs coming, by fitting our selves for it, more then seeking after worldly things. He hastes, that followeth one thing to finish it, and is not so distracted as to begin many things, and end none. The one thing needfull for us, Luke 10.42. is to fit our selves for Christs coming.  
*of the day of God*] Or, *of that day of God*, mentioned, v. 10. *wherein the heavens, &c.*] See on v. 10. *Mat. 5.18.*  
 V. 13. *Nevertheless*] We must not be discouraged, because these heavens and this earth passe away; for we look for new, and better ones.  
*according to his promise*] Isa. 65.17. and 66.22.  
*look for new heavens*] Not others for substance, but renewed in qualities. See on v. 10.  
*and a new earth*] An earth shining with new brightnesse and glory, being somewhat proportionable to the saints, to delight their eyes and mindes, Rom. 8.21.  
*wherein*] In which heavens: or, *in both which*, heaven and earth.  
*dwelleth righteousness*] That is, righteous men onely; whereas in this world dwell many sinners, which then shall be all in hell. So righteousness is taken, Isa. 1.21. Or, the whole verse may be thus read; *Nevertheless we, in whom dwelleth righteousness, look for new heavens, and a new earth, according to this promise.* That is, we that are justified by faith in Christ, and

sanctified by his Spirit, expect eternall happinesse in another world, when this world shall be at an end.

V. 14. *in peace*] Reconciled to God by Christ, Col. 1.20. Rom. 5.1. Or, in peace of minde and conscience, not troubled nor affrighted.

*without spot, and blamelesse*] Eph. 5.27. Jude v. 24. Col. 1.22.

V. 15. *account that the long-suffering of the Lord is salvation*] Think not that God doth put off his coming, out of slacknesse, as some suppose, v. 9. nor to do hurt to men; but for the good of his, and to further their salvation. Gods patience furthers our salvation much, by affording time of repentance, and of the use of the means, Rom. 2.4.

*our beloved brother Paul*] Our brother in office, and dear fellow-apostle.

*according to the wisdom given unto him*] From above, whereby he was fitted to be an apostle, Gal. 1.11,12.

*hath written unto you*] Such as take it to be written to the Christian Gentiles dwelling in those places mentioned, 1 Pet. 1.1. (for both epistles were written to the same persons, as v. 1. of this chapter) conceive the epistle here mentioned to be that to the Romans, because, Rom. 2.4,5. is to this purpose. Others, who think Peter wrote now to the Jews (as James did, Jam. 1.1.) because he calls them scattered strangers; and the Christians that dwelt in the places mentioned, 1 Pet. 1.1. were naturall inhabitants there; think he means the epistle to the Hebrews, or to the Galatians there named, or to the Ephesians, or Colossians, which were in Asia, there mentioned.

V. 17. *In all his epistles*] In all his other epistles, Mat. 16.14. *of these things*] Of the end of the world, the day of judgement, and the right use of Gods patience.

*in which*] In which epistles. Or, *among which things*, as the Greek copies run. Among the things spoken by him of this subject.

*are some things*] Some things of this matter, not all things spoken of it, much lesse all other Scriptures, are difficult. Things needfull to salvation are plain, else how should plain men finde the way to heaven?

*hard to be understood*] Because of the height of the matter, and of some particular expressions.

*which they that are unlearned and unstable*] The Scriptures then are not dangerous for private men to use, if by often reading them they get knowledge, and bring sedled mindes with them. The cause of hurt by them, is not in the difficulty of them, but in mens unlearned and unstable mindes, who live in ignorance, v. 5. and have no affection to do what they learn out of them, Joh. 7.17. Psal. 25.14.

*wrest*] By misinterpreting, and drawing them violently from the true sense to a false one, to uphold their errors.

*as they do also the other Scriptures*] Written by the other apostles or prophets. They serve them all alike: whereby it appears, that the fault is not in the Scriptures, but in themselves.

*unto their own destruction*] Clean contrary to the end for which they were written, which is, salvation, Joh. 21.31.

V. 17. *Seeing ye know these things before*] Out of the doctrine of the other apostles, and by my putting you in minde of them in this epistle, v. 1, 2. and therefore, being so forewarned of them, ought the better to be forearmed against them.

*beware*] He doth not say, Read no Scripture, because some places are hard; or, Believe the Churches interpretation. He rather warns them to take heed of seducers, and such as misinterpreted the Scriptures; and expects they should read them diligently, that they might grow in knowledge, v. 18. In vain had he written this epistle to private men, for a memoriall when he should be dead, chap. 1.15. and called upon them to be mindfull of the doctrine of the prophets and apostles, who were dead, v. 2. and Jude also in his epistle, if they ought not to read the Scriptures. The Israelites, who had far lesse knowledge then Christians have now, are blamed for not doing it, Hos. 8.12. and the Jews exhorted to do it, Joh. 5.39.

*ye also being led away*] Gr. *ye being led away with others*. *with the error of the wicked*] Chap. 2.1,2,18. Or, with that particular error of not believing Christs coming, v. 3,4.

*fall from your own stedfastnesse*] And so become unstable, as those perverters of Scripture, v. 16. and so be unsettled.

V. 18. *grow in grace*] Get more sense of Gods favour daily. Or, seek to encrease the graces of his Spirit in you, ch. 1.5,8,10.

*and in the knowledge*] How can they do that, without reading the Scriptures? Ignorance then is not the mother of devotion, in Peters own language, whom the papists boast of, more then the Jews did of Moses, by whose testimony our Saviour confutes them, Joh. 5.45.

*of our Lord and Saviour Jesus Christ*] Chap. 2.1. Jude v. 25. Revel. 1.1.

*To him be glory*] Jude v. 25.

*both now and for ever*] Gr. *both now, and to the day of eternity*: That is, to eternity, without end; 22 Matth. 6.13.

*Amen*] See on Matth. 6.13. Jude v. 25. Rev. 22.21.

*ye know in grace and stedfastnesse in it*  
*Comely of knowledge of Jesus* ANNO:  
*ye know in grace and stedfastnesse in it*  
*ye know in grace and stedfastnesse in it*



# A N N O T A T I O N S

On the first Epistle of **S. J O H N.**

## CHAP. I.

Verf. 1.  
that he which was from  
the beginning is the same  
as the nature in person  
word of life.



That which was from the beginning ]  
From the beginning of the  
world. An allusion to Gen.  
1.1. Joh. 1.1. Prov. 8.22. Christ  
is hereby intended, who is the  
true God, chap. 5. 20. and was  
before the beginning of the  
world. But the Scripture, speak-

ing of him which is from eternity, useth this phrase, *from the beginning*, to descend to our capacity, who are not able to comprehend any thing before the beginning of the world, Matth.

25 34.

*which we* ] We apostles, chosen witnesses to publish these things, Acts 1.8. and 10.41.

*have heard* ] The truth of these things was confirmed to them by three senses ; hearing, seeing, handling ; the later still surer then the former. He doth not say, Which we have read, to wit, in the prophets : neither doth mean, what they had heard of the Pharisees, expounding the prophets : But from John the Baptist, Joh. 1.36, 37, 40. from Christ himself, in his sermons, as the Samaritanes did, Joh. 4.42. For, as he was true God, so was he true man also ; and, in his humane nature, testified of his divine. Yea, they heard God the Father from heaven testify of him also, Matth. 17.5. 2 Pet. 1.17, 18.

*which we have seen* ] We saw him in his humane nature, and saw his miracles, Luke 1.2. 2 Pet. 1.16. Eye-witnesses are more worthy of credit then ear-witnesses, Acts 4.20. Joh. 3.11. and 15.27. Acts 1.21, 22. and 10.40, 41. This proves Christ to be true man, as his being from the beginning sets out his Deity.

*with our eyes* ] So men use to speak of things most certain, yet not so well known to their hearers, Job 19.27. And so of the ears, Psal. 44.1. Some restrain it to the vision in the mount, where they saw Christs glory : but it may be understood of all visible declarations of the truth of Christs humane nature to them, by his eating, drinking, &c. and of his divine, by working miracles in their sight, Joh. 1.14. 1 Tim. 3.16.

*which we have looked upon* ] Wisely and deliberately : for we see many things we do not regard, nor fasten our eyes on them. We looked upon him, as men look on rare sights in a theatre, diligently, clearly, cheerfully, 1 Cor. 4.9. 1 Pet. 1.12.

*our hands* ] Touching is the surest sense : for eyes and ears may sooner be deceived, in bodily substances, then hands, Luke 24.39. Joh. 20.25.

*have handled* ] Gr. *ouched* : As musicians touch their stringed-instruments. They touched him both before his resurrection, Matth. 14.31. and after it, Joh. 20.27.

*of the word* ] Of Christs humane nature, who is also the word of God, Joh. 1.1. as being begotten of the Father, as the word is by the minde ; and making the Fathers minde known to us, as our words make our meaning manifest to others.

*of life* ] Who is a living word himself, and gives both naturall and spirituall life to others, Joh. 1.4. and 5.26. chap. 5.11.

V.2. *For the life* ] See on v.1.

*was manifested* ] Before, it lay hid in it self ; now it was manifested by incarnation, Joh. 1.14. 1 Tim. 3.16. and by miracles, which none else did, Joh. 3.2. and 7.31, 46. and 11.47. and 12.37. and 15.24.

*we have seen it* ] This is repeated, for more assurance, that none need doubt of it.

*and bear witness* ] For the glory of Christ. See on v.1.

*and shew unto you* ] For your good. Ye could never have found it out your selves, if God had not revealed it to us, and we taught it you, Rom. 10.14.

*which was with the Father* ] Joh. 1.1, 2. The word imports, nearnesse, with some distinction : therefore also he is said to be in the Father, Joh. 14.10, 11. Christ is one God with the Father, yet a distinct person from him : and he was with him invisible altogether, till he was incarnate.

*was manifested unto us* ] Joh. 1.14.

V.3. *That which we have seen* ] This is the third time repeated, to put it out of all question.

*that ye also* ] Who did not see, hear nor handle the word of life, as we did, v. 1. So that he wrote this epistle not to get ought from them, but to do good to them, that they might have a share with him in spirituall comforts, 2 Cor. 12.14.

*May have fellowship* ] That being united by faith with Christ, and with his members, ye may partake of his graces, and spirituall life from him ; and by him be united to God the Father, and have communion with him, Joh. 17.21. Heb. 3.14.

*with us* ] Apostles, whom ye think happie, 2 Cor. 1.21. *and truly, &c.* And not with us onely, but with God and Christ also, which is a greater preeminence.

V.4. *These things write we unto you* ] He doth not say, We preach them, but, We write them ; to shew, that there is enough in Scripture, without tradition, to bring us to a comfortable life on earth, and perfect joy in heaven.

*that your joy may be full* ] That by encrease of your faith, 2 Joh. v.12. ye may have peace of conscience, and joy of the holy Ghost, in so great a measure, that ye may not doubt of Gods favour, but rejoyce in it continually, till ye come to enjoy him for ever, Rom. 5.1, 2. 1 Pet. 1.6. Thus John, the beloved disciple of Christ, imitates his master in the very phrase itself. See Joh. 15.11. and 17.13.

V.5. *This then is the message* ] The sum of the Gospel is communion with God, which cannot be without regeneration.

*which we have heard of him* ] Gr. *from him*. Not, concerning him, by some other, as Joh. 1.15. We heard it from Christ, v. 3. who testifies concerning his father, as follows in this verse.

*that God is light* ] Full of wisdom and holinesse, Jam. 1.17. *in him is no darknesse at all* ] No ignorance nor sin.

V.6. *If we say* ] In heart, as Psal. 14.1. Or, profess it in word.

*and walk in darknesse* ] He doth not say, And have walked in darknesse ; for all have done so, before regeneration : but, If we walk in darknesse, Eph. 5.8. Walking sets not out any one action, but the continued course of life, Psal. 119.1. and 128.1. To walk in darknesse, is to be conversant in ignorance and sin.

*we lie* ] In saying so : for, what fellowship hath light with darknesse ? 2 Cor. 6.14.

*do not the truth* ] Walk not according to Gods word, Joh. 3.21. Or, deal not truly, that is, sincerely.

V.7. *If we walk in the light* ] If we live according to the light of grace received, and go on in a wise and holy way, till we come to perfection.

*as he is in the light* ] He possesseth the fulnesse of wisdom and holinesse from eternity, 1 Tim. 1.16.

*we have fellowship one with another* ] We with God, and God with us. Or, we Christians one with another.

*the blood of Jesus Christ* ] Left any should despair, as not being able to walk perfectly in the light, as God is in it, he adds this for our comfort, that, if we do our endeavour, Christs blood will purge away our failings.

*his Son* ] This shews the great price of his blood, as being the blood of the Son of God ; yea, of God himself, Acts 20.28.

*cleanseth us from all sin* ] Tit. 2.14. That is, from the guilt of all sin : for if but one sin be left unpardoned, that were sufficient to condemn us. It cleanseth also from the filth and stain of sin, Heb. 19.14. 1 Pet. 1.2. Rev. 1.5, 6.

V.8. *If we say* ] As before he did discourage fearfull ones ; so now he labours to cast down proud persons, that think they have no sin, nor need of Christs blood. He saith not, If thou say, as if he spake to some particular person onely : nor, If ye say, as if he intended ordinary Christians alone ; but, If we, apostles, or whatever we be, say so : to shew, that all are sinners, Jam. 3.1.

*that we have no sin* ] Contrary to 1 Kings 8.46. 2 Chron. 6.36. Prov. 20.9. And he doth not say, We have not had sin formerly, but we have not at present, even when we are in state of grace, Rom. 7.17, 20, 23.

*the truth is not in us* ] We are not sincere : or, we believe not Gods word, v.6, 10. Joh. 17.17. It is not then modestie onely that makes the best men to confesse their sins ; but the truth compels them to do it.

V.9. *he is faithfull and just* ] A great comfort. If we could conceive God not to be so mercifull as to forgive our sins, doubtlesse he will be faithfull and just to perform his promise, and



JOHN'S Epistle, it is for nothing  
else (in respect of the substance of it)  
but to give evidences how we may  
know, that we are the Sons of  
GOD. Dr. Sibbs, 2 Cor. 1. 22.  
p. 487.

Cap. 1. 7. One with another] Quod  
dicit, Societatem esse nobis mu-  
tuam, non simpliciter ad homi-  
nes refertur, sed Deum in una  
parte, nos autem in altera statuit.

Calvin.  
All Sin] Non dimidium hic, sed  
totum Christi sanguini assignat.  
Quo refellitur facile-  
rum papistarum commentum de  
indulgentiis. — Quamquam hec  
blasphemia apud eos longius patet —

John, 1. 9. — [ cleanse ] Duplicem  
ex Confessione fructum ad nos  
redire significat; quod Deus  
Christi sacrificio placatus, nobis  
ignoscit: et quod nos corrigit  
ac reformat. Calvin.

Hoc alterum est beneficium —  
ut qui filij Dei sunt facti, —  
Spiritu Dei agantur.  
Beza.



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and not to require that again of us, which Christ hath discharged by shedding his blood for us, Rom. 3. 25. Isa. 53. 7.

V. 10. *we make him a lyer*] As much as in us lies. See the like, Matth. 5. 28. A man commits adultery in his heart with a woman, yet she is not defiled: So on the contrary, by believing, we seal to Gods truth, Joh. 3. 33. We do then not onely deceive our selves, when we deny our sins, v. 8. but also by consequence charge God with falshood, who hath often said, that all men are sinners, Rom. 3. 10, 23. and 5. 12. and teacheth us to ask pardon, Math. 6. 12. and sent his Son to die for our sins, chap. 2. 2. and 3. 16.

*his word is not in us*] Christ: or, the written word hath no place in us, Joh. 8. 37.

## CHAP. II.

Verf. 1. *Little children*] He sheweth the abundance of his love, by using this word eight times, at least, in this epistle. Hereby he intimates, that the counsell given them is such as comes from a paternall affection, seeking their good. The lesse the children are, the more delight parents take in them, and pitie them the more, because they are the lesse able to help themselves. Now he might call them, Little children, not onely in regard of conversion, as Gal. 4. 19. but also in regard of his own age. So 2 Joh. 1. He may call himself elder in that respect, Philem. v. 9.

*that ye sin not*] Lest any man should say, If God will forgive, let us sin the more; he addes, I write this, that ye may not sin, Rom. 6. 1.

*and if any man sin*] Or, yet if any man sin. So the same particle is used, Luke 3. 20. If any man offend out of infirmity, or being overcome by some strong temptation, who intended not to sin, Rom. 7. 15, 19. Gal. 6. 1.

*we have an Advocate*] He pronounceth it certainly, to take away all doubt. And we need not look for him to come, or seek him with great costs; for we have him already. It is a great comfort, to a man accused, to have a good advocate. We have an excellent one.

*with the Father*] Heb. 9. 24. Rom. 8. 34. We shall speed well, for God is the Father of our Advocate, and our Father in him.

*Jesus Christ*] See on Matth. 1. 1. He names him, that the sick souls might not be distracted, not knowing what physician to go to, Acts 4. 10, 11, 12.

*the righteous*] One that needed not to die for his own sins, nor plead for the remission of them; and therefore died and pleads for us, Heb. 7. 26, 27. 1 Pet. 3. 18. Acts 3. 14. and 22. 14.

V. 2. *And he*] Or, For he; As the word is used, Luk. 6. 32. He died for our sins, therefore he will plead for us, Rom. 8. 34. else should he lose the fruit of his death, if we should perish.

*the propitiation*] The propitiatory-sacrifice, Rom. 3. 25.

*for our sins*] He doth not profit himself onely (in the exaltation of his humane nature, by his obedience to the death, Phil. 2. 29.) as other men may do, Job 35. 8. Ezek. 14. 16. but saves us from our sins, Matth. 1. 21.

*and not for ours onely*] Who believe already; or, who are alive now: or, of us Jews, who were Gods peculiar people before.

*for the sins of the whole world*] Of all believers in all nations, Acts 10. 35. Gal. 3. 28. Col. 3. 11.

V. 3. *Hereby we know that we know him*] That we have acquaintance with him, chap. 1. 7. or, have the true and sound knowledge of him, Joh. 1. 18. and 17. 3. Or, we acknowledge him really for our Saviour, Psal. 1. 6. Matth. 25. 12.

*if we keep his commandments*] Many boast that they know Christ to be a propitiation for their sins, and therefore they need not forbear sin, or obey Gods law: but such know not Christ to their comfort. By keeping, is meant, a sedulous studie, and serious endeavour of walking in an holy course of life, according to all the commandments of God, and a conscientious care of observing each one, as well as any other, Luke 1. 6. Jam. 2. 8, 9, 10. Psal. 119. 6.

V. 4. *and the truth is not in him*] See on chap. 1. 8.

V. 5. *the love of God is filled*] See on chap. 4. 12.

V. 6. *even as he walked*] Then, like a servant, he shall wear his masters livery, 1 Cor. 11. 1. Eph. 5. 1, 2.

V. 7. *which ye had from the beginning*] Taught by Christ and his apostles, at the beginning of the preaching of the Gospel. So that this is not the first time of the publishing of it. Or, taught from the beginning of the world, and recorded in the old testament.

V. 8. *a new commandment*] Joh. 13. 34. Whereas it might seem, by disuse, to be out of date, and buried in legall ceremonies; or abrogated, as some other things used in the old testament were; it is renewed in the new testament, and explained more fully. Or, it is called new, because we have daily new occasions of exercising our charity. Or, new, in regard of the manner of propounding (though old, for mat-

ter and substance) as being propounded formerly in our own example, Levit. 19. 18. now in the example of Christ, Joh. 13. 34.

*which thing is true in him and in you*] It is truly found in both. In him, who exercised love to us in the highest degree, in dying for us, Joh. 15. 13. In you, who must use charity towards others.

*because*] Or, that.

*the darknesse is past*] Shadows, figures, Col. 2. 17. or state of ignorance and sin, wherein formerly ye lived, Rom. 13. 12. Ephes. 5. 8. 2 Pet. 1. 19.

*the true light now shineth*] Christ, who is the light it self, not enlightened by others, but enlightning others, Joh. 1. 8, 9. shineth in the Gospel, or in your hearts, 2 Cor. 4. 6. Or, ye have right knowledge and true holiness within you.

V. 9. *He that saith*] See on chap. 1. 6, 8.

V. 10. *no occasion of stumbling*] Gr. no scandal.

V. 11. *is in darknesse*] Remains in his naturall condition, ignorant and wicked.

*and walketh in darknesse*] Liveth foolishly and ungodly.

V. 12. *Little children*] See on y. 1.

*because your sins are forgiven you*] Because ye are reconciled to God, though ye be not so wise and strong as other Christians of longer standing, and further growth, 1 Cor. 3. 1. This is added, for the comfort of weak Christians, lest they should think the sins of strong ones onely to be forgiven, and not theirs.

*for his Names sake*] Acts 4. 12. and 10. 43.

V. 13. *Ye have known him that was from the beginning*] Christ; Joh. 1. 1. 1 Joh. 1. 1. Ye are not onely experienced in worldly things, but (which is a greater honour to you) ye have attained to the knowledge of Christ in a greater measure than other Christians.

*because ye have overcome the wicked one*] The devil, Matth. 6. 13. Rom. 16. 20. As old men are noted for wisdom, so young men for strength, and ability to conquer. Strong Christians get more victories over Satan than weak ones. The devil lays most snares for young men, as for them that are most prone to sin, and may serve him longest. But these young men have overcome him.

*because ye have known the Father*] Nothing is more needfull for children, then to have a father, whom they may repair to in their wants, and that may take care for them. These had found out God for their father.

V. 14. *And the word of God abideth in you*] 2 Joh. v. 2. Hence is your power to overcome Satan, Ephes. 6. 17. not from bodily strength, or naturall boldnesse.

V. 15. *the world*] The things that are pleasing in it to mans corrupt nature, and so far forth as they are such.

*the love of the father is not in him*] He loveth not God, Jam. 4. 4.

V. 16. *all that is in the world*] In price or account with worldly-minded men, as 1 Cor. 1. 28.

*the lust of the flesh*] Desire of pleasures, or wantonnesse.

*the lust of the eyes*] Desire of riches, or covetousnesse, Eccles. 5. 11.

*the pride of life*] Longing for worldly honours, which are most regarded in this life, Joh. 12. 42, 43. and it shews it self in our life; for pride cannot be kept in. Or, pride of the things or goods of this life: and so the same word is translated, chap. 3. 17. for riches puff men up, Psal. 73. 5, 6, &c. 1 Tim. 6. 17.

V. 17. *the world passeth away*] Men would always abide in places they love, and enjoy pleasures there; but that they cannot in this world: therefore love it not, 1 Cor. 7. 29, &c.

*the lust thereof*] Those things in the world that are lusted after; as v. 16. So hope is put for the thing hoped for, Rom. 8. 24. Col. 1. 5. And faith, for the thing believed, Jude v. 3.

V. 18. *Little children*] See v. 1.

*it is the last time*] Gr. *hore*. The beginning of the last age of the world, Heb. 1. 2. therefore love not the world, because ye can enjoy it but a while, Luke 12. 20. 1 Cor. 7. 29. This argument is good, whether it be understood of the nearnesse of the end of the world, or of our leaving of the world by death; or, as others think, of the destruction of Jerusalem, before which false christs came, and at which time the Jews were deprived of their pleasures, wealth and honours. It may also signifie, that no new doctrine is to be expected; as Heb. 1. 2.

*as ye have heard that antichrist shall come*] Ye have heard of a noted antichrist, 2 Thess. 2. 3, &c. He is not yet come, but there are divers forerunners of him come into the world, Acts 20. 29, 30. 1 Tim. 4. 1, &c.

*there are many antichrists*] Many false or pretended christs, such as in likelihood Judas and Themas were, Acts 5. 36, 37. And afterward, Bar-Cothba, or Bar-Cotha, and others. Or, heretics also, as Simon Magus, Ebion, Cerinthus, and the like.



whereby we know it is the last time ] Because our Saviour foretold, that, towards the later end of times, many such should come, Matth. 24. 11, 24.

V. 19. *They* ] Those antichrists, v. 18. Jude v. 19.

*went out from us* ] Either from the body of Gods people, the Jews; or from the society of professed Christians.

*but they were not of us* ] Of us true believers, who cannot fall away, Matth. 24. 24. Joh. 6. 37. and 10. 28, 29. Rom. 8. 28, 29, 38, 39. 2 Tim. 2. 9. Marvel not, nor be not troubled, that many forsake Gods Church. If they had been sound members, they would never have done so. They were in the Church in body onely, not in spirit; and the Church loseth nothing by their departure, as corn loseth nothing when the chaff is gone (but is the purer) nor the body, when bad humours are worn away.

*that they might be made manifest* ] 1 Cor. 11. 19.

*that they were not all of us* ] That none of them were of us. An Hebrew phrase, as Psal. 143. 2. Chap. 3. 15. Or, that it might be made manifest in them, that all were not of us, that seemed to be so by their conversing with us.

V. 20. *But ye have an unction* ] Ye need not fear seducing: Gods Word and Spirit will safeguard you from false teachers. The Spirit of God, that anointed Christ for a king and a priest, hath also anointed you to be such, spiritually, Rev. 1. 6. that ye may be able to guide and defend your selves against false teachers. Oil was used in consecration, Exod. 30. 25. Thereby are signified the gifts of the holy Ghost, bestowed on believers, whereby they are consecrated to God, Psal. 45. 7. Heb. 1. 9.

*from the holy One* ] From Christ, in whom the graces of Gods Spirit are, as in a spring, to be communicated to us, Dan. 9. 24. Luke 1. 35. Joh. 1. 16. and 3. 34. Psal. 133. 2. Isa. 61. 1.

*ye know all things* ] That are needfull for you to know, to preserve you from being seduced by these false teachers, Matth. 24. 24. or, that are necessary to guide you to heaven. See the like phrase, Col. 3. 20. For no man knows all things simply; that is Gods prerogative, Joh. 21. 17. nor any thing, so perfectly as they shall do in heaven, 1 Cor. 13. 9, 10, 12.

V. 21. *I have not written unto you, because ye know not the truth* ] I write not unto you to acquaint you with any new doctrine, v. 7. but to confirm you further in the truth formerly taught you, and already known by you, 2 Pet. 1. 12.

*no lye is of the truth* ] And that ye may be the better able thereby to discover the false doctrines of these seducers, considering how they swerve from it.

V. 22. *Who is a lyer, but he that denieth that Jesus is the Christ?* ] What untruth can be more palpable, or more pernicious then this, that opposeth a truth that hath so pregnant and so plentiful evidences, and is the main scope of the whole Gospel, Joh. 20. 31.

*He is antichrist, that denieth the Father and the Son* ] The very word, *antichrist*, doth signifie a direct opposition to Christ, and that as he is the Son of God, Father: whereupon it followeth, by just consequence, that the deniall of the Son, is the deniall of the Father: and this is a just character of antichrist.

V. 23. *Whosoever denieth the Son, &c.* ] The Jews thought it a wrong to God, to confesse that he had a Son. False teachers arose then, who taught, that it was injurious to God to make Christ equall to him. Both thought it sufficient to acknowledge the Father onely to be God. John shews, that it is an injury to the Father to deny equall honour to his Son, Joh. 5. 23.

V. 24. *which ye have heard from the beginning* ] See on vers. 7. When once we doubt of things taught in the Scripture, we soon are seduced.

*ye also shall continue in the Son, and in the Father* ] What greater honour can we have, to encourage us to the constant profession of the truth?

V. 25. *And this is the promise* ] What greater profit is there to set before us, then eternall life?

V. 26. *These things have I written, &c.* ] I have done my part to warn you of these seducers: if ye be drawn away by them, it is your fault, Ezek. 33. 9. Acts 20. 26, 27, 29.

V. 27. *But the anointing* ] See on v. 20.

*abideth in you* ] Remaineth with you, to teach you on all occasions, though other teachers should fail.

*ye need not that any man teach you* ] The true grounds of religion. Ye need onely to persevere in the profession of them. Or, that I should take much pains to inform you in the truth, as v. 21.

*of all things* ] See on v. 20.

*ye shall abide* ] Or, ye will abide. I am so perswaded of you.

*in him* ] In Christ, the holy One, v. 20. by faith and imitation. Or, in it. In that which this anointing hath taught you.

V. 28. *when he shall appear* ] In judgement, Col. 3. 4.

V. 29. *that he is righteous* ] Christ, of whom he spake last: or, God the Father, of whom we are new born.

*ye know* ] Or, know ye.

*doth righteousness* ] Liveth righteously, 1 Joh. 3. 7.

*is born of him* ] Sheweth the truth of his regeneration according to Gods image, by his godly life, Eph. 4. 24. 1 Joh. 3. 7.

## CHAP. III.

Vers. 1. *Behold* ] Take notice of it, as of a certain truth, and a great priviledge, Joh. 1. 12.

*what manner of love* ] And how great, Matth. 8. 27.

*that we should be called the Sons of God* ] Both be so, and also acknowledged, Matth. 5. 9.

*the world knoweth us not* ] To be Gods children, and therefore loveth us not, but hateth us, Joh. 15. 21, 24. and 16. 3.

V. 2. *now are we the sons of God* ] Joh. 1. 12, 13. For we have received the Spirit of adoption here, Rom. 8. 15. Gal. 4. 5. and so have right to glory, as Gods children.

*and it doth not yet appear* ] Or, but it doth not yet appear, as Mat. 11. 19. It hath not yet been made manifest.

*what we shall be* ] How glorious we shall be.

*but we know* ] Or, yet we know. See on chap. 2. 1.

*he shall appear* ] See on chap. 2. 28. Or, it shall appear; as in this verse before.

*we shall be like him* ] Col. 3. 4. Phil. 3. 21.

*for we shall see him* ] And therefore must be made like him; else are we not fit to live ever in his presence, which is called seeing of God, Matth. 5. 8. Heb. 12. 14.

*as he is* ] As he is now, in glory, not as he was, in the form of a servant, Joh. 17. 24. Phil. 2. 7, 9. and 3. 21.

V. 3. *every man that hath this hope* ] All that look for salvation by Christ, besides the righteousness imputed by God, seek to be inherently holy.

*in him* ] Or, on him. On Christ.

*purifieth himself* ] Matth. 5. 8. Heb. 12. 14.

V. 4. *Whosoever committeth sin* ] Good men must not flatter themselves in their sins, nor give way to their infirmities, as if they were no sins; for they are breaches of Gods law.

*transgresseth also the law* ] It condemns their opinion, who think, that such as are freed from the curse of the law by faith in Christ, are not subject to the command of it, 2 Pet. 2. 19. Jude v. 4.

*sin is the transgression of the law* ] For, where there is no law there is no transgression, Rom. 4. 15. and 5. 13. And these two are convertible: for every transgression is a sin, and every sin is a transgression.

V. 5. *he was manifested* ] Christ took our nature on him, 1 Tim. 3. 16. Chap. 1. 2.

*to take away our sin* ] The guilt of them, by his blood, chap. 1. 7. Rev. 1. 5. The filth of them, by his Spirit, 1 Cor. 6. 11.

*and in him is no sin* ] Who neither did sin, nor had sin, 2 Cor. 5. 21. Heb. 7. 26. and 4. 15. We must not continue in sin, because Christ came to take sin away, and had no sin in himself. Or, for those two reasons, we must not despair of pardon of sin.

V. 6. *Whosoever abideth in him* ] Joh. 15. 4, 5.

*sinneth not* ] Doth nor practiseth sin, as v. 8, 9. Joh. 8. 34. Maketh it not his trade. He sinneth not out of malice; or, liveth not in a course of known sin.

*hath not seen him* ] Had never any true sight of him, much lesse was ever thoroughly acquainted with him, Matth. 7. 23. Joh. 10. 14.

V. 7. *Little children* ] See on chap. 2. 1.

*he that doeth righteousness* ] Not that heareth or talketh of it onely.

*is righteous* ] Doth shew that he is so. chap. 2. 29.

*as he is righteous* ] Like him, as Levit. 11. 44. 1 Pet. 1. 16. Matth. 5. 48. not equall to him, as 1 Sam. 2. 2.

V. 8. *He that committeth sin* ] With plotting beforehand, and delight in it, Rom. 13. 14. and practising it, as v. 6.

*is of the devil* ] Joh. 8. 44. Acts 13. 10.

*the devil sinneth* ] Continueth sinning still.

*from the beginning* ] Of the creation, or, of sin; for he was the first sinner, Joh. 8. 44.

*the Son of God was manifested* ] See on v. 5.

*that he might destroy* ] Gr. dissolve. For many things are destroyed by dissolution.

*the works of the devil* ] Our sins, as v. 5. and the power the devil hath over us, by occasion of them, 2 Tim. 2. 26.

V. 9. *is born* ] Gr. hath been born, or, begotten, as chap. 5. 1.

*doth not commit sin* ] See on v. 6.

*for his seed* ] The graces of the holy Ghost, by whose power he was regenerate.

*remaineth in him* ] Holiness, planted in him by God, keeps him from sinful courses, and, like good seed, makes him bring forth good fruit; whereas before, like ground not sown, he brought forth nothing but the weeds of sin.

*cannot sin* ] See v. 6.

V. 10. *whosoever*



Cap. 2. 19. went out — Why may  
not this going out be understood of  
a local departure; or of a departing  
from ye Company & Communion of ye  
Saints, and such Duties and Acts of  
Love, as that Church-Relation requi-  
reth; rather than a going out from  
the Relation it self? Answer to the  
further Essay p. 35.

Cap. 3. 1. Sons of God. Greek Chil-  
dren. Dutch Annot.  
This word translated Sons, John, 1. 12.  
were better translated Children, as it  
signifieth; so that ignorant people  
might not be hindered of the comfort  
intended there, being of Woman's sex.

Leigh Crit. sacra in voce τέκνον.  
p. 260. col. 2.  
N. mat. 23. 31. ἱοὶ is translated Children;  
where the Scribes and Pharisees are  
spoken of. Scripsi April, 10. 1725.



1 Jn. 3. 14. - Love the Brethren  
And this further we must chiefly  
look to, that we Love the Bre-  
thren, which, for ought I see,  
the H. G. points at above all other  
Signs of this Spiritual Life.  
Let us labour to find this Character  
of Life in our selves, by being affe-  
cted to our Neighbour & Brethren,  
and the Churches abroad; by ha-  
ving bowels of Compassion in us, to  
melt over their Condition, and to-  
desire their Safety at our own.

Dr. Preston, New Life  
p. 48. ————— For your  
Majesty, we are persuaded, as your  
profession is, so your Desire &  
Intentions are most real & firm.  
————— And a Message from  
God may comfort, and encourage  
and confirm you in it. p. 51, 52.



V. 10. *whoever doeth not righteousness*] Purity of life, and charity, are two sure signes of a childe of God.

V. 11. *message*] Or, *commandment*.

*from the beginning*] See on chap. 2. 7.

*one another*] Not our kinned onely, but others also, and that mutually.

V. 12. *Not as Cain*] Let us not do as Cain did: or, not that we should do as Cain.

*of that wicked one*] The devil, the first murderer, chap. 2. 14. Joh. 8. 44.

*and slew his brother*] Gen. 4. 8.

*because his own works were evil, and his brothers righteous*] Out of meer envie, and malice proceeding from it, Psal. 38. 20.

V. 13. *Marvel not, if the world hate you*] Because the same spirit of envie that was in Cain, and the same occasions, are still in the world, Gen. 3. 15. Joh. 15. 18, 19.

V. 14. *We know*] We do not onely hope for it hereafter, but know it now, chap. 5. 13.

*that we have passed*] Already, and are in the state of grace and life.

*from death unto life*] Out of the state of nature, which leads to hell, into the state of grace, which tends to heaven, Joh. 5. 24. Chap. 4. 7.

*because we love the brethren*] This is not the cause of our passing from death to life; but the cause of our knowledge thereof, or the mark whereby we know it; as Luke 7. 47.

V. 15. *Whoever hateth his brother, is a murderer*] For he standeth guilty of transgressing the sixth commandment, Matth. 5. 22.

*no murderer hath eternall life*] Gal. 5. 21. Rev. 21. 8.

V. 16. *the love of God*] The truth of it, or the force of it, Joh. 15. 13. Rom. 5. 8. Chap. 4. 9.

*because he laid down his life*] Because Christ died for us, Joh. 10. 15. He shewed love to us, in his incarnation; but most of all, in laying down his life willingly for us, Joh. 10. 17. He needed not to have done it.

*for us*] Whom he had no need of, nor no cause given to love; but much cause to hate, Rom. 5. 8, 9.

V. 17. *who hath this worlds good*] That is, things needfull for preserving life. So Mark 12. 44. Luk. 8. 43. and 15. 12. and 21. 4.

*his brother*] His neighbour, especially a believer, Gal. 6. 10. whom he ought to relieve, because they are brethren.

*shuteth up his bowels*] Sheweth, by not relieving him, that he is not at all moved with any pitie of his wants, or compassion of him, Lam. 2. 12. Luke 1. 78. Phil. 1. 8. and 2. 1. Col. 3. 12. 2 Cor. 7. 15. Philem. v. 7, 12. Isa. 63. 15. For pitie doth, as it were, open the bowels, Gen. 43. 20. 1 Kings 3. 16. Matth. 9. 36. Fraternal charity, should come from maternall affection.

*how dwelleth the love of God in him?*] It cannot abide in him, let him brag of it never so much, chap. 4. 20. James 2. 15. The love of God, and of our neighbour, are inseparable, Matth. 22. 38, 39. Chap. 4. 21. and 5. 1.

V. 18. *My little children*] See on chap. 2. 1.

*let us not love in word*] Not in word onely; as Hof. 6. 6. Matth. 9. 13. and 12. 7. Rom. 2. 28. By giving good words, without actuall relief, which is nothing worth, Jam. 2. 15.

*and in truth*] Not giving to avoid the importunity of the poor, as Luke 18. 4, 5. but out of love to them, and pitie of their wants. Or, *in deed and in truth*. Because that is true charity, which is manifested by deeds.

V. 19. *And hereby*] Or, *For hereby*. See on chap. 2. 2.

*that we are of the truth*] Sincere Christians, not hypocrites. Or, professors of the heavenly truth, and livers according to it, Joh. 18. 37. Or, the true children of God, v. 10. Chap. 4. 4, 6. Therefore it followeth, *before him*.

*shall assure our hearts*] Gr. *perswade*. It hath no assurance by nature, and needeth sure signes to perswade it, that we are sincere, and in favour with him, Luke 1. 6.

*before him*] Before Christ with confidence, chap. 4. 17. 2 Pet. 1. 10.

V. 20. *if our heart condemn us*] Though our life be so fair, that no man condemn us, nor our words or deeds bewray us; yet if our heart condemn us, either of a secret wicked course of life, or of want of charity, v. 17. God will much more do it, Job 34. 22. Psal. 19. 12.

*condemn us*] Or, passe sentence against us, according to the Greek etymologie.

*God is greater then our heart*] We must take notice that God is greater then our heart, chap. 4. 4. and therefore will condemn us much more, chap. 5. 9. Job 32. 21, 22. and 33. 12. For he is more powerfull, Joh. 10. 29.

*and knoweth all things*] Gen. 1. 31. Job 28. 24. 2 Chron. 16. 9. Prov. 15. 11. Heb. 4. 13. And therefore knoweth our secret sins, which we know not: and hath more cause, as well as power, to condemn us.

V. 21. *if our heart condemn us not*] Of hypocricie, or want of charity, as v. 20.

*confidence*] To pray freely to him, as v. 22.

V. 22. *whatsoever we ask, &c.*] If we love our brethren; we may be sure God will hear us, and grant our requests, Mat. 7. 7, 8. and 21. 22. Mark 11. 24. Luke 11. 9, 10. Joh. 14. 13, 14. and 16. 23, 24. Otherwise we have cause to doubt of it.

*because we keep*] Not for our merit, but for his mercifull promise to hear such, Dan. 9. 18. Joh. 9. 31.

*his commandment*] Gr. *commandments*. Of faith in Christ, and love of God and man, v. 23. Chap. 4. 21.

V. 23. *on the Name of his Son*] On his Son, as he hath declared himself in his Gospel, chap. 2. 12. Acts 2. 21. Rom. 10. 13.

*as he gave us commandment*] Joh. 13. 34. and 14. 1.

V. 24. *And he that*] Or, *For he that*; as v. 19. Chap. 2. 2.

*dwelleth in him*] Abideth joyned to him by faith, Joh. 6. 56. Eph. 3. 17.

*and he in him*] By his Spirit, as followeth in this verse. By the Spirit, is meant the gifts of the Spirit, Rom. 8. 10, 11.

## CHAP. IIII.

Verf. 1. *Believe not every spirit*] Every doctrine propounded as received by inspiration from Gods Spirit. Or, every teacher that saith, he hath such a revelation, 1 Cor. 14. 26, 29, 32.

*trie the spirits*] False teachers will boast of the Spirit, and therefore we must trie what spirit their doctrine cometh from; and that By the touch-stone of Gods word, with all diligence, Joh. 5. 39. Acts 17. 11. 1 Theff. 5. 21. Revel. 2. 2. 1 Theff. 5. 21.

*whether they are of God*] By inspiration or revelation.

*many false prophets*] Chap. 2. 18. 2 Pet. 2. 1.

V. 2. *Every spirit*] See on v. 1.

*that confesseth, &c.*] And withall embraceth Christ, by relying on him for eternall life. Or, it may be interpreted negatively; No spirit that denieth it, is of God. As 1 Cor. 10. 31. Do all to Gods glory: that is, Do nothing to dishonour him; by offending his children, as v. 32.

*that Jesus Christ is come in the flesh*] Clothed with it. Is become true man, Joh. 1. 14. He doth not say, *Is come into the flesh*, lest any should deny the personall union of both natures in Christ, or think his Godhead comprehended within the limits of his body: but, *in the flesh*, Rom. 8. 3. 1 Tim. 3. 16.

*is of God*] Is sent of God, and preacheth true doctrine; as v. 6. Yet his person may be unregenerate, as Judas was. Or, doth so far forth speak from God, 1 Cor. 12. 3.

V. 3. *And every spirit*] Or, *But every spirit*; as chap. 3. 2.

*that spirit of antichrist*] See on chap. 2. 18.

V. 4. *ye are of God*] Bred of God, as his children, chap. 5. 1. Joh. 1. 13. James 1. 18. 1 Pet. 1. 3, 23. Though there be so many seducers, yet ye are safe, as having discerned and overcome their allurements, by the wisdom and power of God dwelling in you.

*little children*] See on chap. 2. 1.

*and have overcome them*] Those false prophets, v. 1. and antichrists, v. 3.

*for greater is he that is in you*] Chap. 2. 20. Gods Spirit, chap. 3. 24. Ye overcome them not by your own strength, but by Gods Spirit dwelling in you, Rom. 8. 37. Phil. 4. 13. Revel. 12. 11.

*then he that is in the world*] The devil, Joh. 12. 31. 1 Cor. 2. 12. Eph. 2. 2. and 6. 12.

V. 5. *They are of the world*] Wicked and unregenerate men, Joh. 15. 19. and 17. 9.

*therefore speak they of the world, &c.*] Because they are of the world, they speak suitably, and are heard readily: for, being sensuall themselves, 1 Cor. 2. 14. and speaking to such as themselves, of things pleasing to them, as they have learned by their senses here; men readily hearken to them, Joh. 3. 31.

V. 6. *We are of God*] Those false teachers, v. 1, 3, 5. are not sent of God to preach his truth, as we are, Joh. 3. 31.

*he that knoweth God, heareth us*] Assenteth to our doctrine, and not to those false teachers, Joh. 10. 35.

*herely know we, &c.*] By teaching the same doctrine which the other apostles taught. For Gods Spirit varieth not from himself: and he hath given the word for a perpetuall rule to try the spirits by, 1 Jai. 8. 20.

*the spirit of truth*] True teachers, who have received the truth by inspiration of Gods Spirit. See on v. 1.

V. 7. *is born of God*] Chap. 3. 9. and 5. 1.

*and knoweth God*] Chap. 2. 3.

V. 8. *God is love*] He doth not call God Loving, but Love it self: for love is essentiall to him, and cannot be parted from him.

*knoweth not God*] See on chap. 3. 6.

V. 9. *In this was manifested the love of God*] In nothing more, then in giving Christ for us, chap. 3. 16. Joh. 3. 16. Rom. 8. 3, 32. Gal. 4. 4, 5.



*his onely begotten Son*] And therefore most dear to him, Mat. 3.17. Gen. 22.2. *that we might live through him*] Joh. 3.6. Under life, is contained all happincsse.

V. 10. *Herein is love*] He loved us freely, doing good to us, and looking for no good from us: we cannot so love him, but must love him for his gifts, as well as for himself. Ours therefore is not worthy of the name of love, in comparison of his, because it cannot be every way so free. And the pure nature of love is more seen in Gods love to us, then in ours to him.

*not that we loved God*] So freely as he loved us. Or, first, as v. 9. Or, we were so far from loving him, as that we hated him, Rom. 5.8, 10.

*to be the propitiation for our sins*] See on chap. 2. 2. His love appeared the more, in that he sent his Son not onely to teach as the way to heaven, but also to die for us.

V. 11. *If God*] Or, *Seeing God*. For he doth not doubt whether God loveth us or no, but infers from Gods love to us, that we ought to love others. See the like phrase, 1 Pet. 4.18.

*so loved us*] If he, being so great, so freely loved us, vile, wretched, unworthy and ungratefull persons, as not onely to give his creatures to us, but also his Son to death for us; we ought to love others, that differ not so much from us, though they deserve it not of us. See on v. 10. They may do us good hereafter, we cannot to God.

V. 12. *No man hath seen God*] I propound not God simply to be imitated in all things, because he is invisible, Joh. 1. 18. 1 Tim. 1.17. Exod. 33.10. but in his love to us, which hath been so fully manifested. Or, ye may more easily love your brother, whom ye can see, then God, whom ye cannot see; as ver. 20.

*if we love one another*] As we know we have a soul in us, by the working of it, though we see it not: so we know that God is in us, if his Spirit hath wrought love in us to his children.

*his love is perfected in us*] Chap. 2. 5. He makes us sure that he loves us. Or, he makes us love him more fully. Or, to know that our love to him is true, v. 17. Or, our love to him is more fully manifested, 2 Cor. 12.9. Jam. 2.22.

V. 13. *that we dwell in him*] Chap. 3.24. *of his Spirit*] Some graces of his Spirit in our measure, Joh. 1.16. Numb. 11. 17. Not all of them, or without measure, as to Christ, Joh. 3.34.

V. 14. *And we have seen, &c.*] See chap. 1.1, 3. 1 Cor. 15.5. 2 Pet. 1.16.

V. 15. *Whosoever confesseth, &c.*] See on v. 2. 1 Cor. 12.3. *dwellers in him*] See chap. 3.24.

V. 16. *God is love*] See on v. 8. He is love it self; yet sometimes he is called Loving, lest we should think him to be a quality, and not a living substance.

*and he that*] Or, *therefore he that*, as 1 Cor. 5.13. *dwellers in God, and God in him*] Chap. 3.24.

V. 17. *Herein is our love*] Gr. *love with us*, as 1 Cor. 15.10. *made perfect*] V. 12. Chap. 2.5.

*that we may have boldnesse*] Or, *freedom, or confidence*, Chap. 4.19, 21. Mat. 25.34, 35.

*as he is, so are we*] Sincere in his love to us. See on chap. 3.3. Luke 6.36. 2 Cor. 3.18. Eph. 4.14. Col. 3.10. Heb. 12. 10. 2 Pet. 1.4.

*in this world*] Even while we abide here, Joh. 17.11, 15. V. 18. *There is no fear in love*] If we know by love, that God is in us, and we in him, v. 16. we may well be fearless of damnation, and not give way to terrours of conscience, timorousnesse, or desperation. There is no cause of fear of hell, Rom. 8.21.

*perfect love*] Sincere, without hypocrisie; as chap. 3. 18, 19. Or, full, wanting no degree, James 1.4.

*casteth out fear*] He that truly loveth God, doth not forbear sin for fear of hell onely; but rather out of love to God: as a loving wife forbearth all disloyall and undutifull carriage, not for fear of death, so much as out of love to her husband, 2 Tim. 1.7. Or, servile fear doth not exercise his work, while love doth exercise his; but sometimes it may be of good use in a good man, when the flesh would prevail. Or, perfect love in heaven, casteth out all fear of hell.

V. 19. *because he loved us first*] V. 10. Not onely because of his excellency, which is most worthy of love; but also because he hath cast his love upon us, and therefore is no way indebted to us for our love.

V. 20. *How can he love God, &c.*] If visible objects move him not, invisible will not, chap. 3.17.

V. 21. *this commandment*] Mat. 22.37, 38, 39.

## CHAP. V.

Ver. 1. *Whosoever believeth, &c.*] See on chap. 4.2. *is born of God*] Chap. 3.9. & 4.7. Joh. 1.12, 13. *loveth him that is begotten also*] Loveth Christ, or all Gods children, chap. 4.21.

V. 2. *we love the children of God, when we love God*] Gods

children bearing Gods image, we cannot love God, but we must needs love them: And our love to God, shews that we love them in and for God.

*his commandments*] Whereof six, to wit, all of the second table, require love of the brethren.

V. 3. *The love of God*] Wherewith we love him, not where-with he loveth us.

*his commandments are not grievous*] Because Gods Spirit gives us power and will to do them, Mat. 11.30. Rom. 8.2.4. Phil. 2.12, 13. And because we love him, we will readily obey him. And God removeth rubs, and maketh our way smooth before us, Prov. 4.11, 12. Isa. 26.7.

V. 4. *is born of God*] Ver. 1.

*overcometh the world*] See chap. 2.15. Or, Satans temptations, who worketh by the world. Or, that which savours of the world, against God, or right reason. These he hath overcome in part already, and shall wholly, as sure as if he had already done it. So the Scripture speaketh of things to come, as past, to shew the certainty of them, Hof. 10.7. Rev. 14.8. and 18.2.

*the victory*] The means whereby we have begun to conquer, and shall finish it.

*our faith*] Whereby we lay hold on Christ, and apply his victory to us, Joh. 16.33. 1 Cor. 15.57. Rev. 12.11. Chap. 4.4. and get strength from him to go on in this spirituall warfare, till we have fully overcome all Satans temptations, Rom. 16.20. 1 Pet. 5.9.

V. 5. *Who is he, &c.*] Not that every one that believeth this, overcometh the world, but none else do it. See on chap. 4.2.

V. 6. *that came by water and blood*] That shed water and blood out of his side, Joh. 19.34, 35. Or, that observed the legal washings and sacrifices. Or, that appointed two sacraments, one in water, the other in wine, a type of his blood. Or, that washeth away the filth of our sins by his Spirit, and the guilt of them by his Blood. Of the first, the legal washings were a type: of the second, the sacrifices.

*it is the Spirit that beareth witness*] By descending on Christ like a dove, Mat. 3.16. Joh. 1.32, 33. Or, by raising him from the dead, Rom. 1.4. Or, by working miracles by him. Or, by assuring us of it in the word, and in our consciences: for, the Spirit is of Gods privie counsel, Joh. 14.26. and 15.26. and 16.13. 1 Cor. 2.10, 11.

*the Spirit is truth*] And therefore cannot bear false witness of Christ to us, as being truth it self.

V. 7. *For there are three*] The sixth verse may be in a parenthesis; and this verse may give a reason of the end of the fifth verse, that Christ is the Son of God: of which, not the Spirit alone, but the Father and the Son bear witness also.

*that bear record in heaven*] Or, *in heaven, that bear record*: To wit, to us men on earth, that Christ is the Messias, or Son of God. The Father, Joh. 5.32. and 8.18. by voice, Mat. 3.17. The Son, by miracles, Joh. 5.36. The holy Ghost, by cloven tongues, Acts 2.3, 4, 33.

*the word*] Christ himself, chap. 1.1. Joh. 1.1.

*these three are one*] In essence, though they be three distinct persons, Joh. 10.30. and agree in their testimony concerning Christ.

V. 8. *There are three that bear witness in earth*] Or, *There are three in earth, that bear witness.*

*the Spirit, &c.*] See on v. 6. Some understand it of the spirit which he sent forth on the crosse at his death, Mat. 27.50. which, with the water and blood coming out of his side, shewed him to be true man.

*these three agree in one*] Gr. *are for one thing*: or, *are for that one thing*: To wit, to testify of Christ, as the heavenly witnesses did, v. 7.

V. 9. *This is the witness of God*] Testified by the three heavenly and earthly witnesses, v. 7, 8. Of Christ, and of salvation by him, v. 11, 12.

V. 10. *The witness*] Or, *That witness*, mentioned, v. 9, 11. *a lyer*] Chap. 1.10. He believeth that he doth, or at least, that he can lye. *He hath made him a lyer*: To wit, in his heart: for he would not have doubted of the truth of his testimony, if he had not first suspected the truth of God himself.

V. 11. *And this is the record*] Or, *Even this is the record*. So the particle is used, Mark 4.25. For the tenth verse may be in a parenthesis, as not including the testimony, (which is recorded in this verse) but shewing who have this testimony in them. See the like on v. 7.

*this life is in his Son*] The originall of it is in Christ. We have it for his merits, and derived unto us from him by his Spirit, Joh. 10.10.

V. 12. *He that hath the Son*] By faith dwelling in his heart, Eph. 3.17.

*hath life*] Is raised from death to life, chap. 3.14. and hath in him a principle of eternall life, Joh. 3.36.

V. 13. *These things have I written*] Joh. 20.31. On the Name of the Son of God, chap. 3.23.

*that ye may have eternall life*] A right to it, and earnest of it, here,



In 4. 20. If mens eyes cannot endure  
ye light of a candle; I will never believe  
they woud endure ye light of ye Sun.  
P. 236. Dr. Godw. Eph. 1. 15, 16.



Cap. 5. 18. Toucheth — I Tache qualitative,  
to leave an impression of Deceitfulness  
upon them. Strongly, wick of man  
subjective. p. 219. 298.

5. 19. Or, in y<sup>e</sup> wicked one.



here, and the thing it self in heaven, in perpetuall joy and happinesse.

and that ye may believe ] That ye may persevere, encrease and grow strong in faith.

V. 14. *This is the confidence* ] This faith, v. 13. is the ground of our confidence in prayer. Or, we not onely believe, as v. 13. but also have confidence in prayer.

in him ] In Christ. Or, concerning him.

he heareth us ] And will give us what we ask, v. 15. chap. 3. 21, 22.

V. 15. *we know that we have the petitions* ] That we shall have them granted, as surely as if we had the things already which we pray for. See on v. 14. Joh. 14. 13, 14. and 16. 23, 24, 26. Gods hearing us, then, is granting our requests.

V. 16. *his brother* ] Therefore he must pray for him, because he is his brother.

a sin which is not unto death ] Which doth not necessarily bring damnation (though it deserve it) as the sin against the holy Ghost doth, because God will not give repentance to any that committeth that sin, Heb. 6. 4, 6.

he shall ask ] Or, let him ask, Pardon for that sinner.

he shall give him ] Christ, mentioned v. 13.

life ] Salvation, or deliverance from destruction, when his sin is pardoned at the others request, Job 42. 8. which sheweth that he deserved hell.

for them ] Not for one onely, but for many such sinners.

there is a sin unto death ] The sin against the holy Ghost, which is unpardonable, Matth. 12. 31, 32. Heb. 6. 4, 6. *Heb. 10. 29.*

I do not say that he shall pray for it ] I do not advise him to pray for pardon for any that hath committed that sin : or, I forbid him to do it.

V. 17. *All unrighteousness is sin* ] As chap. 3. 4.

and there is ] Or, but there is ; as chap. 4. 3. Or, yet there is ; as chap. 2. 1.

but also make

a sin not unto death ] Which may be repented of, and forgiven. See on v. 16.

V. 18. *is born of God* ] Chap. 3. 9.

sinneeth not ] That sin to death, v. 16. Or, liveth not in a sinful course ; as chap. 3. 6, 9.

keepeth himself ] From that sin unpardonable.

that wicked one ] The devil, Matth. 6. 13. Chap. 2. 13, 14. and 3. 12.

toucheth him not ] So as to bring him to that sin, and to hell. Or, cannot do him the least hurt, Job 2. 5.

V. 19. *We are of God* ] Chap. 4. 6.

the whole world lieth in wickedness ] All men out of Christ ; Joh. 17. 9, 16. are altogether buried in sin : or, he in it, as in a deep dungeon, or a dead sleep.

V. 20. *And we know* ] Or, But we know ; as v. 17.

that the Son of God is come ] See chap. 4. 2.

and hath given us understanding ] Jer. 24. 7.

him that is true ] The true God, v. 19. as followeth in this verse, opposed to idols, v. 21. Or, Christ, spoken of before in this verse.

even in his Son ] Or, and in his Son. We are in the Father, and in the Son, chap. 2. 24.

this is the true God ] Christ is the true God, Joh. 17. 3. Tit. 2. 13. and 3. 4. Jude v. 25.

and eternall life ] The authour of it, v. 12. Chap. 1. 2. Joh. 6. 68, 69.

V. 21. *Little children* ] See on chap. 2. 1.

keep your selves from idols ] From image-worship : for, idol and image signifie the same thing, but onely the one is a Greek word originally, and the other a Latine. This overthroweth popish serving God in images, and adviseth men to be careful to avoid not onely palpable idolatry, but all dealing with idols.

Amen ] See on Matth. 6. 13. Jude v. 25.

## ANNOTATIONS

### On the second Epistle of *S. John*.

#### CHAP. I.



He elder ] Some conceive that the apostle calleth himself so in humility, to equall himself with ordinary pastours, as Peter doeth, 1 Pet. 5. 1. Others think John called himself so in respect of his age. See on 1 Joh. 2. 1.

unto the elect lady ] Some think her name was Elect. Others, that she was so called, because she was a choice woman for grace. Others, because the apostle knew by the Spirit that she was one of Gods elect, 1 Thes. 1. 4. She was a matron honoured for her wealth and liberality to the poor. Or, one that had some civil title of honour above others.

whom I love ] Both mother and children.

in the truth ] With a true and sincere love : or, according as God in his word hath appointed, which is called The truth, Joh. 17. 17. Or, in Christ, who is called The truth, Joh. 14. 6.

but also all the, &c. ] Such of them as lived in those parts, and knew her piety. This sheweth, it was no private indirect love which John bare to her, arising out of particular ends ; but a religious love, common to all saints.

V. 2. *for the truths sake which dwelleth in us* ] The ground of my love, is the same lively faith wrought in us by Gods Spirit.

and shall be with us for ever ] Which grace, where it hath once taken root, is never rooted out again, 1 Pet. 1. 23, 24, 25.

V. 3. *Grace be with you, mercy and peace* ]. Paul useth the same salutation, 1 Tim. 1. 2. 2 Tim. 1. 2. Tit. 1. 4. He wisheth them Gods favour to their persons, mercy to pardon their sins, and peace of conscience.

the Son of the Father ] Joh. 1. 18. and 3. 16.

in truth and love ] Or, with truth and love. So that particle is used, Mark 1. 23. and 5. 2. He wisheth them encrease of the knowledge of the truth, and of love one to another.

V. 4. *I found* ] By experience, if at any time he conversed with them ; or by relation of others, if he did not.

of thy children ] Some of thy children.

walking in truth ] Sincerely. or, as the truth of Gods word prescribes. See on v. 1.

V. 5. *I beseech thee, lady* ] He intreateth, where he might command, as Paul doth, Philem. v. 9, 10. It may be he had

some great way, in great persons, but yet more is yet shame

not possible otherwise men should love but for yew ends

are true affections, once awakened, will last long.

some respect to the dignity of the lady, to whom he wrote.

a new commandment ] See on 1 Joh. 2. 7. 8. I teach you no other doctrine then what ye received at first from the apostles, Joh. 12. 34.

that we love one another ] Joh. 13. 34. and 15. 12.

V. 6. *This is love* ] Herein it consists. Or, this is that love, mentioned, v. 5.

that we walk after his commandments ] Then we love God and our brethren, when we walk after Gods commandments ; that is, according to them, Joh. 14. 15, 21, 23. and 15. 10.

1 Joh. 5. 2, 3. Rom. 8. 1. Lust, then, and sparing offendours whom we ought to reprove or punish, is not love, because it is contrary to Gods commandments. Or, love is it whereby we are enabled to keep his commandments, Joh. 14. 21. and 15. 9, 10. Chap. 2. 23. and 5. 2, 3. Love must not be idle, but employed in doing good, according to Gods word.

this is the commandment ] Of walking in the truth, v. 4. or of love, v. 5.

from the beginning ] 1 Joh. 2. 7.

V. 7. *For many deceivers* ] I have reason to urge you to constancy, because of false teachers, who seek to seduce you, 1 Joh. 2. 18, 22. and 4. 3. These are impostours or jugglers, who can deceive quicksighted-men, if they be not very careful, Matth. 27. 63.

that Jesus Christ is come in the flesh ] 1 Joh. 4. 3.

V. 8. *that we love not the things* ] We Christians, or we that taught you, if ye continue not in good ways ; for the reward is promised to such as continue to the end, Matth. 24. 13. others lose it, Gal. 3. 4.

we have wrought ] Or, gained. Some copies read, which ye have gained, but that ye receive, &c.

V. 9. *Whosoever transgresseth* ] Gods command of hearing Christ, Matth. 3. 17. Or, by apostacie forsaketh the truth in doctrine and life, contrary to v. 4.

hath not God ] To his father. nor his Spirit to guide him.

V. 10. *And bring not this doctrine* ] Received from Christ, v. 9. The meaning is, If he bring a contrary doctrine : else we should refuse the society of many private men, who are not able to teach at all ; which is not here intended, Gal. 1. 8, 9.

receive him not into your house ] Lodge not a false teacher, nor have no familiarity with him, lest he seduce you ; and that ye may shew your zeal for the truth, and actually reprove him.

min say it smaller & dimmer change color it is not right

the merry and fear of god is maintained in heart

love, it is a great comfort to god by charity, to see ye children

walk in his truth. to walk in his truth is to walk in love

the best love we can shew to gods ministers is to walk after

command of god. if ye bring a contrary doctrine, if ye











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given, as v. 5. and never to be changed, Eph. 4. 5. but must be kept in purity and integrity, as it was first delivered, without any alteration. Or, once for all, not to be delivered any more, Heb. 12. 26, 7. Hence it is, that a curse is pronounced against such as adde to it, or take away from it, Rev. 22. 18, 19. Those dreamers mentioned, v. 8. might both adde, and take away. Jude biddeth the Christians hold what they had, and refuse the additions and alterations of those false prophets, Gal. 1. 8.

*delivered*] From heaven.

*to the saints*] Who live in the Church of God here on earth, v. 1. Rom. 1. 7.

*V. 4. crept in unawares*] Beside your expectation; as souldiers; that march by a town, and suddenly return and take it: or, as pioneers, who enter by a myne, while the souldiers defend the walls. Or, not sent by God, but taking the ministry upon them of their own heads, Joh. 10. 1. & Tim. 3. 6.

*of old ordained*] That no man might be offended at their sudden coming in, he sheweth, that God knew it before, and did ordain them to destruction.

*to this condemnation*] To hell, as the angels that fell, v. 6. and the Sodomites, v. 7. Or, to this judgement, 1 Cor. 11. 29, 31, 32. To be permitted to fall into these sins, that bring damnation.

*ungodly men*] Such as worship not God aright; or, have no fear of God at all, Gen. 20. 11. Psal. 30. 1. Rom. 3. 18.

*turning the grace of our God into lasciviousnesse*] The grace of God inviteth us to sobriety, Tit. 2. 11, 12. but they turn it to a contrary end.

*denying the onely Lord God, and our Lord Jesus Christ*] Denying Christ to be God, who was their master by profession, (for they professed themselves to be of his household) and their Lord by publike authority over them. Or, by their deeds denying Christ.

*V. 5. I will therefore put you in remembrance*] As ministers are Gods remembrancers, Isa. 62. 6. so they are the peoples also: the former, by praying; the later, by preaching.

*though ye once knew this*] He conceiveth, that, being Christians, they were not ignorant of Gods judgements recorded in the Scriptures, 2 Pet. 1. 12.

*how that, &c.*] Three examples are given: one in the Church, in this verse; another, in heaven, v. 6. another, in the world, v. 7. shewing, that sinners can no where escape Gods judgements.

*the Lord*] The deliverance of the people came from God, Exod. 20. 2.

*having saved*] Some read, *Though ye knew this, how that the Lord, having once saved.* This is added, to make the judgement the greater, because it came not on them while they were slaves in Egypt, but after they were set at liberty. To this purpose the angels first condition is mentioned, v. 6.

*the people*] Of Israel. He speaketh to them, as men conversant in Scripture, who knew what people he meant, though he did not name them.

*Out of the land of Egypt*] From captivity and misery, Exod. 1. afterward] Gr. *the second time*: To wit, after he had once delivered them, he destroyed them. Or, they were once in a fort lost in Egypt, and now the second time in the wilderness, Heb. 11. 19.

*V. 6. their first estate*] Gr. *their beginning*: The estate they were first made in. God made them good and happie, as he did men; but they, by their fall, made themselves wicked and unhappie. Or, *principality*: their glorious condition.

*but lest*] Negligence is here attributed to the angels, in that they were not carefull to keep so glorious a condition. They are not said to be put out of heaven, but not to keep it, and to leave it; to wit, by sinning, 2 Pet. 2. 4.

*their own habitation*] Gr. *their proper habitation*: Which God had prepared for them, as fit for such glorious creatures.

*He hath reserved in everlasting chains*] As prisoners are kept in prison bound, till the assizes come; so are they kept by Gods power, that they cannot escape. This sheweth, their pains are not yet at greatest. It sheweth also, that they are unavoidable.

*under darknesse*] He hath kept them as it were in a dark dungeon, to be judged afterwards.

*unto the judgement of the great day*] In the end of the world, when all the world shall be judged; as v. 14, 15. Acts 17. 31. 2 Tim. 1. 18. 1 Cor. 6. 3.

*V. 7. Sodom and Gomorrah*] Fruitfull places, and pleasant, but very sinfull, Gen. 13. 10, 13. and 18. 20.

*and the cities about them*] Adma and Zeboim, Hof. 11. 8.

*in like manner*] Being corrupted by their bad example.

*strange flesh*] Gr. *other flesh*: Mans flesh, which they should not have used in that kinde. Or, *divers flesh*; not created by God to that end, Rom. 1. 26, 27. This sin hath the name of Sodomie from them.

*are set forth for an example*] Not to imitate, but to instruct others to take heed of their sins, lest they perish like them, Revel. 18. 4. 1 Cor. 10. 6, 11. Are sent to hell, as an example of Gods eternal judgement on grosse sinners. Or, being de-

stroyed by fire from heaven, lie still in the dust; as a type of eternal destruction in hell: so that those cities, being drowned in the dead sea, can be built no more, 2 Pet. 2. 6.

*V. 8. Likewise also*] They were like the Sodomites in uncleanness, v. 7. like the angels that fell, in despising dominion, v. 6. like the Israelites who murmured against Moses and Aaron, in speaking evil of dignities, v. 5. No sin is recorded in Scripture, but some practise it in after-times.

*these filthy dreamers*] They were so given to wantonnesse, that they not onely practised it being awake, but also dreamed of it, and defiled themselves in their sleep. Or, dreamers, because they vented their own dreams and fancies in stead of Gods truth, Jer. 23. 25. to 28. 32.

*defile the flesh*] Make their bodies abominable before God and men, as swine make themselves filthy by wallowing in the mire, Gen. 49. 4. Levit. 20. 12, 13, 14. 1 Cor. 6. 18.

*despise*] Gr. *despise*. Or, *abrogate*. To wit, in their hearts; for they live as if there were no rulers over them, Psal. 14. 1. They do as it were reject them, or put them off the throne, Luke 10. 16. Joh. 12. 48.

*dominion*] Not the governours onely, as some do, for their weaknesse, and abuse of their power; but the government it self: they would have no authority to be in the world.

*speak evil of*] Gr. *blaspheme*. They hurt their fame by reproaches and slanders.

*dignities*] Magistrates, who were more honourable then others.

*V. 9. Yet*] Though these be thus bold to rail upon magistrates, yet the arch-angel would not rail on the devil, though he were greater then they, and devils far worse then wicked magistrates; and though he were greater then the devil, and they lesse then the magistrates whom they revile.

*Michael*] Jude had this history either from some canonically book lost, as some think; or, as others, from some history not canonically; for such are cited in Scripture sometimes: or, by tradition, which was in use before the Scripture was written: or, by inspiration. No doubt it was true, because Gods Spirit here owneth it.

*the arch-angel*] Some conceive him to be Christ: others, to be a principal angel, Dan. 10. 13.

*when contending with the devil, he disputed*] That is, he used might in deeds, as well as reason in words. Or, he disputed earnestly.

*about the body of Moses*] Some understand it figuratively, of that contention about the deliverance of the people from captivity, Zech. 3. 2. because there the devil, and the words following, are found. Others take it literally, that when God is said to bury Moses his body, Deut. 34. 6. he employed the arch-angel Michael to do it, that no man might know where it was laid; but Satan resisted him, that so the people might know where it was, and worship it in after-times; or that Moses might not be so honourably buried: or, that his body might lie above ground, out of the land of Canaan, to be abused by the enemies of Gods people.

*durst not*] Or, *could not endure*. It seemeth Michael had occasion given him to use bad language, and was much provoked by Satan; yet, out of fear of God, durst not do it. See the like in Joseph, Gen. 39. 9.

*bring against him*] Or, *adde*: to wit, to Satans words, who, as it seemeth, spared no ill language.

*raiding accusation*] Gr. *judgement of blasphemie*.

*the Lord, &c.*] Zech. 3. 2.

*rebuke thee*] Stop thy foul mouth: or, put thee to silence, as Mark 1. 25. Luke 4. 35. and 23. 40.

*V. 10. speak evil of those things which they know not*] Ignorance should keep them from censuring, especially such persons as are above them, or such things as are above their reach. But they are impudent, and speak evil of the greatest persons on earth, and the greatest mysteries of religion.

*what they know naturally*] They live not according to naturall principles, but drown them by bad life, Rom. 1. 21. 1 Tim. 1. 7. Or, they know nothing, but what cometh within the compass of their senses, and follow sensuall objects to their destruction.

*as bruit-beasts*] By naturall light and experience, which things the bruit-beasts in part know.

*in those things*] Or, *by those things*. So, *in the holy Ghost*, v. 20. that is, *by the holy Ghost*.

*they corrupt themselves*] Gr. *they are corrupted*. Such things they without choice abuse, to satisfie their sensuality, 2 Pet. 2. 12.

*V. 11. They have gone in the way*] So the Scripture useth to aggravate sinners evil courses, by comparing them with grosse wicked mens ways set out in Scripture to their perpetuall disgrace, 1 Kings 16. 26, 31.

*of Cain*] They persecute Gods servants for their goodnesse, as he did his brother Abel, 1 Joh. 3. 12.

*ran greedily*] Gr. *were poured out*. They made haste to sin for gain, as water runneth apace out of a bottle. Or, they lost their



Jude, v. 6. — but left — The Devil  
did not sin there, but in this lower  
World; and was flung out of Heaven  
for his Sin. snatch of the Glory  
of Heaven, pag. 241. One may sup-  
pose that those winged messengers  
were continually waiting upon the Court  
of Heaven, to be sent, at occasion requi-  
red: These were sent; but when a-  
broad, scorned to execute ~~to execute~~  
what they were charged with, and thus  
by precluded themselves from returning  
to Heaven any more. Conspiracies  
of Treason, are commonly made at a  
distance from the Court, as in the no-  
torious Instances of Absalom and  
Ahioijah, ~ Octob. 20. 1729. scripsi.  
their Rebellion.

V. 10. as brut beasts, I — they know by ta-  
sing, and by smellings as brut beasts doe;  
2 those very things they corrupt themselves  
more than brut beasts; i.e. by excess in  
meats & Drinks. Burroughs, Hof. 2. 12, 13  
p. 339.

V. 7. — perpetuam imaginem ha-  
remus ira Dei in Reptos.  
Calvin. Ha. 34. 9.



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their souls for gain, as water spilt on the ground is lost, 2 Sam.

14. 14.

*the error*] Gain led them out of the right way.

*of Balaam*] Who would have cursed Gods people, and gave ill counsell against them, for money, Num. 31. 16.

*perished*] Were utterly lost in this sinfull course, without hope of amendment. For they were not yet in hell, v. 12.

*in the gainsaying*] Opposing magistrates, v. 8.

*of Core*] Others joyned with him, but he was the ringleader, Num. 16. 1.

V. 12. *These are, &c.*] The apostle, to shame these sinners, bringeth similitudes from feasts, where spots are bred on mens apparell, from the skie in the clouds, from the earth in the trees, from the sea in the waves, from the heaven in the planets.

*spots*] Such as pollute mens garments in feasts, arising out of fat or liquor falling on them. Others take it to be an allusion to spots on the body, which disgrace it. Others, to the spots on cattel, that made them unfit for peace-offerings. The sense is, that they were a blemish to their festival meetings.

*in your feasts of charity*] Made for the poor, as Luk. 14. 12, 13. Or, for others of the same religion with us, 1 Cor. 11. 33, 34.

*when they feast with you*] They came without bidding, thrust themselves in, and defiled the tables with gluttony and drunkenness, evil doctrine, wanton words, gestures, looks.

*feeding themselves without fear*] Impudent persons, not fearing to offend God by intemperance, nor regarding what men might say of them therefore, Luke 18. 4.

*clouds they are without water*] Promising rain to the husbandman, but giving none: so these made shew of great learning and pietie, whereby they might do good to others; but were empty of both, and deceived mens expectations.

*carried about of winds*] Unstable, and coming to nothing in the end, Eph. 4. 14.

*trees whose fruit withereth*] Gr. *autumn-trees*: Such as put out in autumn, when they should give fruit.

*unfruitfull*] Because blowing so late, the fruit cannot ripen.

*twice dead*] Having neither fruit nor leaves. Or, first losing their fruit, and then dying themselves, as trees blowing so late use to do: so these apostates were first dead by nature, born in sin, Eph. 1. 12. Secondly, having made a shew of spiritual life, by professing the true religion, they lost that also, by falling into errors and vices. Or, twice dead: that is, altogether or certainly dead, as Psal. 62. 12. Job 35. 24. so these were sure to go to hell, v. 4.

*plucked up by the roots*] Past all hope of springing up again. It is a bad condition for a tree, to blossom, and yet bear no fruit: it is worse to die, and have no hope of ever bearing any fruit hereafter: worst of all, to be plucked up by the roots; then it is good for nothing but the fire. Such was the condition of these false teachers.

V. 13. *raging waves of the sea*] Gr. *wilde*. For the waves rore like wilde beasts in the wood. Hereby is signified, men given to extreme lusts, or passion, or pride, triumphing and insulting over others, as one wave in the sea throweth down another, 2 Pet. 2. 18.

*Foming out their own shame*] By their vain words revealing their internal corruptions, as the raging sea casteth out dirt and mire, Isa. 57. 20. Phil. 3. 19. The Greek word is *shames*: that which doth most of all shame them.

*wandering stars*] Not constant, like the fixed stars, but passing from one course of religion or life to another, as planets remove: or rather, as blazing stars, which have no regular motion, and quickly vanish away, notwithstanding their glorious shew for a time.

*to whom is referred*] See on v. 6.

*the blacknesse of darknesse*] The most black darknesse. So hell is described, Matth. 8. 12. and 22. 13.

*for ever*] In hell.

V. 14. *And Enoch also*] Or, *For even Enoch*. So the one particle is translated, Matth. 13. 21. and the other, Mark 3. 19. He foretold of their destruction, and therefore it is certain. Whence this history was taken, see in the like, on v. 9.

*the seventh from Adam*] Including Adam for one. See the like, Matth. 1. 17. This is mentioned, to shew the antiquity of this prophecie: for he lived some while with Adam. The worlds end is certain, and the day of the generall judgement; for it hath been foretold welnigh from the beginning of the world.

*prophecied of these*] Of such men as these, that should trouble the Church in future times. Or, *to these*: that is, to such as these in his time, whose destruction he foretold. So will these be destroyed now also.

*behold*] This sheweth the certainty and gloriousnesse of his coming, Isai. 7. 14. Hab. 1. 5.

*the Lord cometh*] He will as surely come, as if he were now coming, Hos. 10. 7. Revel. 14. 8. and 18. 2. That manner of curse which the apostle useth in that solemn curse, Maranatha,

1 Cor. 16. 22. seemeth to be taken from the first words of this prophecie.

*with ten thousand*] Divers millions, Dan. 7. 10. Revel. 5. 11.

*of his saints*] Holy angels to attend him, Matth. 25. 31, 32. 2 Thess. 1. 8. Or, holy men risen again, as Matth. 19. 28. 1 Cor. 6. 2. 2 Thess. 1. 10.

V. 15. *To execute judgement upon all*] To adjudge all wicked men, especially such as are particularly mentioned in the words following, to eternal misery, Matth. 25. 32, 34, 41, 46.

*to convince*] To prove them not to be such as they pretend; and to make them acknowledge the justice of their condemnation, Luke 19. 22.

*of all their ungodly deeds*] These false teachers did much hurt by bad life, as well as by evil words; and must answer for both.

*ungodly committed*] Ungodlily: after a wicked manner, without all fear of God, v. 4.

*of all their hard speeches*] Not to be born. Bold and impudent ones, 1 Sam. 2. 3. Psal. 31. 18. and 75. 5. and 94. 4. Mal. 3. 13.

*which ungodly sinners*] Irreligious men, who wilfully live in the breach of Gods commandments.

*have spoken against him*] Against God himself, Psal. 73. 9. and 78. 19. Mal. 3. 13.

V. 16. *These are murmurers*] Privie whisperers, Mat. 20. 11. *complainers*] Out of discontent and envie, not content with their own condition, and finding fault with other mens, Mat. 20. 12. 1 Cor. 10. 10. James 5. 9.

*walking after their own lusts*] After the corrupt motions of the flesh, Rom. 8. 1. 2 Pet. 3. 3.

*their mouth speaketh*] They not onely think so, but utter it aloud, Psal. 73. 9, 11.

*great swelling words*] Vainglorious words, rising like bubbles in the water.

*having in admiration*] Looking on them, as on miracles, or high things.

*men persons*] Or, *faces*. Their external shew of wealth or greatness, Prov. 24. 23. Acts 10. 34. Gal. 2. 6.

*because of advantage*] They respected not godly wise men, but flattered great men in the world, to raise or enrich themselves, v. 11. and made the profession of pietie a matter of gain, 1 Tim. 6. 5.

V. 17. *But ye*] Ye live amongst these false teachers, take heed therefore that be not seduced by them.

*beloved, remember the words*] Charity teacheth us to judge, that the sins of Gods servants come, out of forgetfulness, not out of evil purposes. So men judge of the errors of them they love.

*which were spoken before*] That they might not be offended at the rising up of these wicked ones in the Church, he sheweth, that their coming was foretold, v. 4, 14.

*of the apostles*] That is, by the apostles. Not which others spake of them, but which they spake. It seemeth Jude was alive, when most of the apostles were dead, and therefore he putteth them in minde of their sayings, that they might not die with them.

V. 18. *mockers*] A great part of the miseries of Gods people come from mockers, 2 Pet. 3. 2. Gen. 21. 9. Gal. 4. 29.

*in the last time*] 1 Tim. 4. 1. 2 Tim. 3. 1.

*who should walk after, &c.*] See on v. 16.

*their own ungodly lusts*] Gr. *lusts of wickednesses*. Most wicked ones. See the like phrase, Dan. 10. 11, 19. For the matter, see on v. 15, 16. They should live well, who deride others, lest they lay themselves open to contempt: but lightly, they themselves are evil and thamelesse.

V. 19. *who separate*] Themselves, as Heb. 10. 25. Or, *others*, as 2 Pet. 2. 1, 2. Acts 20. 30. 2 Tim. 3. 6.

*sensual*] Men that follow their senses, and lose heaven for pursuing worldly objects, as v. 10. Or, *naturall*, or *animal*. Men having nothing in them more then beasts, but a reasonable soul, remaining yet in their naturall condition, and not new-born, although they make much shew of godlinesse. So the word is used, 2 Cor. 2. 14. and so the opposition following seemeth to interpret it.

*having not the Spirit*] And therefore have no holinesse in them, nor nothing to do with Christ, Rom. 8. 0.

V. 20. *But ye, beloved*] They destroy the building, by separating the parts one from another; but do ye build it up, as the wise woman doeth, Prov. 14. 1.

*building up your selves*] It is not enough that ye have laid a right foundation, but ye must confirm and advance your selves daily in your spiritual estate, on the foundation of faith in Christ, as a building ascends. For Christian men are not dead, but living stones, and help to build themselves, 1 Pet. 2. 5. It may be understood of encreasing their own graces severally, as 2 Pet. 3. 18. or, of edifying one another, as v. 22, 23. Heb. 10. 25. Acts 9. 31.

*in your most holy faith*] Verse 3. Faith either of credulity,



or of confidence, ought to have holiness attending on it. *praying in the holy Ghost*] That is, by the holy Ghost. See on v. 10. Mark 12.36. and 13.11. Not putting up such faint petitions as flesh and blood suggesteth, but such fervent ones as Gods Spirit putteth into us, Rom. 8.26.

V. 21. *Keep your selves*] See on v. 20. 1 Tim. 5.22.

*in the love of God*] Whereby ye love God. Persevere constantly to love him, and do it daily more and more. Or, whereby God loveth you: by doing nothing that may make him take away the sense of his favour from you, or cause him to frown upon you.

*looking for the mercy of our Lord, &c.*] Looking for that mercifull sentence of Christ at the day of judgement, whereby he will bestow eternal life on us, that have deserved eternal misery, Matth. 25.34.

V. 22. *And of, &c.*] It is not sufficient to look after our own salvation, but we must promote other mens also.

*some*] Of weak, simple, seduced persons, or men more flexible, and of a more tender nature than others.

*have compassion*] Out of mercy admonish them gently of their duty, when ye have lovingly shewed them their errors, Gal. 6.1. Rom. 14.1. and 15.1.

*making a difference*] Not dealing so severely with them, as with others that are more obstinate.

V. 23. *And others*] *Hardened ones*; or, perverse, or seducers themselves.

*save*] That is, endeavour to save. It is not in our power to save; but it is often attributed to the instruments, to persuade them to diligence, Rom. 11.14. 1 Cor. 7.16. and 9.22. 1 Tim. 4.16. James 5.20.

*with fear*] Gr. *in fear*, or, *by fear*; as v. 10.20. Out of fear of their sudden perdition, if ye should not presently help them. Or, by terrifying them with Gods judgements, unless they repent. Or, by sharp censures, 1 Cor. 5.5.

*pulling them*] Gr. *snatching*. That is, pulling hastily, and with violence. As the mother, apprehending the danger of the childe fallen into the fire, more then it self doth, and fearing the death of it, though she be tender-hearted, yet pulleth it out with violence, and, it may be, paineth some member, to save the life of the childe: so do ye hastily, with a kinde of harshnesse, seek to save obstinate sinners, Tit. 1.13.

*out of the fire*] Out of that danger, which is as great, as if they were in the fire. Terrifying them with the threats of hell fire.

*hating even the garment*] Not onely the pollution it self, but even the garment wherein it is.

*spotted by the flesh*] As cleanly persons cannot endure spots of grease or blood on their garments, v. 12. Or, as under the law men might not touch a menstruous cloth, or as God in the law would not accept a spotted peace-offering: so do ye not onely hate their sinfull lusts, v. 8. but also come not in their

company. Or, avoid not onely grosse sins, but also the very signes and tokens of them, 1 Thess. 5.22.

V. 24. *Now unto him, &c.*] The apostle, after inscription, v. 1. beginneth his epistle with prayer, v. 2. Now he endeth it with the praise of God. So God must be the alpha and omega of our actions.

*that is able to keep you*] He commendeth Gods power, but with reference to our good, shewing that we have cause to praise him for it; and thank him for the good we get by it.

*from falling*] A metaphor from runners, 1 Cor. 9.24. wherein men hastening to the goal, and not observing the ruggednesse of the way, may fall. God onely can keep us from falling. The best have had their slips, when they trusted to their own strength, Matth. 26.35, 70.

*and to present you faultlesse*] Gr. *to make you stand*. At the day of judgement, to make you stand, without guilt or filth of sin.

*before the presence of his glory with exceeding joy*] Being free from sin, to look upon Christ sitting on his glorious throne without any fear, yea with great chearfulnesse, when wicked men cannot endure the sight of his majestie, Luke 23.30. Revel. 6.13.

V. 25. *To the onely wise God*] Rom. 16.27. 1 Tim. 1.17. Some men were wise, as Solomon; but God is onely wise: First, because he onely is wise originally: the wisdom of the wisest men is from him, Gen. 4.1.39. Psal. 119.98. Gods wisdom is from himself. Secondly, because he onely is inseparably wise: he sheweth wisdom in all his actions, 1 Cor. 1.25. men do not so, Eccles. 10.1. Thirdly, he is insuperably wise: he overcometh the wisdom of the most subtil men, 1 Cor. 1.19. but no creature can go beyond him.

*our Saviour*] Tit. 2.13. and 3.4. Gods wisdom is used for our good and salvation: and every believer hath as much right to salvation by Christ as the apostles.

*be glory*] Let him be honourably accounted of by all, especially by those that shall be saved by him.

*majestie*] Heb. 1.3. and 8.1. 2 Pet. 1.16. Let him be royally attended by all, as the supreme governour of all.

*dominion*] Or, *strength*. Let all acknowledge him able to do what he will, and to over-rule all creatures, Psal. 115.3.

*power*] Or, *authority*. Let them confesse his just authority over all.

*now*] At this very present. We that now live, are subject to him. The kings that had power over us, when they die have no more; but God liveth still, and hath as much power over us, as he had over Adam, when he had new made him.

*ever*] Gr. *to all the ages*, of the world. His dominion will last to the end; therefore is he called *Eternal*, 1 Tim. 1.17. which in the Greek there is, *The King of ages*, to distinguish him from all other kings, who rule but in one age; as David, Acts 13.36.

*Amen*] See on Matth. 6.13.

## ANNOTATIONS

### On the Revelation of **●** JOHN.

#### CHAP. I.

Verf. 1.



*He revelation*] The former books, for the most part, are either historical, or doctrinall: this is, for the main matter of it, symbolical and propheticall, containing predictions of many things to come, both in the Church, and without it, in the

world, symbolically represented. It is called, a Revelation, because it was revealed by God; and the things therein contained are such, as no wisdom of man, without some such speciall revelation, could have manifested or foreseen. So 2 Cor. 12.1.7. Matth. 11.25. and 16.17. 1 Cor. 2.9.10.

*of Jesus Christ*] Because John had it from him, as Paul his revelations, 2 Cor. 12.1.2. and his Gospel, Gal. 1.1.2.

*God gave unto him*] That is, revealed or committed unto him, by him to be revealed and communicated to others. God the Father revealeth and committeth these things to Christ, as man, (for he had them of himself, as God) that the great account God hath of him may thereby appear, Joh. 5.20.

*to shew*] Not to keep them to himself, but to acquaint his Church and children, even in succeeding ages, with them; as 1 Pet. 1.12.

*his servants*] The faithfull: not his servants at large, as all men, yea all the creatures, are, Psal. 119.91. and 148.8. but his servants in speciall manner, his household-servants, Gal. 6.10. Eph. 2.19. For their use and behoof it is, that these things are revealed by God to Christ, and by Christ to those that are, yet in a more speciall manner, as John is hereafter styled, and Paul elsewhere, Rom. 1.1. 2 Cor. 1.1. Gods servants, the apostles and the prophets, Amos 3.7. See v. 4.

*must shortly come to passe*] So that this book, for the main matter of it, is not any history or relation of things past, but a prediction of things to come: which were to commence shortly after, in regard of their first beginning, v. 3. but to run on, after they were once begun, in a constant and continued course to the worlds end.

*by his angel*] Christ employeth an angel; called *his angel*, to shew his power, as well in heaven as on earth, Matth. 28.18. Eph. 1.21.

*unto his servant John*] The angel is sent to John, for the credit of his ministry, chap. 17.1. and 21.9. and 22.8. So Dan. 8.16. and 9.21.22. Zech. 1.9.14.19. This John was the apostle; for no other would take that name in writing Scripture while he lived, without some note of distinction; neither do we know any other John infallible, beside the apostle: and it is recorded in the ecclesiasticall history, that this John was banished into Patmos in the reign of Domitian. As he was the beloved apostle, so Christ honoured him above others, in writing

*This Booke of Revelation contains the substance of all the Old, and New Testament. Dr. Wilkinſon, Rev. 10.2. Ann. Serm. 2. p. 8. — as little as it is, it shall be bigg enough, it shall be bigg and great enough to confound all of opposite. p. 18. Little in bulk; Great in efficacy & power. p. 17.*



Sermons upon the whole book  
of ye Revelation. Set forth by  
George Giffard, preacher of the  
Word at Nantwich in Essex.

Rev. 18. 2.

LONDON

Printed for Thomas Man  
1599.

The 1. Sermon. Chap. 1.

It is not many years past (as ye  
know) since I did expound this Book  
even in this place, and unto this au-  
ditorie: and therefore left any shew  
marvail, why I undertake to expound  
it again; I let ye understand, that  
there is great reason to move me  
hereunto: as namely, that the Book  
is a most excellent & a most preci-  
ous Jewell, w<sup>ch</sup> God hath bestowed  
upon his Church; and great pitie  
it is, that all Gods servants are not  
thoroughly acquainted with it, espe-  
cially in these times. The holy Ghost  
saith, Blessed is he that readeth —  
It is not now <sup>ye</sup> heat of y<sup>e</sup> Battell — there  
is great reason to expound it again &  
again, that it may arm ye servants of  
God. p. 1, 2. // Ch<sup>r</sup>. recd. y<sup>e</sup> Rev. from y<sup>e</sup>  
hand of y<sup>e</sup> Father to give to his Church  
— to shew to his servants — 113.

Cap. 6. 8. A dolefull thing is the Pestilence,  
and this pale horse hath, and  
doth run often through y<sup>e</sup> world. In  
173. there was a great Pestilence over  
the world. Also 254. 1092. 1157. Also  
1305. 1347. 1428. No way to withstand  
these plagues, but only with true &  
unfeigned Repentance. p. 133.

V. 11. The beast hath murdered  
many in sundry kingdoms, yea ex-  
ceeding heaps now of late years  
in France, so y<sup>e</sup> number is  
filled up apace; whereby we are  
admonished to lift up our heads  
p. 137. // The Kingdom of the  
beast waxed dark at y<sup>e</sup> pouring  
forth of y<sup>e</sup> fifth vial, but  
the sixth payeth y<sup>e</sup> home nee-  
ver. Let us give ear unto this,  
for it is joyfull unto all Gods peo-  
ple, and it is even now in work-  
ing. p. 316.

The book is a perfect Ecclesiastical  
Historie shewed to y<sup>e</sup> servants of God,  
containing whatsoever is material in the  
Church, from y<sup>e</sup> time of y<sup>e</sup> being of  
St John in Patmos, to the end of the  
world. So that nothing of importance  
can be found in the Christian World, w<sup>ch</sup>  
may not be referred to some part of  
this book, as to his proper head; fro-  
whence it is to receive testimonie whe-  
ther it be true or false; and also such  
due consideration & censure, that it  
must be esteemed to be good or bad ac-  
cording as y<sup>e</sup> book doth judge.

William Symonds somtimes Fellow  
of Magdalen Colledge in Oxford  
in his Pisgah Evangelica, pub-  
lished 1605. — Preface.

There is no part of the Bible (I doe  
believe) that hath suffered more Reproach  
and Indignity, and Contempt, upon the  
Unbelief of persons, than this one Book  
with reference to the great design of St.  
Ch<sup>r</sup>. in this Book [the Revelation] and that  
is the reason it is so little heeded, so little  
preached, and so little taken notice of.

Ch<sup>r</sup> way-lays your Unbelief Rev. 19. 9  
& 21. 5. & 22. 6. — Dr. Wilkinson  
Rev. 16. 17. Sermon. 18. p. 5. —

preached in London abt y<sup>e</sup> year, 1670.  
I verily believe y<sup>t</sup> it is a very great  
fault, both in ministers & people, that we  
make not this Book of y<sup>e</sup> Revelation the  
great business of our Search.

Dr. H. Wilkinson Rev. 21. 6. f. 781.

Shortly come to pass} The mat-  
ters should be begun by & by, & should  
flow from thence with a perpetual  
course without Interruption —

Brightman

Chap. 1. 1, 2, 3. Quæ enim esset illa  
perversitas? CHRISTUS diligen-  
ter mandat Angelo; is studiose  
monstrat Joanni, qui vigilanter rebus  
adest, videt ut annotet: ac fructu  
hæc omnia in usum nostrum; interim  
nos ista omnia contemneremus?

Electorum hic præ-  
cipua habetur ratio: discas igitur li-  
brum hunc non contemnere; ne hoc  
ipso demonstrates, te servum Dei  
non esse. Arætius, col. 962.



Universal Church ever since the ap-  
paly days. In that John in a solitary  
land kept the Christian Sabbath  
we learn, That the religious Observa-  
tion of the S. Day, is a Duty incumbent  
upon all persons, and in all places.  
(2) How Ch<sup>t</sup> owned his own Day, and  
courage John in his strict & Religio-  
Observation of it, by the influence  
his Holy Spirit upon him, and by  
communicating extraordinary Revelations  
to him.

William Burkhitt M. A. Vicar  
and Lecturer of Dedham in Essex  
2<sup>d</sup> Edit. 1704.

v. 9. Patmos Hath not made mention  
of his Banishment into this Isle; but only  
of his being there. shewing modesty  
nor boasting of his Calamity.  
Br.

10. Ino recd ye whole Revelation  
ye same Day.

11. Ephesus One may here perhaps mar-  
vel where Rome was at this time, to which  
saving further labour, this Epistle might have  
been written in head of all other Churches  
as which boasteth her self to be ye head of all.  
Truly Ch<sup>t</sup> memory might seem to fasten  
on him by any one Epistle, not once calling  
him by any one Epistle; who yet was to  
have been only spoken to. But ye reason  
why He wrote not to him is at hand: He knew  
he could not err; neither had need of an  
Examiner. Let this omission therefore  
be one of ye Privileges of that holy Isd.  
Brighton

v. 6. unto God (ex we should  
think this honour is given unto us  
either to trouble ye Civil State,  
or else to intermingle Ch<sup>t</sup> Govern-  
ment with Civil. Brighton  
[ap. 1. 10. Lord's Day] I was in y<sup>e</sup> Spirit  
i. e. in spiritual meditation, in a spiritual  
ecstasy, in a transporting Rapture by  
the Spirit, under his most inward illu-  
mination and powerfull influence.  
On y<sup>e</sup> S. Day, namely y<sup>e</sup> first day of y<sup>e</sup>  
week, so called, because Christ at his  
Resurrection took possession of it for  
his own; and because the end of y<sup>e</sup>  
Institution was to Commemorate Christ's  
Resurrection; and because appointed  
to his special Worship and Service,  
and as such religiously observed by  
the Apostles, Act. 20. 7. and by the  
universal

v. 7. Here is no mention made of the  
last coming; but an allusion thereto.  
To be understood of Brighton.  
ye exceeding Glory manifested at y<sup>e</sup> calling  
of ye Jews. Rev.  
All ye Tribes i. e. all ye Nations of  
ye Jews.



writing Scripture. He appeareth to be an euangelist, in his gospel : an apostle, in his epistles ; a prophet, in this revelation.

V.2. *of the word of God* ] By the word of God, some understand here this book of the revelation; and the things therein contained. Others, by the word of God, understand the gospel of John : by the testimony of Christ, his epistles, which begin therewith, 1 Joh. 1.1. by the things which he saw, his revelation. In this sense, it sheweth the authour of this book, and one ground to believe him, Because of his former faithfulness. It may be understood of his preaching Gods word ; as v. 11.

V.3. *and they* ] A change of the number, Psal. 127.5.

*keep* ] Reserve, or observe ; keep in heart and in life, as Luke 11.28. James 1.25. Joh. 13.12. That not onely read or hear these things, but also remember them, believe them, observe how they are fulfilled, and live according to the directions given in this book, chap. 22.14, 18.19.

*the time* ] Gr. *season*, or *set time* : as Matth. 16.4. and 21.41. Luke 1.20.

*at hand* ] When these things shall begin to be put in execution : for a great part of them is not yet fulfilled, v. 1.

V.4. *John to the* ] This sheweth, that the whole revelation was an epistle to these Churches. So doeth the conclusion, chap. 22.21.

*seven churches* ] Named, v. 11. and presented with severall epistles, chap. 2 and 3. trusted with this treasure of the prophecies following, but not made types of particular Churches in after-times, though there may be some likeness between them and the ensuing Churches in divers things. The order of revelation is here observable : God revealeth to Christ, Christ by his angel to John, John to those Churches ; but for the use of the whole Church, v. 1.

*in Asia* ] The lesse : for Hierusalem in likelihood was now destroyed ; and these were the most famous Churches, fittest to keep these mysteries, and to communicate them to posterity.

*grace and peace* ] Rom. 1.7.

*from him which is* ] Exod. 3.14. From God the Father, who is eternall. That which is common to the three persons, is here attributed to the Father, who is the first in order, and from whom the other two persons have their personall existence.

*the seven Spirits* ] The holy Ghost, who, in regard of his manifold graces, wrought in these seven Churches as plentifully, as if a particular spirit had been in each Church. Seven also being a note of perfection ; as chap. 5. 6. It cannot be understood of angels, because John prayeth for grace from him whom here he so describeth.

*before his throne* ] Not to shew an inequality, but because God the Father, in the works of illumination, sanctification, and comfort, worketh in his servants by his Spirit. See chap. 4.5.

V.5. *the faithfull witness* ] Who fully and truly revealed Gods will to us, by himself and his apostles, Heb. 1.2. and so shewed himself to be the prophet foretold, Deut. 17. 15, 18. Acts 3.21, 22.

*first begotten of the dead* ] Or, *first brought forth*, 1 Cor. 15.20. Col. 1.18. He that arose first from the dead to go to heaven : for Enoch and Elias died not : others raised up, lived here, and died after ; neither are their bodies yet in heaven. He faith, *Begotten*, because resurrection restoreth that bodily life which we had by generation before. See Matth. 19.28.

*Prince of the kings of the earth* ] Who is above them all, and from whom they all hold, chap. 17.14. and 19.16. 1 Tim. 6.14, 15. Matth. 28.18. Prov. 8.15, 16. Rom. 9.5.

*loved us* ] The sole ground of all the ensuing benefits. So Gal. 2.20. Eph. 2.4, 5, 6. and 5.2.

*and washed us* ] 1 Cor. 6.11. Heb. 9.14. 1 Joh. 1.7. This was the greatest demonstration of his love, The shedding of his blood for the cleansing of us from our sins, chap. 5.9. and 7.14.

V.6. *and hath made us* ] As he redeemed us by his Blood, so he hath regenerated us by his Spirit, 1 Cor. 6.11. 1 Joh. 5. 6. and made us kings, to rule over the devil, the world, and the flesh, chap. 20.6. and priests, to offer up to God the personall sacrifice of our selves, Rom. 12.1. the verball sacrifice of praise, and reall of alms, Heb. 13. 15, 16.

*kings and priests* ] Chap. 5.10. 1 Pet. 2.5, 9.

*and his Father* ] Or, *even his Father*, 1 Cor. 15.24. Gr. *his own Father*. Christ is the naturall Son of God.

*dominion* ] Or, *might*, or *strength* ; as 1 Cor. 15.51. Give unto Christ the glory of his dominion, or power, Psal. 29.1, 2, 3, &c.

V.7. *Behold* ] As if he beheld him with the eye of faith already appearing. So of Abraham, Joh. 8.56. and of Moses, Heb. 11.27.

*he cometh* ] He will ere long come : and though he may seem to stay long, yet will, in due time, as surely come, as if he were in coming, or already come, Heb. 10.37. 2 Pet. 3.4, 9.

*with clouds* ] Dan. 7.13. Matth. 24.30.

*every eye* ] That is, all men : for the eye is the instruments of sight.

*and they also* ] Or, *even they also* ; as v. 6.

*which pierced him* ] Zech. 12.10. Joh. 19.34, 37. That had any hand in the crucifying of him, Psal. 22.16.

*kinreds* ] Gr. *tribes*. Alluding to the division of the land of Canaan, Josh. 13.7. Psal. 78.55.

*because of him* ] Because they saw him, whom they crucified, to be their judge ; or him whom they caused to be crucified. Or, *before him* ; as 1 Cor. 6.6. Some of all nations shall weep at his coming.

*even so. Amen* ] A double affirmation, for certainty ; the one Greek, the other Hebrew, as chap. 22.20.

V.8. *I am Alpha* ] Chap. 21.6. and 22.13. Isai. 41.4. and 44.16. It seemeth here to be spoken of Christ. Compare it with v. 11, 13. Chap. 11.12, 13. The phrase is taken from the Greek letters, whereof alpha is the first, and omega the last. The sense is : I was before all creatures, and shall abide always, though all creatures should perish. Or, I am he from whom all creatures had their beginning, and to whom they are referred, as their uttermost end, chap. 4.11. Prov. 16.4. Rom. 11.36.

*which is* ] See v. 4. what was there ascribed to the Father, is here given to the Son, to shew the coeternity of the Son with the Father.

*the Almighty* ] Able to do all things, Job 42. 2. or having power of authority over all. See v. 5, 6. Psal. 103.19.

V.9. *brother and companion* ] He commendeth himself, and this his employment, to them, from that fellowship he had with them in troubles here ; and was to have with them in glory hereafter, 1 Pet. 5.1, 9. So Phil. 1.5, 6, 7. Heb. 10.34.

*kingdom* ] As well of grace here, as of glory hereafter, Rom. 5.21.

*patience* ] Patient expectation of Christs coming, 1 Thess. 1.3. 2 Thess. 3.5.

*was in the isle* ] Some think, he went thither voluntarily, to avoid persecution. Others, that he was banished by Domitian the emperour, Euseb. hist. Eccles. lib. 3. cap. 14.

*Pamos* ] In the Egean sea ; or Archipelago, among the isles called Sporades : a desert place, Plin. lib. 4. cap. 12.

*for the word of God* ] Not to preach it there, but for preaching it before, in Ephesus, and other places. Or, as others, for Christs sake, who is called The word, Jon. 1.1. 1 Joh. 1.1. See on v. 2.

V.10. *in the Spirit* ] In a spirituall rapture and extasie, Ezek. 3.12. Acts 10.10. and 22.17. 2 Cor. 12.2, 3. By the Spirit of God taken off from the sense and regard of outward things, that I might wholly attend the visions ensuing.

*on the Lords day* ] The day on which our Saviour rose again, the first day of the week, on which the Church constantly met for the publike service of God. The time and place are mentioned, to confirm the truth of the history : and the day, to adde more honour to that day, which is here called The Lords day, as The Lords table, 1 Cor. 10.21. and The Lords supper, 1 Cor. 11.20.

*behinde me a great voice* ] This great voice called John to attention ; and the rather, because it came behinde him, unexpected.

*of a trumpet* ] For sound, loud and shrill, Isa. 58.1. and of use, to summon men, by severall tones or manners of sounding, to severall employments, Exod. 19.16, 19. Num. 10.2, 3, 10. 1 Cor. 14.7, 8. Isa. 44.14.

V.11. *Alpha* ] See on v. 8.

*What seest thou ?* ] What thou shalt see forthwith, is to be revealed to others.

*churches* ] See v. 4.

*Ephesus* ] A citie of Ionia, famous for the temple of Diana in it, Acts 19.1, 27.

*Smyrna* ] A citie of Ionia likewise, neer which were the olympian games celebrated.

*Pergamus* ] A citie of Eolia, afterwards made a province of the Romanes.

*Thyatira* ] A citie of Lydia, not far from Ephesus.

*Sardis* ] A citie of Lydia also, in Cyrus his time, next to Babylon for wealth, Xenoph. Cyrop. lib. 7. cap. 3.

*Philadelphia* ] A citie of Lydia, as some think ; or, as others, of Mylia, or Eolia, having the name from Ptolemus Philadelphia. *Rabiah*, Pet. Martyr 2. Sam. 11.1.

*Laodicea* ] A citie of Caria, neer to the citie of the Colossians, Col. 4.16.

V.12. *the voice* ] Him from whom the voice came : or, to take further notice of the voice it self, Exod. 20. 18. Deut. 4.12.

*golden candlesticks* ] The Churches, which are the light of the world, Matth. 5.14, 16. Phil. 2.15, 16. They are compared to gold, because they excell other societies, as much as gold doth other metals.

V.13. *in the midst, &c.* ] To teach, guide and pretekt them, Psal. 46.5. Zech. 2.5.

g.

N.

in saving & com-  
fortably revealat  
one who is worth  
to be known  
as to be known  
from  
Joh. 1. 12-13

in all these  
times, it is  
said, that  
the world  
has been  
in darkness  
since the  
fall of man  
and the  
world  
has been  
in darkness  
since the  
fall of man



*like unto the Son of man*] Or, a son of man, (as like a son of the gods, Dan. 3. 25.) that is, like a man, Dan. 7. 13. Whether it were Christ in his humane nature, or the angel mentioned, v. 1. representing Christ, or some other form, it is uncertain.

*with a garment down to the foot*] Dan. 10. 5, 6. It was the custom of rulers to wear garments and girdles distinct from others, Isa. 2. 21. Exod. 28. 24. and 39. 5. The robes of such were usually large and long, for state, Eccles. 27. 8.

*girt about the paps*] Or, about the middle: As their manner was, to keep their side-garments from sweeping the ground, and hindring them in going, Exod. 29. 9. Luke 12. 35.

*girdle*] A symbol of power and might, Psal. 93. 1. Isa. 11. 5. and 23. 10. and 45. 1, 5.

V. 14. *white like wooll*] This signifieth Christs eternity, as it doth God the Fathers, Dan. 7. 9.

*as snow*] Matth. 17. 2. and 28. 3.

*as a flame of fire*] Bright, lightsome and piercing. See Dan. 10. 6. implying his omniscience, whereby he is able to disperse all darknesse, and to pry into all the corners of mens hearts, and descie the privie plots and contrivances of the adversaries of his Church, Prov. 15. 11. Prov. 139. 11, 12. Job 34. 21, 22. Heb. 4. 12, 13.

V. 15. *fine brasse*] A kinde of bright and precious brasse, of which, *Plin. lib. 34. cap. 2.* Or, amber, of the colour of burnished brasse. See Ezek. 1. 4, 7. Dan. 10. 6.

*as if they burned*] Or, *glowed with fire.* Intimating, as some think, Christs ability to destroy the enemies of his Church, as Zech. 2. 5. Or, as others, so to terrifie men, that they may thereby be converted, Psal. 83. 15, 16.

*as the found, &c.*] A mighty loud voice, as chap. 14. 2. So Dan. 10. 6. Terrible to his enemies; or, powerfull to raise men from the death of sin, Joh. 5. 25.

V. 16. *in his right hand*] To keep them safe; shewing his great love to them, and care of them, Psal. 63. 8.

*seven stars*] The ministers of the seven Churches, v. 20. Ministers, give light to the world, having received it from Christ, as the stars from the sun.

*out of his mouth, &c.*] This sheweth the power of Christs word, chap. 2. 16. Heb. 4. 12.

*in his strength*] At noon-day, Judg. 5. 31. Psal. 37. 6. This setteth out the greatnesse of Christs glory and majestie, Matth. 17. 2.

V. 17. *as dead*] He could not endure the sight of Christ in his glory. So Dan. 10. 8, 9.

*his right hand*] He sent not an angel to raise me up, but did it himself. See Dan. 10. 10.

*I am the first*] Isa. 41. 4. and 44. 6. See notes on v. 8.

V. 18. *and was dead*] Though I once died for your sins, yet I am now alive again to appear to thee, and shall live for ever, to protect my servants, Rom. 6. 9, 16.

*keys of hell, and of death*] Power to deliver over to, or to keep from hell, as well as from the grave. Or, of the grave and death.

V. 19. *Write the things, &c.*] John is commanded to write the vision which he saw before, v. 12, &c. the epistles to the seven Churches, which were then in being, chap. 2. and 3. and the prophecies of the time to come, chap. 4, &c. to the end of the book: so that here is a perfect division of the book, and no need to make the Churches types.

V. 20. *The seven stars are*] That is, do signifie; as the bread is Christs Body in the Sacrament. So Gen. 41. 26, 27. Dan. 2. 38. and 7. 17. Matth. 13. 37, 38, 39. Luke 8. 11, 15. Chap. 17. 9, 10, 12, 15.

*the angels*] The ministers: so here called, to shew the honour due to that office. Or, *messengers*: for they are Gods messengers to his people, Mal. 2. 7. and 3. 1.

## CHAP. II.

Verf. 1. *Angel*] See notes on chap. 1. 10.

*Ephesus*] Look chap. 1. 7.

*that holdeth, &c.*] See chap. 1. 16.

*who walketh, &c.*] Look the notes on chap. 1. 12, 13.

V. 2. *I know thy works*] I take notice of them, and approve them, Psal. 1. 6. and 101. 4. Matth. 7. 23. Though all power to do good cometh from God, and the works of the best men have some imperfections; yet such is Gods mercy, that he accepteth of them.

*works*] Course of life and practise, 1 Tim. 4. 6, 12. Tit. 2. 7.

*thy labour*] In preaching the Gospel, 1 Thess. 5. 12. 1 Tim. 5. 17.

*patience*] In bearing persecutions that followed his preaching and practice, 2 Tim. 3. 10, 11, 12.

*canst not bear*] Endure them, or forbear reproving them. An argument of zeal, Joh. 2. 15, 17. 2 Pet. 2. 8.

*them that are evil*] Such as are wicked in thy flock.

*apostles*] Such as feigned themselves to be sent immediately from Christ, but were not, 2 Cor. 11. 13.

V. 3. *hast born*] Hast born much from these, whom thou couldst not bear with, v. 2.

*hast patience*] Continuest constant in thy sufferings, Heb. 10. 34, 36. and 12. 1.

*not fainted*] Art not weary of thy work, Gal. 6. 9. 2 Thess. 3. 13. 2 Cor. 4. 16.

V. 4. *hast left*] Hast abated somewhat of thy former fervour and forwardnesse.

*first love*] Or, *former love*; 1 Tim. 5. 12. shewed in diligent teaching and ordering of his people, Joh. 21. 16, 17. He was not, it may be, so carefull in feeding and tending his flock, as when John was there to oversee him. Not onely idolatry and false doctrine, but negligence, in a minister, is blame-worthy.

V. 5. *Remember therefore*] Three things required of a penitent sinner: A serious consideration of the haynousnesse of his sin; heart yremorse for it, and a renewed course of life.

*remove*] Take it from that place, and settle it in some other, where it shall finde better acceptance, Matth. 21. 43.

*thy candlestick*] My Church from out of Ephesus, chap. 1. 20. and leave it in darknesse. It seemeth, by the pastours negligence, the people were grown remisse also: for a great judgement is threatned to them.

*except thou repent*] God repeateth it, to shew how well pleased he would be with their returning, Ezek. 18. 31, 32. and 33. 11.

V. 6. *But*] I will not yet remove the candlestick, for the reasons following.

*this thou hast*] This goodnesse left in thee.

*hatest*] Dost not onely forbear, but inwardly hate and abhor, Psal. 94. 10. Amos 5. 15. Rom. 12. 9.

*the deeds*] Not the persons, Psal. 101. 3.

*Nicolaitans*] Who held wives to be common, as ecclesiasticall histories affirm. Some think, they are so called from Nicolas the deacon, mentioned, Acts 6. others, from some other of that name.

*I hate*] Psal. 11. 5. Prov. 6. 16. and 18. 13.

V. 7. *He that hath an ear*] Let not the pastour onely, but every one of the Church of Ephesus, lay this to heart. Or, let them hearken whose ears God hath opened, Psal. 40. 6. Isa. 50. 5. Or, that have a spirituall ear, as well as a naturall, to hear what God saith, Deut. 29. 4. Psal. 85. 8. Prov. 20. 12. See Matth. 13. 9.

*overcometh*] His spirituall enemies, the devil, the world and the flesh, Rom. 8. 37. and 12. 21. and 16. 20. 1 Cor. 9. 27. 1 Joh. 4. 4. and 5. 4, 5. Chap. 12. 11. and 15. 2.

*of the tree of life*] Perpetuall happinesse, figured by the tree of life, Gen. 2. 9. Rev. 22. 2.

*in the midst*] Alluding to the situation of the tree of life in paradise.

*paradise*] Heaven, Luke 23. 43. 2 Cor. 12. 4.

V. 8. *Smyrna*] See notes on chap. 1. 11.

*first*] Chap. 1. 8, 17.

*was dead*] See chap. 1. 18.

V. 9. *I know*] See v. 2.

*and tribulation*] Troubles, losse of goods, and reproaches, which thou sufferest for the truth, Heb. 10. 34. and 11. 36, 38.

*but thou art rich*] Towards God, Luke 12. 21. Spiritually, Luke 16. 11. 2 Cor. 8. 9. 1 Tim. 6. 6, 18. James 2. 5.

*say they are Jews*] Brag of the truth of their religion, when they want both the inward power, and outward evidences of it, Matth. 3. 9. Joh. 8. 33, 39. Rom. 2. 28, 29. 2 Tim. 3. 5.

*synagogue of Satan*] Not of God, as once they were, and pretend still to be, Phil. 3. 2, 3.

V. 10. *Fear none*] So as out of fear to do any thing unbecoming a Christian, Matth. 10. 28. Luke 4. 4.

*thou shalt suffer*] The storm is not yet past; imprisonment and straits will follow.

*devil*] By wicked men his instruments, Ephes. 2. 2.

*be tried*] The devil would destroy, but God will suffer you onely to be tried, chap. 3. 10. James 1. 12.

*ten days*] A short time: or, as others interpret it, ten yeers; either in Dioclesians time, as some think, or in Trajans, as others.

*faithfull unto death*] Constant in thy Christian course and profession to the last, Heb. 3. 6, 14. Or, unto the shedding of thy blood by death, for the testimony of my truth, Heb. 12. 6. Chap. 12. 11. and 20. 4. Die, rather then deny thy religion.

*crown of life*] Either an everliving, everlasting, neverfading crown or garland, 1 Pet. 1. 4. and 5. 4. or, celestiall glory, life eternall, as a crown, or for a crown, James 1. 12. as the signe of circumcision, that is, circumcision as for a signe, Rom. 4. 11. An allusion to them that run or wrestle for a garland, 1 Cor. 9. 24, 25. 2 Tim. 2. 5. and 4. 7, 8.

V. 11. *He that hath an ear*] See notes on v. 7.

*of the second death*] Consisting in the separation of soul and body from God, and sequestration of them both to eternall torments, Matth. 25. 41, 46. 2 Thess. 1. 9. Chap. 20. 14. and 21. 8. So called, in relation to the naturall death foregoing it, whereby soul and body are onely severed either from other.

Though



14. White like White Wool, as Snow.

3. And the Liver, and I became dead,  
and behold, I am living —

Angels } Evangelium tam celeri  
Volatu ferebatur, & quidem Spatio  
menstruo, per universam Germaniam,  
et aliquot Regiones, ceteras, ac tanto  
cum aplausu accipiebatur, ut ipsi —  
Angeli, <sup>cursores</sup> & huius doctrinae  
pracones <sup>viderentur</sup>.

Mel. Ad. Vita Myconij, 175.

2.1. Angel of — Ephesus I —  
ministro ejus Ecclesiae, per quem de-  
inceps ad totum coetum profertur.  
Arctius, col. 972.

Walketh } Meminerimus autem Christum  
ambulare inter candelabra Aurea,  
i.e. in ecclesijs dum pie sunt, et ser-  
vant dignitatem suam; qua amissa  
lesit etiam Conversatio Christi cum  
illis. Conservanda est igitur diligenter  
puritas Aurea, h.e. innocentia,  
vita ac morum, Sinceritas doctrinae  
sic enim Christum presentem retine-  
bimus. Arctius, col. 972.

2.1. — of the Ephesian Church —  
5. — I come —

2.6. But thus thou hast? This is a  
kind of mitigation of the sharp Reproof  
and Threatening going before: As He  
began with a Word of Commination, so  
He will close with it. Durham, p. 78.

Est nova laudatio, quam reprehensio-  
ni & Cominationi subicit, quasi oleum  
vulnere infundens; ut ad rasi-pientiam  
magis alliciat, nec pro deploratis se eos  
habere ostendat. Pareus, Col. 1098.

2.3. — Church of Smyrnaeans —



2.12. Ad Pergamenfem Miniftrum,  
per quem ad totam Ecclefiam defe-  
renda fuit. Aretius, 977.

2.16. — I come. —



Though he may suffer this, yet shall he escape that. It shall not be able to seize upon him, chap. 20.6.

V.12. *Pergamus*] See notes on chap. 1.11.

*the sharp sword*] Look on chap. 1.16.

V.13. *I know*] Ver. 2.

*where*] In how perillous a place, and among what manner of people thine abode is; Psal. 57.4. and 120.5,6. Ezek. 2.6. Phil. 2.15.

*seat*] Or, *throne*. Where the Romane governour liveth, who is Satans chief instrument in persecuting the saints, v. 10.

*holdest fast my Name, &c.*] Doest still maintain thy Christian profession, Heb. 10.23. So chap. 3.3,8,10,11.

*even in those days*] As in a dangerous place, so in the times of greatest triall, chap. 12.12. and 13.10. and 14.12.

*Antipas*] A name contracted of Antipater, as Artemas of Artemidorus, Tit. 3.12. Epaphras of Epaphroditus, Col. 4.12. Phil. 4.18. Demas of Demetrius, 2 Tim. 4.12. Silas of Silvanus, Acts 15.40. 1 Thess. 1.1. The name of some godly minister of Christ, in likelihood, who had suffered martyrdom there for the truth.

*martyr*] Who gave his life for the testimony of the truth concerning me; as Acts 22.20.

V.14. *hast there*] Doest not put them out of the Church, that they may not hurt others, 1 Cor. 5.2,6.

*of Balaam*] Who taught Balak to set fair women on work to tempt the Israelites to eat of the meat they had sacrificed to their idols, and to commit folly with them, Numb. 24 and 25 chapters, and 31.16.

V.15. *Nicolaitans*] See notes on v.6.

V.16. *Repent*] Look on v.5.

*sword*] See chap. 1.16.

V.17. *hidden manna*] He shall both spiritually taste of me here, and feast also with me, and of me, enjoying me fully hereafter in heaven. He alludeth to Psal. 105.40. Joh. 6.27, 32,49,50. Luke 22.30. and withall, to the golden pot of manna placed in the holiest of all, Heb. 9.3,4. Exod. 16.33,34.

*a white stone*] Assurance of the full discharge of all his sins, 1 Joh. 1.7. Or, perfect absolution at the day of judgement, Joh. 5.24. For the heathen absolved men by white stones, and condemned them by black ones. Or, a privie mark, whereby he may be known, and admitted to the heavenly banquet of the hidden manna, as a bidden guest thereunto, chap. 19.9. alluding, as some think, to those shells, stones, or tokens, that were wont to be given as tickets, with their names on them, to such as were to be admitted to the solemn feasts held in honour of those that were victorious in their sacred games.

*a new name*] Adde to his absolution such glory, as none can understand, but such as have it, 1 Cor. 2.9. An inward assurance of his right and interest in these honours. He alludeth to Isa. 65.15. All these things follow the victory.

V.18. *Thyatira*] See notes on chap. 1.11.

*his eyes*] See on chap. 1.14,15.

V.19. *I know*] See v.2.

*and thy charity*] Or, *even thy charity*; as v. 13. for here he reckoneth up the works in particular.

*and service, &c.*] Thy ministring to the saints; as Rom. 16.1. Heb. 6.10. and faithfulness in thy calling, and patient bearing of troubles ensuing it; as chap. 2.2.

*and thy works*] The fruits of these particular graces. Or, *and thy works, that the last are more than the first*. So this conjunction is used, Luke. 3.20. and 5.1.

V.20. *a few things*] See notes on v. 14,15.

*Jezebel*] 1 Kings 16.31. Some wicked woman like her, or of the same name with her, or both.

V.21. *of her fornication*] She was not onely naughty her self, but taught others also to be naughty like her self, v. 22. False doctrine and bad life, idolatry and adultery, go oft together, v. 14,15. Numb. 25.1,2. Hos. 4.11,12,13,14.

*and she repented not*] Or, *but she repented not*; as Matth. 11.19. She added impenitency to her incontinency and other sins, Rom. 2.4,5.

V.22. *into a bed*] As there is a bed of ease and pleasure, Amos 6.4. so of languishing and disease, Psal. 41.4. The later is here intended, but with allusion to the former. Her punishment shall be like her sin. Adulterers often lie long sick of foul diseases, Job 20.11. Prov. 5.11.

V.23. *And I will kill her children*] Her bastards; as 2 Sam. 12.14. Others understand it of spirituall adultery; and then her adulterers are her fellow-false teachers, and her children they whom she had seduced.

*I am he which searcheth*] Psal. 7.9. Jer. 12.20. and 17.10. They shall know that I am the true God, by my punishing them for their secret sins, Psal. 90.8. 2 Sam. 12.12. Ezek. 8.12.

V.24. *unto you, &c.*] Both ministers and people. Or, *unto you, even the rest*; as v. 13.

*not known, &c.*] Are ignorant of those things they call the depths of God; as 1 Cor. 2.10. but are indeed the depths of Satan. Or, *not allowed*; as Rom. 1.25. 1 Cor. 14.25.

*none other burden*] Denounce no further troubles against you, then what you suffer already. So prophecies of evils to come are called burdens, Isa. 13.1. and 23.1. Or, I will lay no other laws on you to live by, then what you have already received of the apostles, v. 25. Acts 15.28.

V.25. *Hold fast*] Chap. 3.11.

*until I come*] To the last, v. 10. or, to the end, Matth. 24.13; till my second coming, generall or speciall, 1 Cor. 11.26.

V.26. *overcometh*] See notes on v.7.

*my works*] Enjoyed to him by me. Or, such as I require, not as Jezebel teacheth.

*power over the nations*] To joyn with me in judging them at the last day, Psal. 149.5, &c. 1 Cor. 6.2. Jude v. 14,15.

V.27. *And he shall rule them*] Psal. 2.9. Gr. *feed them*; as Psal. 78.71,72. Mic. 5.4. Matth. 2.6. That is, rule them with a rod of iron, with a might and power irresistible, Psal. 110.2. subduing and mauling to pieces all refractory and rebellious ones.

*as the vessels*] Or, *that as the vessels*; as Psal. 2.9.

*be broken in shivers*] That is, utterly destroyed, without recovery, as earthen vessels broken are, Isa. 30.14. Jer. 19.11.

V.28. *morning-star*] The full fruition of my self, chap. 22.10. 2 Pet. 1.19. Or, the next degree of glory to me, as the morning-star is next the sun, Isa. 14.12.

V.29. See notes on v.7.

## CHAP. III.

Ver. 1. *Angel*] See notes on chap. 1.20.

*Sardis*] Look on chap. 1.11.

*hath the seven Spirits*] Chap. 4.6. See notes on chap. 1.4. He hath the Spirit, either because the Spirit proceedeth from Christ, and is therefore called his Spirit, Rom. 8.9. or else because he sendeth the Spirit into the hearts of the elect, Joh. 15.26. and 16.14.

*hast a name, &c.*] Thou art an hypocrite. Thou seemest *may* alive to the world, but art dead to God, 1 Tim. 5.6. Or, thou carriest a shew of some vigourousness and vivacity with thee, *have not* but art indeed in a languishing condition, little better than *shake like* dead, v. 2. like that, 1 Cor. 3.1. Or, thou hast a spirituall le- *thy works* charge, or dead palsey, and art like a body some members where *of are* of are dead, though not all, v. 2.

V.2. *Be watchful*] Rouze up thy self, and shake off this *may* lethargicall disposition, Eph. 5.14.

*the things which remain*] Those graces which are not yet quite dead in thee. Or, *the rest*: to wit, of thy flock, that are in a languishing condition.

V.3. *as a thief*] Chap. 16.15. Matth. 24.43,44. Luke 12.39,40. 1 Thess. 5.2. 2 Pet. 3.10. I will come upon thee, who art secure, unexpectedly, as thieves come on men asleep.

V.4. *a few names*] A few men, Acts 1.15. known to Christ by name.

*defiled their garments*] Carried themselves wickedly in their lives, as the Balaamites have done, chap. 2.14. Jude v. 23.

*in white*] In glory, as Matth. 17.2. and 28.3. In glorious raiment, such as great men in times of triumph and festivity used to wear, v. 5. Chap. 7.14. Eccles. 9.8.

*they are worthy*] In my account; as Luke 20.35. 2 Thess. 1.5. and in comparison of the Nicolaitans, chap. 2.15. Or, meet and fit; as Matth. 3.8. Eph. 4.1.

V.5. *in white*] See v.4.

*book of life*] Chap. 20.12. Phil. 4.3. in which the names of the elect are written.

*I will confesse*] I will own and acknowledge him for such an one, as he hath owned and acknowledged me, Matth. 10.32. Mark 8.38.

*angels*] Matth. 16.27. and 25.31.

V.6. *He that hath an ear*] See notes on chap. 2.7.

V.7. *Philadelphia*] Look on chap. 1.11.

*key of David*] Of the house of David, Isa. 22.22. That is, of the Church. A similitude borrowed from those that keep the keys of a citie, castle or palace; the gates whereof therefore cannot be opened or shut, without their permission or direction, Neh. 7.3. and 13.19. So in the next verse he had opened a Church-door in Philadelphia, which none should be able to shut again, 1 Cor. 16.9. 2 Cor. 2.12.

V.8. *I know*] See notes on chap. 2.2.

*no man can shut it*] Thou hast adversaries, but none shall be able to take the Gospel from thee. Or, none shall be able to stop or impeach the passage of it with thee, 1 Cor. 16.9.

V.9. *synagogue of Satan*] See notes on chap. 2.9. Worship before thy feet: reverence thee as one beloved of me, Isa. 60.14. 1 Cor. 14.24,25.

V.10. *thou hast kept*] Thou hast been patient, as my word commanded thee, in troubles past. Or, hast with much patience maintained and held fast the Christian profession.

*the word of my patience*] Or, *my word of patience*. (As, My mountain of holiness, Isa. 56.7. for, My holy mountain: his Son of love, Col. 1.13. for, his dearly beloved Son: his word







Rev. 3. 20. — Sup — See Dr. Owen  
Serm. 36. fol. 394, 395.

12<sup>v</sup>. May refer to 4 Pillars in Sol. Temple  
— Sh. goe no more out as these into  
Babylon. (see's Temple - p. 280.

4. 3. et Iris — Ne quis tanti Iudicis  
conspicui contremiscat, impunitatis sibi  
sua conscius cum Esai. Cap. 6. v. 5.  
hebetataque pro fulgore acie, considat  
cæcus cum Paulo, Act. 9. 8. & 22. 11. aut mortuus  
cum Johanne supra cap. 1. 17. Ecce Iris, Pacis  
et misericordiae symbolo circumda-  
tur solium. &c.

Cap. 4. 3. — Reminiscendum enim, cum  
Arcum spectamus, et severum esse Deum  
iniquitatis per Diluvium vindicem; et cle-  
mentem ac longanimum terre instaurato-  
rem propter Christum; ejusq; ad finem  
seculi Conservatorem, Gen. 9. 14, 15. Isti-  
proinde nec ante diluvium existisse  
colligitur. Cluverus. P. 178. Col. 1. 2.  
4. 3. — Rainbow — Dr. Goodwin illustrat  
this by Isa. 54. 9. — so have I sworn that  
I would not be wroth with thee. p. 4.

cap. 3. 17. As it was said of Ottomans  
horse, That where he once set his feet,  
grasse would no more grow after; so when  
the Devotions of these Hypocrites take  
place, Religion & Power of Godliness  
wanze & perish.

Rogers Naaman 531.



4.4. Four and Twenty Thrones —  
the word is the same. So Beza.

We read Rev. 4.7. of 4 Ages of the Ch  
set out by four living creatures. The 3<sup>d</sup>  
had the face of a Man; and that was to  
note the state of the Ch in the time of Re-  
formation; they began then to be of manly  
spirits, and to cast off that yoke of Bon-  
dage that was before upon them; to enquire  
after what liberty God had granted to <sup>the</sup> Ch.  
J. Burroughs, Hist. 1. v. 6, 7. p. 40.

cap. 4.7. —

- 1 Lion for { courage  
                  { strength } Ruling the  
                                  Rule
- 2 Calf or Ox, denoting y<sup>e</sup> Pastor  
for his { Industry,  
          { Patience.
3. Man, attending to y<sup>e</sup> humane  
Affairs of y<sup>e</sup> Church, the outward  
man; Deacon.
4. Eagle for his perspicacity &  
Search into y<sup>e</sup> secretest Mysteries  
of y<sup>e</sup> Kingdom of Heaven.  
Teacher.  
Cotton MS p. 15.

Cap. 5.5. A private member of y<sup>e</sup> Ch  
(a common Christian, one of y<sup>e</sup> 24. not of  
the four) that looketh up to Christ for  
Light & knowledge, may sooner see  
hope of Light & Comfort than the  
ablest Church-Officer with his be-  
gifts received; even tho' they were  
Apostolical. Cotton MS. p. 50.

v. 6. Lamb Slain To teach us in  
New-England to look for more suffer-  
ings, Before the Lord give the way  
of his Truth to prevail by us. Cotton.



foundation of the heavenly Jerusalem; chap. 21. 19.

*sardine*] Or, *sardus*. A precious stone so called, by the Greeks, from the citie Sardis, about which plenty of them was: in Hebrew, *odam*, of its deep red and bloody colour: the first in the priests breastplate, Exod. 28. 17. and the sixth in the foundation of the celestiall citie, chap. 21. 29.

*round about the throne*] Over the top of it. Ezek. 1. 28.

*emerald*] A precious stone of a deep green colour: the fourth both in the high-priests breastplate, Exod. 28. 18. and in the foundation of the celestiall Jerusalem, chap. 21. 19.

V. 4. *four and twenty seats*] Twelve on the right hand, and twelve on the left.

*four and twenty elders*] All Gods Saints of the old and new testament, comprehended under the twelve patriarchs and twelve apostles, chap. 5. 8, 10.

*fining*] As reigning and judging together with Christ, Mat. 19. 28. 1 Cor. 6. 2, 3. Chap. 2. 21.

*in white raiment*] In token not of innocency onely, but honour also and triumph; chap. 3. 4. and 7. 14. *ps. 45. 14.*

*crowns*] Tokens of royall state and glory; Psal. 21. 3. Cant. 3. 11. Chap. 1. 6. *ps. 149.*

V. 5. *lightnings*] Either to set out Gods power in confounding the enemies of his Church, Psal. 2. 12, 14. and 97. 3, 4. Or, his majestie in the revealing his will. Princes can do it but with trumpets on earth, God with thunder from heaven; Exod. 19. 16. So Ezek. 1. 4, 13, 14. Psal. 81. 7. *ps. 45. 5.*

*voices*] An Hebraism, for loud sounds and cracks of thunder; Exod. 9. 23, 28. and 20. 18.

*lamps of fire*] To shew the illuminating works of the Spirit; Acts 2. 3. Eph. 1. 18. So Ezek. 1. 13.

*seven Spirits*] See notes on chap. 1. 4.

V. 6. *a sea of glasse*] Whose water was clear, and transparent, as glasse. This seemeth to have been as a stately footstool beneath the throne: a sea here, as the earth, Isa. 66. 1. Or, as a curious pavement both under and before the throne, like crystal, as that like sapphire, Exod. 24. 10. of which kinde of stones some are blue or skie-coloured, some are white as crystal. By it, some understand the Scriptures, or the word of God, as being full of perspicuous truths, guiding us to Godward; Psal. 119. 8. and 119. 105, 130.

*in the midst of the throne, and round about the throne*] Two standing just against the midst of the throne, and one at each corner. Or else their bodies were underneath the throne, and their heads appeared without. Or, as some read it; *Between the throne, and those things that were about the throne.* And then the order is this: God the Father sitting on the throne: next, the Lamb, chap. 5. 6, 7. then, the Spirit of God, like lamps: then, the sea of the Scriptures: then, the four beasts or wights: after that, the four and twenty elders: lastly, the angels, compassing them in; chap. 5. 11. This was the majesticall vision that John now saw.

*four beasts*] Or, *living wights*. These represent the ministers of the Gospel, comprehended as it were in the four euangelists, chap. 5. 8, 10.

*full of eyes before and behinde*] To shew the vigilant care of the pastour; Acts 20. 26, 28. Or, his looking forward to God sitting on the throne, and backward to his people, Hab. 2. 1, 2.

V. 7. *And the first beast, &c.*] Or, *living wight*. Under those representations, are set out the eminent gifts of the ministers of the new testament. Some are like lions, for courage; 2 Sam. 17. 20. Others, like oxen, for labour; Psal. 144. 14. Others, like men, for prudence in government; Job 35. 11. Prov. 30. 2. Others, like eagles, for deep insight into divine mysteries; Job 39. 28, 29.

V. 8. *six wings*] To shew how ready Gods ministers ought to be to help every man committed to their charge: for the wings are just so many as the elders. See Isa. 6. 2.

*full of eyes within*] As before, to look toward God, and behinde, toward their people; so within, to look to themselves, Acts 20. 28. 1 Tim. 4. 16. Or, full of heavenly knowledge, and spirituall grace; Matth. 13. 52.

*rest not day and night, saying*] Gr. *have no rest, &c.* They continually praise God, and set out the trinity of persons in the Godhead, and the supreme authority, unity of essence, omnipotency and eternity of God.

*Holy*] Isa. 6. 3.

*which was*] Chap. 1. 4. *Heb. 13. 8 mal 3. 6 ps. 102. 27*

V. 9. *give glory*] Acknowledge that glory and honour that is in God; Psal. 29. 1, 2.

V. 10. *fall down before him*] As unworthy to sit in his presence; Psal. 95. 6. and 99. 5.

*and worship him*] Do as it were kisse his feet. The word originally is taken from dogs, that couch down when the master cometh in, and lick his feet. They shew the lowest signes of humility to God. See chap. 3. 9.

*cast their crowns*] Not that they slight their glory conferred on them by God; but, whatsoever honour they have, they confess: they had it from God; and are content to lay it down at his feet, and devote the selves of it, to do honour to him;

Joh. 3. 30. 2 Sam. 6. 21, 22. Areal Amen to the words of the ministers, v. 8. Chap. 5. 13.

V. 11. *to receive glory, and honour, and power*] Chap. 5. 12. To receive the praise of thy power.

*for thou hast*] The people must praise God understandingly, and give a reason why they do it.

*for thy pleasure*] As they were made by thee, so to do thy will, and to bring glory to thy Name. Prov. 16. 4. Rom. 11. 36.

Or, *by thy will they are*; as chap. 12. 11. that is, by thee alone all things are preserved, or kept in being, and were created; therefore all glory belongeth to thee; 1 Chron. 29. 11, 12, 14.

## CHAP. V.

Vers. 1. *IN the right hand of him*] Gr. *at his right hand*: Neer unto him, so as none might lay hand on it, and meddle with it, without his leave. Here it is manifest; that God appeared unto John in the form of a man. Or, the book is in his right hand, to shew, that none can know what is written in it, without his leave: Deut. 29. 29. Acts 1. 7.

*him that saith*] Of whom, see chap. 4. 2.

*a book*] An history of things concerning the Church of God till Christs second coming, as appeareth at the opening of the seals.

*written within and without*] Gr. *on the back side*. The matter was so copious, that the inside of the book could not hold it; Ezek. 2. 10. A phrase taken from the manner of writing in rolls of parchment or paper; which, when the matter was so large as it could not be all written on the one side, they were fain sometime to write on the backside the residue. Some think, the things present were written on the one side, and the things to come on the other. Or, *written within, and on the back side sealed, &c.* So that the matter was written within, and the seals wherewith it was sealed up, affixed on the outside; to shew, that none could look into it, or by humane wisdom come to know what was contained in it: 1 Cor. 2. 9, 11. See Isa. 29. 11. Jer. 22. 11. Dan. 12. 2.

*with seven seals*] It was divided into seven parts, and every part had a seal; as appeareth by the opening of each seal.

V. 2. *a strong angel*] It may be the angel mentioned, chap. 1. 1. whom Christ appointed to reveal these things to John. He is said to be strong, that he might speak so loud, that all men might hear him.

*Who is, &c.*] This sheweth the great desire the angels have to search into those things which concern the Church; 1 Pet. 1. 12.

*Who is worthy*] A free essay offered to all; but great worth required in him that should attempt it. The like speeches are used, Jer. 49. 19. Matth. 14. 45. 2 Cor. 2. 16.

V. 3. *no man in heaven, &c.*] That is, no man at all; for all men are in one of these places, v. 13. Phil. 2. 10. The angel taketh their not answering, or not appearing, for an acknowledgement of their inability, or indignity, or both. So Isa. 41. 28, 29.

*to look thereon*] Or, *therein*. For John looked on it, v. 1. The sense is: No man was judged worthy to know or publish these great mysteries.

V. 4. *I wept much*] John thought them to be weighty, and therefore grieveth much that they may not be made known.

V. 5. *one of the elders*] One of the elders is employed to comfort John. Mean persons sometimes are used for the benefit and support of greater, Acts 18. 26. So an angel is sent to strengthen Christ, Luke 22. 43.

*the lion of the tribe of Judah*] Christ, the Messias, the powerful King of the Church; Gen. 49. 9.

*the Root of David*] One of the seed of David, Matth. 1. 1. Rom. 1. 3. Not the root from whence David sprang, but a branch that sprang from David, as from a root, Isa. 11. 1. Acts 13. 23. Chap. 22. 16. and yet from whom, as from a root or a branch that both hath a principle of life in it, and a power to convey the same also to others, life and health spirituall accrue also to David; Matth. 22. 43.

*hath prevailed*] Is able to do it; both to dive himself into it, and the mysteries contained in it, and to make them known to others; Joh. 5. 20. But spoken, as of one that hath attained to do that which many have in vain strived to attain. Gr. *overcome*.

V. 6. *in the midst of the throne*] Or, *within the compass of it*; between the throne and the four wights. See notes on chap. 4. 6. Christ standeth between God and us, as a mediator, 1 Tim. 2. 5.

*a lamb*] Willingly submitting himself to God the Father, to be a sacrifice for us, Joh. 1. 29. 1 Pet. 1. 19.

*As it had been slain*] By some resemblance of his wounds, or the fear of some deadly wound; as Joh. 20. 25, 27. This signifieth his perpetuall intercession for us, by the vertue of his death, Rom. 8. 34. Heb. 9. 12, 25. and 10. 14.

*having seven horns, and seven eyes*] Protecting and guiding his Church, by the power and wisdom of his Spirit, shewed



in the gifts given to his servants on earth. Seven, a number of perfection. Horns signifie power, Dan. 7. 24. eyes, knowledge or wisdom, Isai. 35. 5. Both joyned together, argue a fulnesse and perfection of power, Matth. 28. 18. and wisdom in Christ; Col. 2. 3. 9. So that we have here a lively representation of the threefold office of Christ. His sacerdotall, or priestly, in the lamb as slain: his royall or princely, in the horns, his prophetical office, in the eyes.

*seven Spirits*] See notes on chap. 1. 4.

*sent out*] To describe what is done, enterprised, or intended in any part of the world, that is or may be advantageous for, or prejudiciall to the good and safety of his Church; Prov. 15. 3. 2 Chron. 16. 9. Zech. 4. 10.

V. 7. *took the book*] To unseal it, and publish the contents of it; chap. 6. 1.

V. 8. *when he had taken the book*] The worthinesse of the Lamb to take the book, and hope of publishing it, is the occasion of the following song.

*the four beasts*] Or, *living wights*; as chap. 4. 6. First, the ministers and people of God, who have a share in the benefits following, praise Christ their Saviour: then the angels, who shall enjoy their society for ever, v. 11. lastly, all creatures, which shall be freed from vanity also, Rom. 8. 20, 21. v. 13. In the end, the ministers, as besitteth them, confirm the song of the angels and creatures with a verbal Amen, and the people with a reall one, v. 14.

*fell down before the Lamb*] Worshipped him, as God. See v. 10.

*harps*] These instruments, and their song, shew their cheerful thankfulness. So chap. 15. 2, 3. An allusion to the solemn service of God in the ancient Church; 1 Chron. 25. 3, 6, 7. Psal. 98. 5.

*golden vials*] An allusion to the censers or perfuming pots used in the tabernacle and temple, Num. 4. 14. 1 Kings 7. 50. Said to be of gold, such as those were that belonged to the altar of incense, called the golden altar, chap. 8. 2. 1 Kings 7. 50. Heb. 9. 4. for the other, belonging to the altar of burnt-offerings, were of brasse, Num. 16. 39. as the altar also it self was, Exod. 27. 2. 2 Chron. 4. 1.

*full of odours*] Containing matter of atonement and gracious acceptance; as Exod. 30. 2-10. Num. 16. 46, 48. not of wrath and indignation, as those, chap. 8. 5. and 15. 7. See chap. 8. 4. Or, *of incense*: The prayers of Gods people, which are sweet to him, as incense is to us. An allusion to the incense offered on the golden altar, Exod. 30. 1, 3. Psal. 141. 2. Mal. 1. 11. Rev. 1. 3.

*of saints*] This sheweth, that the living wights and elders represent the ministers and people worshipping God here on earth, their spirituall employment being to offer up unto God prayers, Heb. 13. 15.

V. 9. *a new song*] Made on occasion of a new benefit; Psal. 33. 3. and 40. 3. and 96. 1. and 98. 1.

*for thou wast slain*] We have reason to account thee worthy to do it, because thou hast shed thy Blood to redeem us and prefer us; 1 Pet. 1. 18, 19.

*redeemed us*] It appeareth that those four living wights do not represent the angels, as those, Ezek. 1. 5. but men redeemed by the Blood of Christ, 1 Pet. 1. 18, 19. Acts 20. 28.

*out of every kindred*] No nation, sex, sort of men, state or condition, being excluded from salvation purchased by Christ; 2 Cor. 12. 13. Gal. 3. 28. Col. 3. 11. Chap. 7. 9.

V. 10. *kings and priests*] 1 Pet. 2. 9. See notes on chap. 1. 6.

*we shall reign on earth*] Over our spirituall enemies, Satan, the world, and our own lusts, even in this world, while we live here; chap. 12. 11. Rom. 16. 20. 1 Joh. 5. 4. Tit. 2. 12. Or, it may signifie the prosperous times of the Church under Christian kings and emperours; Dan. 7. 27. Psal. 37. 11. Matth. 5. 5. Hence it appeareth also, that the living wights are ministers, and the elders people, in the visible Church here on earth.

V. 11. *round about the throne*] God is attended by millions of angels, as kings are by many nobles and attendants, Dan. 7. 10.

*and the beasts*] Or, *living wights*; as before. The angels compasse Gods ministers about also, and his people, to protect them, Psal. 34. 7. and 91. 11, 12. Chap. 4. 6.

*ten thousand times ten thousand*] Dan. 7. 10.

V. 12. *to receive power*] To have all honour and praise given to him, as to the mightiest, wisest, &c. as chap. 4. 11. and 7. 12.

V. 13. *And every creature*] A catholike confession of Christs divine nature and power. The unreasonable and senseless creatures are brought in as persons praising him; which they ought to do, if they could; as Psal. 148. 3. and in some sort do it, by their course constantly continued wherein he hath settled them, their serviceableness to himself, and to those that be his, Psal. 19. 1, 2, 3, 4. and 119. 90, 91. and 104. 2-18. and 148. 8. and withall rejoicing in their hopefull expectation of delivery from that vanity which they are now subject

unto, Rom. 8. 21.

*and unto the Lamb*] The saints speak unto Christ directly: Thou art worthy, v. 9. for they had a part in redemption, and things revealed. But the angels and others speak of him, as of one worthy to be praised for doing this for others: Worthy is the Lamb, v. 12. and, Unto the Lamb, v. 13.

V. 14. *four beasts*] Or, *living wights*. It became the ministers first, and in expresse words, to give consent to this heavenly and earthly mulick.

*fell down*] Thus they really, by silent, but pregnant signes, shew their consent. So chap. 4. 10. They fell down once before, v. 8. but it seemeth they rose again, when they had done and finished their song, v. 9, 10.

## CHAP. VI.

Verf. 1. *One of the seals*] The first; as Matth. 28. 1. for *The first seal.* the second seal is opened, v. 3.

*as the noise of thunder*] To strike with the greater admiration, and to procure attention. So chap. 14. 2. and 19. 6.

*one of the four beasts*] Or, *living wights*; as chap. 4. 6, 7. See v. 3. To wit, that like a lion, chap. 4. 7.

V. 2. *a white horse*] An horse, because the horse is a warlike creature, Prov. 21. 31. white, in signe of triumph: for the Romanes, when they rid in triumph, had white horses to ride on, or to draw their chariots. So great ones also on white beasts, Judg. 5. 10.

*he that sat on him*] Christ, of whom, Psal. 45. 4. chap. 19. 11.

*had a bowe*] Christ had power to kill his enemies, as well afar off, as near at hand, either with the pestilence, or otherways; Psal. 91. 1, 5. Others understand it of the preaching of the Gospel, whereby Christ maketh his enemies to stoop to him, Psal. 45. 5.

*a crown was given to him*] In token of victory; 1 Cor. 9. 24. 2 Tim. 2. 5.

*conquering*] He had begun to conquer already, and should conquer yet further. See the like phrase, Gen. 26. 13.

V. 3. *the second beast*] Or, *living wight*, chap. 4. 7. That like *The second seal.* an ox or a calf. The second minister. See chap. 4. 6.

*Come, and see*] Though we may not dive into Gods secret judgements without leave, yet may we freely so do, when we are called thereunto.

V. 4. *horse that was red*] In token of war, which aboundeth commonly with fire and bloodshed; Isa. 9. 5. and 63. 1, 3.

*from the earth*] From the Romane empire, not from the Church; for it is called heaven, in this book. Or, from the whole inhabited and known world.

*kill one another*] By wars; which the Romane emperours did, and the people under them. God sendeth this judgement on the world, for their refusing of the Gospel, and their abusing and wronging of those that preached and professed it.

*a great sword*] For the war was to be great, and stretched far. So Isa. 27. 1.

V. 5. *third beast*] Or, *living wight*. That like a man, chap. 4. 7. See notes on v. 3.

*a black horse*] A note of famine, which maketh mens faces black, Lam. 4. 7, 8.

*a pair of balances*] Or, *a beam*; to wit, of a balance, with scales hanging at either end, to weigh corn in, like spices. This argueth a great dearth; for corn should not then be measured out by the bushel, or like measure, as it used to be; but sold as by weight. So bread used to be weighed in times of scarcity, Levit. 26. 26. Ezek. 4. 16. Of such a famine, read, Act. 11. 28. Howbeit, some make this an embleme of justice, which is wont to be so deciphered, as weighing our and disposing things according to due and exact proportion, and to intimate a severe execution of justice; the blacknesse of the horse being a signe of severity; which they suppose to have been fulfilled under Alexander Severus, a man in that kinde exceedingly strict. See Lampridius, in his life.

V. 6. *a voice in the midst of the four beasts*] Christs voice, chap. 5. 6.

*a measure*] Gr. *a choenix*. The word signifieth, a measure containing one wine-quart, and the twelfth part of a quart. It was the usuall allowance in bread of a slave for one day.

*for a peny*] The Romane denarius, the same with the Greek drachma: the fourth part of the Hebrew shekel was about seven pence, or seven pence half-peny, of our money. And it seemeth to have been the wages of an hireling, or day-labourer, Matth. 20. 9. and a common souldiers daily pay. It must needs go hard with him, when all his wages must go for bread.

*and three measures of barley*] Being the courser grain. See 2 Kings 7. 1.

*see thou hurt not the oil and the wine*] Or, *in oil and wine see that thou deal not unjustly*, or, *do no wrong*; v. 5. Some think, Christ taketh care here to have some provision left for his Church. Others, because there is a scarcity of things necessary, as corn, and some things left for comfort, as oil and wine; do conceive, that



Vials are poured out on the  
Antichristian Roman Empire  
Cotton Mss Rev. 6. 1, 2.

v. 2, 3. To teach yr Chs of God, Not  
to promise yrself long peace in the  
enjoyment of yr Ministry of yr Gospel.  
It is one of God's sealed & certain  
Providences, To water the seed of  
his Gospel with the Blood of the  
Professors of it. Mat. 10. 34. Cotton.

[Cap. 6. 2. White Horse] Papa, nullum iter  
susceperit, quin ante se, gestari jubeat  
Eucharistiam, in equo candidissimo, cum  
tintinabulis et luminibus.

Petrus Martyr in 1. Sam. 4. 3. f. 31. a.

5. 9. People} Not so general; All yr  
Indians may be one Nation, but many  
people, according to yr different origi-  
nal, Descent, & Mother Tongue, Law,  
Government. Either might be a Baby-  
lonian or Persian by Nation: but of a  
different people. Esther 2. 10.  
Cotton Mss p. 69.



V. 7. It should seem, the four first Seals are Local, each of them chiefly regarding what was to be done in some One Quarter of the World: so that Asia was to be <sup>the</sup> principal Stage of the first Seal; Africa, of the Second; Europe, of the Third; and America, of the Fourth. The Fourth Animal is America, fitly represented by an Eagle; w<sup>h</sup> royal Bird is very frequent there, and was once <sup>the</sup> Standard of the Mexican Empire.

V. 8. There is no other Verse in the Bible that doth so pathetically, and with so much Amplitude & Variety, foretell the Destruction of Mankind. And yet nothing less would have made an adequate Representation of the Blood & Slaughter of America. Altho' it be an Oddity in the vulgar Translation, to make the Rider on the Pale Horse, Feminine, yet it may serve to put one in mind, that this tragical Scene was first opened by Isabella Queen of Castile. Hell followed with him. All perished without Faith, and without Sacraments, is the dolefull Epiphonema of Barthol. de las Casas, where He gives an acc<sup>t</sup> of Twenty Millions slain, destroyed, & sent to Hell, by Spanish Cruelties.

Fourth part. What ever Variation there may be in reckoning <sup>the</sup> other parts; yet America always obtains the fourth place as not only last, but very lately discovered to the rest. Upon the Supposition that

V. 9. Four of the Seals are Local, 'twas most orderly & methodical to place them all together; tho' some passages of the Fifth might have an earlier Comencement than some of them. The Four Parts of the World are as so many Colleges founded & Endowed for <sup>the</sup> setting forth of the Glory of God. Christ had bespoke Witnesses in every one of them: And therefore our New-Colledge also was to be mentioned, before the Fifth Seal being in the Whole University of Martyrs.

Boston, N. S. March, 18. 1694. See Bul-linger of <sup>the</sup> Four Animals.

Barthol. de las Casas writ 1542. just 30 years after w<sup>h</sup> the loud Cry of the Parisian Massacre ascended up to Heaven the Noise of which did also make the whole Earth to ring again.

The <sup>first</sup> Persecutions might partake more of <sup>the</sup> nature of a War than a Martyrdom, & so be comprehended under the first Seal.

Cap. 6. 9. I saw under <sup>the</sup> Altar —

This Seal for more than ten years space always used to be putting in a bar, ag<sup>t</sup> the ~~American~~ application of the former. The first help I had to remove it, was <sup>the</sup> consideration before express'd: And I had <sup>the</sup> first hint of American Martyrs from Dr. Thomas good. But 4<sup>th</sup> day, Nov: 25. 1696. I rec<sup>d</sup> a beam of Light, whereby I discerned that this Seal did strengthen & confirm that Exposition; so far was it from contradicting it. I saw. The time here design'd, is not when the Martyrs were slain, but when <sup>they</sup> were seen by the Christian World whom John personate. Now there are two Ages or Orders or Species of Martyrs; One suffer'd under Pagan; the other under Antichristian Rome. And this later was by much the longer and more bloody Persecution. Therefore tis hard to assign the opening of this Seal to such an Age wherein none of the Second Rank of Martyrs were <sup>not</sup> born, and so not to be seen. 'Tis possible this Distribution may be found in the Text. WORD of God. In <sup>the</sup> 10. first persecutions they were slain bec. they were Christians; under Antichrist they were slain bec. they were not Papists. The word Testimony seems to indigitate, that the Sack-Cloth Witnesses are chiefly intended; and they were not till after the 4<sup>th</sup> Century. How long seems to note such a Period of time, as that much had gon before it, & dwell on the Earth. This phrase is used frequently to denote Antichristians. Now we know that Antichrist did not arise till after <sup>the</sup> time assign'd by Interpreters to <sup>the</sup> opening of this Seal.

Moreover, till Printing was given us of God, there was darkness upon the face of things: But after that, <sup>the</sup> hidden sparks of <sup>the</sup> Chr<sup>s</sup> Enemies were brought to Light. Compleat Martyrologies were published, by which means White Robes of Latin, English, & French Contexture were provided for each Martyr. So if I incline to think that about <sup>the</sup> year 1570, or, 1573. When Mr. Fox his Universal Historie came forth, & when the Parisian Butchery was expos'd to open view, is the Period intended in <sup>the</sup> Text. John Crispin, Bera's intimate friend, began <sup>the</sup> Ev. Martyrdom w<sup>h</sup> was carried on by others; so <sup>the</sup> 4<sup>th</sup> Edition I have seen 1608. is a very compleat and excellent Composure. Mat V. 9. 10. in <sup>the</sup> 4<sup>th</sup> Edition



that the poor were to perish now by the famine, and the rich reserved for the pestilence following, v. 8. Or, the words may contain a warning to those that dealt in these commodities, to be exactly just.

*The fourth seal.* V. 7. *fourth beast*] Or, *living wight*. That like an eagle, chap. 4. 7. See notes on v. 3.

V. 8. *a pale horse*] Because death maketh men pale. *hell*] Or, *the grave*. Though as the bodies of these wicked men went to the grave, for contemning and abusing the Gospel; so it is not unlikely that their souls also went to hell.

*unto them*] Or, *to him*: That is, death. *fourth part of the earth*] It went over all the earth, as the rest did; but killed only the fourth part of men, where it came.

*with sword, &c.*] These often go together; Ezek. 14. 21. Jer. 14. 12. These all followed the invasion of the Romane empire by the Goths, Huns and Vandals.

*with death*] That is, with the pestilence, or mortality, as we term it; 1 Cor. 11. 30.

*The fifth seal.* V. 9. *under the altar*] As beasts newly slain for sacrifices, Exod. 29. 12. Or, in a sure place, free from danger; 1 Kings 1. 50.

*were slain*] Under the Romane emperours. *for the word of God*] Which they preached and professed, even to death; chap. 2. 10. 26.

V. 10. *they cried with a loud voice*] Not that the martyrs themselves desired vengeance to be inflicted by God on their cruell persecutours, whom, after Christ their masters example, Luke 23. 34. they requested God rather to forgive; Acts 7. 60. but, that their blood cried aloud to God for speedy vengeance, together with the cruelty it self exercised upon them; Gen. 4. 10. Hab. 2. 17. Heb. 12. 24. *Psal. 119. 84. Augustin.*

*holy and true*] Who being holy and pure, canst not endure to see such impiety and iniquity, Hab. 1. 13. being true of thy word, canst not but make it good, by putting it in execution against such; Psal. 54. 5.

*judge and revenge*] Hear our cause, and do us right, 2 Thess. 1. 11. Give sentence for us, and cause that sentence to be put into execution, Psal. 26. 1. and 7. 8, &c.

V. 11. *And white robes were given to every one of them*] Their innocency was cleared, and they made perfectly happie. See notes on chap. 3. 4.

*yet for a little season*] For a strange alteration was shortly after to ensue, as appeared on the opening of the next seal, v. 12.

*as they were*] Gr. *even as they*. Or, *as themselves also were*.

*should be fulfilled*] Untill the full sum and number of them should be compleat, and the malice and cruelty of the adverse party come to his full height; that so the vengeance of God might in his appointed time also come upon their persecutours to the full. So Gen. 15. 16. Matth. 23. 32. 1 Thess. 2. 16.

*The sixth seal.* V. 12. *a great earthquake, &c.*] The troubles that were to befall the Romane empire, and strange alterations therein, are set out figuratively, by the shaking of the earth, and confusion of the heavenly bodies; as often in the prophets such alterations are described, Isa. 13. 9, 10, 11. Jer. 4. 23. Ezek. 32. 7, 8. Joel 2. 10. Hagg. 2. 21, 22. This was fulfilled, when Dioclesian the great persecutour gave over his empire, Galerius was eaten with worms, Maximinus his flesh was rotted away, and his eyes fell out, Maxentius and Licinius fell both before Constantine, by whom God not only put an end to the persecutions of his people, but settled also the profession of Christianity in the empire: whereupon, the great princes, and idolatrous captains, seeing their idols contemned, their altars despised, their temples deserted, and the Christian religion prevailing, in spite of them and all their designs and attempts to the contrary, grew desperate, were at their wits end, and sought which way to shift for themselves. For of such persons it is interpreted, v. 15.

*the sun became black*] Which is the brightest creature in the world. It argueth a strange mutation in the Romane empire, as the rest do also. So Joel 2. 31. Blackness is a symbol of mourning, great confusion and astonishment, Joel 2. 6.

*as sackcloth of hair*] Their sackcloth was black, as appeareth by tents made of it, Cant. 1. 5. It was made of black goats-hair.

*the moon became as blood*] A strange sight and change, that the pale-faced moon should look red like blood; Joel 2. 31. Acts 2. 20.

V. 13. *fell*] Seemed to fall out of heaven down to the ground in this vision; as chap. 12. 4. which of stars themselves, being such vast bodies as they are (though by reason of the distance it appear not) cannot be imagined. So Isa. 34. 4.

*unimely figs*] Or, *green figs*: Which fall, before the other succeeding them shoot out.

V. 14. *heaven*] No state so high or lofty, but was made to stoop and give way at Christs presence and appearance in judgment; chap. 20. 11. Isa. 34. 4.

*as a scroll*] Gr. *book*. *rolled together*] An allusion to the manner or fashion of books then in use, which were wont to be rolled up, as our in-

ventaries, and were thence also called volumes, Isa. 8. 1. Jer. 36. 2. So Isa. 34. 4. Which also, being rolled up, were brought into a narrower compass; nor did the things written in them then appear.

*every mountain*] Nothing so firm, or so surely grounded, but was shaken, and enforced to give ground, Psal. 18. 7. and 68. 8. and 114. 4. Isa. 64. 1-3. Hab. 3. 6. Zech. 4. 7.

*island*] Or, *sea-coast*: as Isa. 23. 2. Jer. 25. 22. Or, *land*, or *countray*: as Isa. 20. 6. and 41. 1. No land or region so remote, that the alteration and terrour thence ensuing did not reach unto; Psal. 65. 8. Isa. 41. 5. and 49. 1.

V. 15. *hid themselves*] Isa. 2. 10. The great men were as much troubled and dismayed, as if they had seen Christ visibly coming to judgement; and, seeking to hide themselves from him, should utter such words full of affrightment and despair, as are set down in the verses following. Fulfilled, as in others, so especially in Dioclesian, who, summoned to appear before Constantine, made himself away with poison; and Maximian his second in the empire, who did the like with an halter; both of them having before, from an imperiall state, as running into some secret nook or corner, betaken themselves to a private and obscure course of life, whereint also they could not finde shelter or security sufficient. Also in Maximinus, who, having his discomfiture by Licinius, escaped very narrowly, by hiding himself among the mixt and mean multitude, and after shut himself up in his house, while his forces reinforced were again in the field, was there smitten by the hand of God, and, notwithstanding his acknowledgement of his wrongs done unto, and cruelty exercised upon Christians, and revocation of his former bloodie edicts against them, ended his days in such manner as is above mentioned. In Maxentius likewise, that for a time counterfeited himself a Christian; who, being overcome in fight of Constantine, and seeking, by flight from him, to save his life, was drowned in the river Tyber. And lastly, in Licinius, who having oft changed his copie, one while for Christians, another while against them; one while assisting Constantine against the other persecuting tyrants, another while conspiring with the like against him; and, after feigned submission and reconciliation, falling off again from him, and making head against him, was at length slain in the field, and so came to his end.

V. 16. *and said*] Hos. 10. 8. Luke 23. 30. The voices of men in a most desperate condition, as not caring what became of them, so they might avoid the sight of so dreadful a judge.

*of him that sitteth*] God, revealing himself as a judge on the bench, by those direfull and dreadfull judgements that befell either themselves, or others in their sight. See chap. 4. 2.

*wrath of the Lamb*] Though a lamb sacrificed for his, and in regard of mildnesse to them, chap. 5. 6. yet as dreadfull as a lion, to those that had wronged him in them, whose hearts began now to smite them for their wrongs done to them; and as powerfull and wrathfull, to take vengeance upon them for the same, chap. 5. 5. and 1. 7. Amos 1. 2. and 3. 8.

V. 17. *the great day*] The day of vengeance, which the blood of martyrs called upon, and cried so loud for, v. 10. So Isa. 34. 6, 8. Joel 2. 1, 2, 3, 11.

*Who is*] Psal. 76. 7. Numb. 24. 23. Mal. 3. 2.

## CHAP. VII.

Verf. 1. *After these things*] After the former six seals opened, and the events thereof above specified, chap. 6. and before the seventh seal opened, and the trumpets thereupon delivered and sounded, chap. 8. 1, 2, 6.

*four angels*] Some understand it of bad angels, which restrained the gentle windes of Gods word and Spirit from refreshing his servants. An allusion to Cant. 4. 16. Joh. 3. 8. Acts 2. 2. Others, of good angels, appointed by God either to hold back or let loose the windes of wars and troubles that from all parts of the world might fall in upon the Romane empire, Jer. 18. 17. and 49. 36. and 51. 1, 2. Dan. 7. 2, 3.

*standing on the four corners of the earth*] Ready to do what the trumpet, being sounded, should give warning to be done.

*holding the four windes*] This sheweth the power given unto them.

*on the earth, on the sea, nor on any tree*] These are the things that use to be hurt by windes: the earth, by earthquakes, 1 Kin. 19. 11. Amos 1. 1. Matth. 24. 7. or, overthrow of houses built on it, Job 4. 19. Matth. 7. 27. The sea, by storms, Jon. 1. 4. March. 8. 24. Acts 27. 14. The trees, by blasting, renting and extirpation, Gen. 4. 16. Ezek. 17. 10. and 19. 12. Others understand men dwelling on the firm land, or in the islands and sea-coasts, or in the more woodded and wilder parts. See chap. 9. 4.

V. 2. *another angel*] Most take it for Christ, who is the keeper of Gods great seal. Some, for an inferiour angel, appointed to set Gods mark on his servants. Others interpret it of Constantine, restraining and inhibiting the former per-

Cap. 6. 11. *White robes*] Every goodly man esteeming honourably of them. Euseb. 6. 5. 2. Symond. Pifgah Evangelica p. 17.

Cap. 6. 12 —  
verse 2



persecutions of Gods people.

*ascending*] Or, *coming from*; Matth. 24. 17. An Hebraism, as 2 Kings 12. 18. Jer. 34. 21. and 37. 5. Chap. 13. 1. and 20. 9. but alluding withall to the course of the sun, who riseth higher and higher in his approach from the eastern parts to us-ward.

*from the east*] Whence comfortable tidings are said usually to come; Isai. 41. 2. because from thence riseth light, Luke 1. 78.

*the seal of the living God*] With Gods name on it, to set on the foreheads of Gods servants, chap. 14. 1.

*with a loud voice*] To shew his power and authority, and withall, to manifest the danger that might ensue, if the thing enjoyned were not instantly and suddenly done. So Gen. 22. 11.

*to hurt the earth*] By letting forth the windes of war and troubles upon the world. See v. 1.

V. 3. *Hurt not the earth*] Let there be peace and quietnesse in the Romane empire. This was fulfilled in Constantines time, and after.

*the earth, &c.*] See v. 1.

*till we have sealed*] He alludeth to the sealing mentioned, Ezek. 9. 4. wherewith some were sealed, that they might be safe and secured, as having their lives given them for a prey in the time of destruction, that was then shortly to ensue; Jer. 15. 11. and 39. 17, 18. and 45. 5. Hereby shewing, that God would take care for his, when wars and troubles should come, that they might be as safe as things sealed by a seal royall, which no subject dare meddle with, Dan. 6. 17. Matth. 27. 66. See chap. 3. 10. And indeed, had not God strangely preserved them, when by the invasion of barbarous nations the Romane empire was so sorely shaken and shattered, the Church of God had even utterly perished.

*we have sealed*] To shew the greatnesse of the work. One was not sufficient to mark so many thousands.

V. 4. *of all the tribes*] Some understand this of all the faithfull in general, the whole Israel of God, Gal. 6. 16. all that belong to salvation, Acts 13. 48. and that are to be delivered from eternall destruction, 1 Thess. 1. 10. as those in Egypt from the sword of the destroying angel, Exod. 12. 7, 13. Heb. 11. 20. and so these should be the same with those mentioned, v. 9. Others, of such faithfull onely as were by a speciall providence to be preserved in those times of publike confusion and calamitie, said therefore, by a solemn signe, to be marked out and sealed; which the other multitude, living in other after-times, needed not, nor is affirmed of them, v. 9. Again, others understand it of Jews or Israelites by naturall descent; but some such as are hereafter to be converted, Rom. 11. 26. Others, of those of that nation who retained the Christian profession (as many no doubt did) even in those times; Rom. 11. 1, 2. Acts 2. 41, 47. and 4. 4. and 21. 20. who yet are here reckoned by a definite number, though put for an indefinite, as numerable, in comparison of the Gentile converts, which are said to be innumerable, v. 9. and are sorted out according to the number of their tribes, to shew, that no faithfull, of what sort or rank soever, were excluded from having part in this privileged. Of such sure, whether Jews by birth, or others, it must be understood, as were to live in the times of the terrible trumpets ensuing, for whose security and indemnity, this stay was made of their sounding upon the seventh seal opened, chap. 8. 1, 2, 6.

V. 5. *Of the tribe of Judah*] The tribe of Dan is supposed to be omitted, because by idolatry they fell from the people of God, Judg. 18. 30. 1 Kings 12. 28, 29.

V. 7. *Of the tribe of Levi*] This tribe is added, to make good the place void by the defection of Dan: and to shew, that Gods ministers, though they had no part in the land of Canaan, yet have part in Gods protection here, chap. 3. 7, 10. and shall have a portion in heaven hereafter, Dan. 12. 3.

V. 8. *Of the tribe of Joseph*] That is, Ephraim, who, though he were not the eldest son, yet he is preferred before Manasseh, Gen. 48. 13, 14, 19.

*of the tribe of Benjamin*] The tribes are not here reckoned in that order they are in the old testament; but as it were promiscuously, to shew, that in Christ there is no respect of persons, Acts 10. 34, 35. Gal. 3. 28. Col. 3. 11.

V. 9. *a great multitude*] Some take this to be an exposition of what said before, vers. 4. and those sealed ones to be here meant. Others take it to be meant of a multitude of Gentiles added to the Israelites. See the notes on v. 4.

*no man could number*] Innumerable, in comparison of the former, v. 4. So Gen. 15. 5. Heb. 11. 12.

*of all nations*] Not sorted out by tribes, as those before, v. 4. because of so many severall nations, kinreds and countreys out of which they were called and gathered into the Church, chap. 5. 9.

*stood*] Sat not now, as the elders, chap. 4. 4. but stood, as presenting themselves, after their conflicts and conquests, chap. 15. 2. before God and Christ, chap. 4. 2. by whose power

*whole number of gods select ones are formed on yehodiv*  
*Aplos & also multiplied by yelams y foundation of y doctrine*  
*that ever y Condition of gods Prople be before y sealing yst*  
*a Lord keeps a holy equality. When y Prople of god have*  
*been to y elect all salvation to god & to walk according*  
*to it y have they gotten victory of y desertion & y postury*

and providence they had been preserved, and enabled to overcome and persevere, chap. 12. 11. Rom. 8. 37.

*with white robes*] See chap. 3. 4. and 6. 11.

*palms in their hands*] In token that they were sure of victory: for palm-branches did men use to bear in triumph, and at festivities, Joh. 12. 3.

V. 10. *with a loud voice*] As desirous that all men might hear their thankfulness to God; 1 Chron. 15. 16. Psal. 66. 8, 16. and shouting aloud for joy, Psal. 140. 5.

*Salvation to our God*] The praise of our deliverance belongeth to our God; for we cannot deliver, nor could have delivered our selves, v. 12. Psal. 3. 8. Jon. 2. 9.

*unto the Lamb*] By whom God saved us, chap. 12. 11.

V. 11. *angels*] Ministering spirits, Heb. 1. 14.

*round about the throne*] As attending on God; Dan. 7. 10. See notes on chap. 5. 8, 11.

*and about the elders*] About them, as a guard, Psal. 34. 7. 2 Kings 6. 16, 17.

*fell before the throne, &c.*] See notes on chap. 4. 10.

V. 12. *Amen*] They confirm the praise given God by the saints, v. 10. and then explain and enlarge it further, concluding with Amen again.

*blessing, &c.*] See chap. 5. 12.

V. 13. *one of the elders*] See chap. 5. 5.

*answered*] Spake, as Matth. 11. 25. or, answered his doubts, though not his words.

V. 14. *thou knowest*] I know not, but desire to know of thee.

*came out of great tribulation*] Have suffered much for the cause of Christ, Acts 14. 22.

*made them white*] Are cleansed from the guilt of their sins, not by their sufferings, but by the blood of Christ, chap. 1. 5. by the verue whereof also they obtained the victory, chap. 12. 11. *Act. 15. 9. Heb. 9. 14. Jo. 13. 8.*

V. 15. *before the throne of God*] Admitted to a near attendance upon God, Deut. 10. 8.

*day and night*] Continually. An allusion to the Levites services and watchings, Psal. 134. 1.

*shall dwell among them*] Or, *overshadow them*: or, *spread a tent over them*. For defence and protection. See Isai. 4. 5. Psal. 31. 20. Chap. 21. 3.

V. 16. *they shall hunger no more*] Isai. 49. 10. and 65. 13. They shall be brought to a condition free from all want, Psal. 34. 10. and 84. 11. *Jo. 6. 35 Isai. 25. 6.*

*the sun light on them*] They shall then be free from all annoyances and distempers, Psal. 105. 39. and 121. 6. Isai. 49. 10.

V. 17. *in the midst*] Chap. 5. 6.

*shall feed them*] Shall provide for their souls, till he bring them to full happiness, Psal. 23. 1, 2. *Jo. 7. 37. 38*

*and God shall wipe away all tears from their eyes*] Chap. 21. 4. *in his order* Isai. 25. 8. He shall give them so much joy, that they shall forget all their troubles, and shall have no cause to grieve ever after, Joh. 16. 20, 22. *Ps. 63. 3.*

## CHAP. VIII.

Vers. 1. *Silence in heaven, about the space of half an hour*] Some interpret it of the small time of cessation and rest which the Church had in Constantines time. Others, that John and the rest seeing nothing, as they did after the opening of the other seals, stood silent, admiring at it, and expecting greater matters to be revealed. Others think it an allusion to the silence that used to be in the temple, while the incense was offering, Luke 1. 10. whereas they blew trumpets, and sung, while the sacrifice was offered, 2 Chron. 29. 27. And so this silence may seem to have lasted, till the incense and odours hereafter mentioned were all consumed, v. 4.

V. 2. *seven angels, which stood before God*] Attended upon him, as Dan 7. 10. Chap. 7. 11.

*to them were given*] They were appointed by God to blowe the trumpets, and stood ready so to do, whensoever he should bid them.

*seven trumpets*] To blowe Gods alarm against the ungrateful world, and thereby to give warning of the vials of his wrath to be poured forth on such as would not be amended by the judgements now denounced. They are seven blowing one after another, to shew Gods patience, who is unwilling to pour out his wrath all at once, Psal. 78. 38.

V. 3. *another angel*] Some take it for Christ, who offereth up the prayers of the saints to God, mixed with the precious odours of his merits, Eph. 5. 2. Others, for Constantine, whom God honoured so much, as to make him an instrument, as of giving liberty to the faithfull for the publike exercise of Gods worship, and prayer, more acceptable to God then any incense or offering, Psal. 69. 31. and 141. 2. Mal. 1. 11. so also of that peace and rest which they had formerly long prayed for, and of vengeance executed on their cruell persecutors and oppressors, which the souls under the altar had so earnestly cried for, chap. 6. 10. See v. 5. It may well seem to be

some



Cap. 6. 12. — Dr. 1. A corrupt and  
false Religion, tho' never so firmly  
established, universally received, and  
anciently continued, will come at length  
to be shaken and abolished; and all the  
professors & maintainers thereof utter-  
ly ashamed & confounded.

Reas. 2. From ye Right of Christ to in-  
herit the whole Earth, and all the Na-  
tions in It. N. 2. 8, 9. Zech. 14. 9.

U. 1. To Expect y<sup>e</sup> certain Ruine of  
all false Religions; Indian, Turkish  
yea & popish too. Rev. 18. 21.

Cotton Mss.

Rev. 7. 2, 3. The L. J. Ch<sup>h</sup> ascendeth  
from y<sup>e</sup> East Luke, 1. 78. called by a  
word y<sup>e</sup> signifies y<sup>e</sup> East.

2. In sending forth y<sup>e</sup> Light of Reli-  
gion, first from Jerusalem y<sup>e</sup> East,  
and so to Egypt y<sup>e</sup> South, and then to y<sup>e</sup>  
Western parts. He hath also fetched a Tour  
y<sup>e</sup> by y<sup>e</sup> North; Eng<sup>l</sup>, Scotland, Denmark  
Sweden; and at last visited these  
remote Western Shores. — Refor-  
mation — and now visiteth these  
Western Shores. Cotton Mss. Ezek. 47.

7. 13, 14. Privat Christians may some-  
times discern more clearly the Estate  
y<sup>e</sup> people of God, than good Mini-  
sters. Petrus Waldo. Ploughman's  
Complaint. Edw. 3.

D. 2. A sincere godly Minister is not  
ashamed in due place to confess his ig-  
norance, and willingly to take instructi-  
on or information of Divine matters  
from a privat Christian. Act. 18. 26.

Cotton Mss.

Cap. 7. 9. Erit haec visio? Secundo loco  
citatur p<sup>ro</sup>phetas designatos ex alijs Nationibus:  
nam superior numerus 144. millium, quam  
magnus sit, tamen non satisfacit ampli-  
tudi Regni Coelorum. Itaque ostendit  
y<sup>e</sup> Confiliis ad has nuptias invitatos et  
designatos esse adhuc infinitos ex omni-  
bus terre nationibus. Ut igitur per os  
Regum intelligo eos qui Christi nomen  
palam profitentur: sic per hos accipio  
reges, populos, nationes, tribus, quae  
Christi nomen palam non profitentur,  
quales sunt infide populi, Africae,  
Graeciae, Septentrionalium gentium  
Indiae, Antipodum, et si qui alij sunt  
conversati populi; ex his omnibus Christus  
certos aliquos sibi conservat. Sic in  
saepatu passim multi boni sunt ad Reg-  
num Dei pertinentes: Inter Sarmatos  
et Turcas multi adhuc latitant, quos in  
Christus conservat. Id quomodo faciat  
per externa praedicatione, Ipse

Ipse noverit, qui condidit omnia.  
Habet Deus infinitos modos ad se con-  
vertendi peccatorum animos. Mat. 8. 11.  
Aretius, Col. 1005, 1006.

8. 1. Silence] Ostendit autem Silentium,  
quoddam insolitum hic contigisse, tanquam  
novi actus, rerum mirabilium certissimum  
omen. — Testatur verum natura,  
attentionem et animarum praesentiam  
— Attente ergo et nos adstemus audituri  
quid hic geratur. Aretius, Col. 1008.

They stood at a Gaze!



8. 6. Mea est sententia, has septem  
Tubas a tempore Apostolorum cepisse,  
ac deinceps durare usque ad finem  
Mundi. Nam quemadmodum ignis ille  
Coelestis, a Christo semper omnibus Ec-  
clesiis, per certa intervalla effunditur.  
Sic eandem effusionem semper comi-  
tantur haec Tubae

Aretius, col. 1010.



some speciall minister of church or state (for it was none of those four living wights, chap. 4.) rather then Christ himself, because the incense or odours are laid to be given to him, not to be his own, or to have them of himself.

*having a golden censer*] As the high-priest had, to offer incense; Heb. 9. 4. See chap. 5. 8.

*there was given unto him much incense*] That is, as some, he had power given him to preach to the people the merits of Christs death, which should make their prayers pleasing to God. Or, he found that grace and favour with God, through Christ, to be a means of doing that which should manifest, that their prayers had prevailed, and found acceptance with God; as Acts 10. 4, 31.

*that he should offer it with the prayers*] Or, *adde it to the prayers*. That he should pray with, and for the people in the name of Christ: or, procure a gracious answer to their prayers. An allusion to the peoples continuing in prayer, while the priest offered incense, Luke 1. 10.

*upon the golden altar*] Such as was the altar of incense; so called, Num. 4. 11. because overlaid with gold, Exod. 30. 3.

*which was before the throne*] As that in the temple stood before the ark, Exod. 30. 6. on which God is said to sit, as on a chair of estate, Psal. 80. 1.

V. 4. *ascended up before God*] A signe that God did accept their service, Psal. 142. 2. Phil. 4. 18.

V. 5. *took the censer*] The same in which he had offered up the incense with the prayers of the saints, v. 4. whereby it appeareth, that the prayers by this angel presented, were as well for vengeance on the bloody persecutors of Gods people, as for peace and rest to them. See v. 3.

*filled it*] To shew the greatnesse of the judgements to come. *with fire*] Gr. *of the fire*; a chap. 2. 17. Or, out of the fire; as Jude v. 23. For he took not away all the fire from the altar.

*of the altar*] An allusion to Levit. 16. 12, 13. where the fire that the incense was to be kindled with, was commanded to be taken from the altar of burnt-offerings, where it was continually burning, Levit. 6. 12, 13. else were it strange fire, Levit. 10. 1. This altar of burnt-offerings is alluded to, chap. 6. 9. and withall, here may well be an allusion to that handfull of coles of fire taken from off the altar, and scattered, in token of Gods wrath, upon the citie, Ez. k 10. 2, 6, 7.

*and cast it into the earth* Or, *upon the earth*; as v. 7. chap. 9. 3. Matth. 26. 10. A signe of judgements to come on wicked men, Ezek. 10. 2, 7.

*and there were voices*] Or, *then*; as Matth. 23. 32. Some take the voices and thundrings to be all one: see chap. 4. 5. and thereby to be signified, Gods acceptance of the prayers of the saints mentioned, v. 3. because God useth to answer his people with thunders, Psal. 81. 7. Joh. 12. 28, 29. Others make a gradation: Thunders exceed mens voices, lightning destroyeth many creatures and buildings; but the earthquake threateneth to rent the earth, as if hell opened her mouth to receive men: and they will have these terms to signifie terrible judgements, and such as cannot be prevented; as punishments coming from heaven, and out of the earth, can by no skill or power of man be avoided. See Isa. 24. 18.

*and an earthquake*] A fore-runner of great troubles, chap. 6. 12.

V. 6. *And the seven angels*] They are all said to prepare themselves at once, though they sounded one after another, that there may not need a repetition of this preparation at every sounding. Or, to shew they were all ready to sound, when God should command. Or, to declare the certainty of sounding the rest, as well as the first. Or, because in the vision they were all to sound suddenly one after another, though there were more distance of time in execution.

*prepared themselves to sound*] Seeing by the signes, v. 5. the time was nigh, they set the trumpets to their mouths. God gave some time for men to repent, between the denunciation and execution of the judgements.

V. 7. *hail and fire*] Which in those hotter regions go usually together. So Exod. 9. 22, 23. Psal. 18. 12, 13. and 105. 22, 23. and 148. 8.

*mingled with blood*] Both the hail and fire were mingled with blood; for the word is plural in the Greek. By fire is meant lightnings, Psal. 18. 12, 13. Blood is added, to shew that this storm or tempest tended to slaughter. A terrible judgement. What the hail did not beat down, the fire burnt up; and what the fire left, the blood corrupted. See the like, Joel 1. 4. Some interpret it of the bitter contentions in the Church after the Nicene-council. Others, of the Arrian heresie, and persecution following it. Others, of the invasion of the Romane empire, after it was turned Christian, by the Goths and Vandals: for by such signes war is signified, Isa. 28. 2. and 30. 30, 31, 32. It is conceived commonly, that the last interpretation is the truest; and that shall be proportionably pursued in the trumpets following.

*upon the earth*] Upon the Romane empire, so that they shook the foundation of it.

*the third part*] That the rest might repent, before all were destroyed.

*of trees*] Of the princes, and great men in the empire, a third part, or great number, was destroyed in those invasions. So trees are taken, Isa. 2. 13. & 14. 8. & 37. 24. Zech. 11. 2.

*all green grasse*] Most of the meaner sort of men, Isa. 27. 37.

V. 8. *as it were*] This sheweth, that John did not see the things themselves here named, but resemblances of them. *The second trumpet.*

*a great mountain burning with fire was cast into the sea*] An allusion to the burning of Aetna or Vesuvius, or the like hills, that, breaking out with flames, run down into the neighbour seas. So Isa. 64. 1, 3. Mountains, for cities, Jer. 51. 25. Isa. 13. 2. The sea, for the large territories of an empire, Jer. 51. 36, 44. Ezek. 31. 4. After that the barbarous people had surprised and sacked the citie of Rome, they wasted and spoiled the territories of it, destroying the people, without respect of sex or age.

*became blood*] The waters were not onely putrified, and grew muddie, but also were turned into gore blood, which is the greatest corruption of water that can be. An allusion to Exod. 7. 20, 21. The territories did swim in blood, like a beast new slain, chap. 16. 3.

V. 9. *creatures which were in the sea*] Fishes, or what else liveth in the waters. The men seem to be here intended, that lived in the provinces; or, the souldiers who lay in garison there.

*life*] Gr. *souls*. Chap. 12. 11. Matth. 10. 39. Luke 14. 26.

*died*] Were choked with the bloody waters, Exod. 7. 18, 21.

*of the ships were destroyed*] Either by the fiery mountain falling on them, or corrupted by the bloody waters. Hereby is intended, the decay of a great part of the means to defend those provinces, or of the trading there.

V. 10. *A great star from heaven*] Or, *out of heaven*. The Romane emperor of the west, who, like a blazing star, shined bright for a time, but was put down by the Gothes; Isa. 14. 12. and 34. 4. *The third trumpet.*

*burning as it were a lamp*] It is compared to a lamp, then, not for greatnesse, but for light and heat.

*upon the third part*] Belike it fell into pieces, and one part fell on one river, another on another, &c. not on some part of every river, but on so many rivers as made up a third part of the rivers.

*of the rivers, and upon the fountains*] Of waters. On the fountains of those places where the third part of the rivers was. It is likely, then, that the rivers first grew bitter, and afterwards dried up. By rivers and fountains may be meant, the magistrates sent abroad into severall provinces, and the cities and provinces unto which they were sent.

V. 11. *wormwood*] A name given it from the effect of it. The Hebrew word to which this answereth, signifieth a poisonous herb that destroyed men, Deut. 29. 18. Amos 5. 7. By this bitter fall of that emperor, the magistrates and cities suffered much, and many men were destroyed.

V. 12. *the third part of the sun*] The sun shined but eight hours, where it used to shine twelve. It was dark two hours longer in the morning, and sooner at night. Or, the third part of the body of the sun was darkened, so that it gave not so much light by a third part, at any time of the day, as it did before. So of the moon and stars in the night. *the fourth trumpet.*

*was smitten*] The sun is compared to a living body that hath one part of it dead with the palsee, or some other disease. The losse of part of the light, is as losse of part of the life, to a living creature. By the sun, seemeth to be meant the consular power at Rome, permitted by the ruling Gothes for a time: by the moon, the senate: by the stars, the other magistrates. By these, government, and the glory of it, are set out, Isa. 13. 10. Jer. 15. 9. 1. Zek. 3. 2, 7. These were eclipsed, when the Viceroy lived not at Rome, but at Ravenna.

V. 13. *And I beheld*] Chap. 4. 1. & 14. 1. To see if any thing else would be offered to my sight. Or, it may be, there being some distance between, he looked when the fifth angel would sound; but seeing somewhat foregoing it in this verse, to make him the more to attend to it when it cometh.

*thorow the midst*] Gr. *in the midst*; chap. 14. 6. That is, as some, in the midst between heaven and earth, as the angel appeared to David, 1 Chron. 1. 16. Or rather, in the midst of heaven, along the meridian-line, which is the greatest height of heaven, and from whence his voice might every way be most clearly heard.

*with a loud voice*] That all men might hear, chap. 5. 12. or, to shew the greatnesse of the plagues to come, chap. 14. 9.

*Wo, wo, wo*] Signifying, by these three wos, that three greater judgements were yet to come, chap. 9. 12. and 11. 14.

*to the inhabitants of the earth*] Wicked men, and idolaters, chap. 11. 10. and 13. 12, 14. For these look after earthly things onely, and have no other portion, Psal. 17. 14. Their conversation is not in heaven, like the saints, Phil. 3. 19, 20.

*by reason of*] As chap. 10. 12. Or, *from*. The miseries following shall proceed, as it were, from the sounds of the following



lowing trumpets. The angels shall not onely be heraulds to denounce them, but instruments to inflict them, chap. 9. 1, 2.  
*of the trumpet of the three angels*] Of each of their trumpets, chap. 9. 19. Or, the trumpet, because they were all alike, in denouncing heavier judgements then the former.

## CHAP. IX.

*The fifth trumpet.*

Verf. 1. *A Star fall*] See the like, chap. 8. 10. Gr. *a fallen star*. It fell so swiftly, that I could scarce describe it till it came to the ground, which it did, before the fifth angel had done blowing, and then it appeared to me to be a star.

*to him was given*] Or, *to it*: that is, to the star. Not to the angel; for the angel had his employment set down before, which was, To blowe the trumpet: but no end of the falling of this star is mentioned, unless this be it, To receive the key of the bottomlesse pit. Yet some person must be intended by this star; for a star could not tell how to use the key of the bottomlesse pit. Some take it to be a good angel, that had power given him to hinder or let loose hellish operations, chap. 20. 1. Others take it for the devil, the angel of the bottomlesse pit, v. 11. Others, for some minister (for such are compared to stars, chap. 1. 20.) who fell from the true religion, and turned apostata; such as Sergius of Constantinople, the Nestorian monk, and John of Antioch the Arrian, who are said to assist Mahomet in the composing of his lying alcoran.

*the key*] For hell is a prison, and must be locked up, 1 Pet. 3. 19.

*bottomlesse pit*] Hell is compared to a dungeon, that hath a narrow entrance, but a deep gulf within. Sometimes this word is used for the sea, whose bottom we know not; as Luke 8. 31.

V. 2. *And he opened the bottomlesse pit*] Before, some errors brake forth, as it were by chinks and crannies; but now false doctrine came forth abundantly, as if hell had been let loose, or broke up, and the gates of it set wide open, to let it out at large: for now Mahomet setteth forth his alcoran for divine Scripture, the like whereof no heretike durst attempt before, or at least, could not prevail with multitudes of men to believe him, as Mahomet did. So that the opening of the bottomlesse pit, is the apostata's using their power to let in such grosse errors into the world, as could come from none, as their authour, but from the devil of hell.

*a smoke out of the pit*] The great wrath of the devils in hell, like a great fire, brought forth Mahometanism in abundance, which, like smoke, kept the light of Gods truth and favour, of Christ and his Gospel, from a great part of the world.

*and the sun and the moon were darkened*] It was not a small darkness, as when some high mountain hideth the light from the valley neer; but a very great one, as if all the air, nay, the sun it self, that giveth light to the air, were darkened; as Matth. 27. 45.

V. 3. *out of the smoke*] Out of this devillish plot of Mahometanism: or, out of Sarans hidden subtilty.

*locusts upon the earth*] Vermin that use to feed on grasse and fruit, v. 4. whereby are meant, men sprung out of Arabia to afflict the world, as the locusts came thence into Egypt, Exod. 10. 13, 14. Gen. 25. 6, 12, 18. Locusts help to make up the great armie, Joel 1. 4, 6.

*power as the scorpions*] For they had tails, like them, v. 18. and wounded men, like them, v. 5. with cruell and poisoned wounds, Jer. 8. 17. Strange monsters, that, with locusts, could devour all, and, with scorpions, sting and poison besides. So did the Mahometans devour with their armies, and poison with their errors, and that under a colour of pulling down idols, and serving the onely true God.

V. 4. *commanded them*] God did not suffer them to hurt his true servants, though they wanted neither courage nor endeavour to do it.

*the grasse of the earth, &c.*] Or, *hay*. Such as are cut off from the earth; that is, separated from ungodly men. Or, the grasse may signifie weak Christians; the green plants, growing ones; the trees, strong ones; as, little children, young men, fathers, 1 Joh. 2. 13, 14. Or, neither mean men, nor great, of such as were marked, chap. 7. 3, 13, 16. The Saracens have done much hurt to ignorant Greeks, and idolatrous papists; but not much to the protestants persecuted then, and professing the true religion openly now.

*but onely*] As chap. 2. 25.

*in their foreheads*] Gr. *on their foreheads*.

V. 5. *To them was given*] They had no further power nor commission from God; as chap. 13. 7.

*not kill them*] Not presently kill them, but torment them so as they die after it, as if they were stung with scorpions. Or, not kill them at all, but keep them for slaves. Both which agree with the Saracens, who have many oppressed by them, that wish rather to be dead; as v. 6. Or, they did not take so much boldnesse on them, as to kill men at their first

arising; but stayed till they had gotten greater strength, under the next seal, v. 15, 18. At first, many Christians yielded to the Saracens, and took part with them: afterwards, when the Christians warred against them, they killed them cruelly. They that must not be killed, but tormented by these Saracens, were such as were not sealed, v. 4. for the sealed ones, they might not so much as torment.

*five moneths*] A short time; as locusts are bred in April, and die in September. Or, an hundred and fifty yeers: for so many days are in five moneths; and the prophets reckon a day for a year, Dan. 9. 24. And the Saracens vexed Italy, from the year Eight hundred and thirty, to Nine hundred and eighty.

*as the torment of a scorpion*] Painfull till death, or cure by liberty, v. 3. Or, if they did not kill them, they kept them from freedom, and from their wives and children, and all worldly comforts, which is a living death.

V. 6. *And in*] Or, *Therefore in*; as 1 Cor. 5. 13.

*shall men seek death*] Chap. 6. 16. Isa. 2. 19. Job 3. 20, 21. Though men naturally abhor death, yet they shall desire it, that they may be rid of their grievous torments; as esteeming death a lesser evil then those miseries they endure.

V. 7. *like unto horses, &c.*] Joel 2. 4. They were not altogether like locusts, but in some part resembled horses. The Saracens made sudden incursions into many countreys, and were fierce warriors; as horses are swift and fierce in battel, Job 39. 22, 23, 24, 25.

*crowns like gold*] That is, bright headpieces shining like gold. This may signifie, as their compleat furniture for war, for their many victories, who, within eighty yeers, overcame a multitude of nations.

*as the faces of men*] Either in regard of some shews or preferences of humanity; as Isa. 47. 3. or for stoutnesse, courage and confidence; as Isa. 46. 8. 1 Cor. 16. 13. and, as we use to say, A manly face.

V. 8. *as the hair of women*] This may signifie, that by flattery and fair shews, they used to perswade, like women, Prov. 6. 24. that they might make their foes secure, and destroy them the more easily.

*as the teeth of lions*] Joel 1. 6. This setteth out their cruelty, and tyrannicall government. Notwithstanding their flattery, they destroyed men, as if they had had lions teeth; Psal. 57. 4. & 58. 6.

V. 9. *as it were*] It was not fit to clothe the locusts with iron breastplates, but somewhat like them; although the Saracens, signified by them, might wear iron breastplates indeed.

*breastplates of iron*] They were strongly armed themselves, and their kingdom, so that their foes could not hurt them.

*of chariots, &c.*] Joel 2. 5. Swift and terrible were they in their invasions, 2 Kings 7. 6, 7. Isa. 5. 28. & 66. 15. Jer. 4. 13.

*horses running*] See v. 7.

V. 10. *stings in their tails*] As they sought dominion over other people, so they poisoned them with false religion. Or it may be understood of tormenting their captives, or putting them to miserable slavery by their inferiour officers. See v. 5. Or of deceiving them in the end, who trust to them.

*five moneths*] See v. 5.

V. 11. *a king over them*] Herein they differ from common locusts, Prov. 30. 27.

*the angel of the bottomlesse pit*] Some take it to be spoken of the devil: others, of the commander of the Saracens, the devils great agent.

*in the Hebrew, &c.*] Either because the destroying angel was known to the Jews, as well as to the Christians: or else because the Saracens oppressed both.

*Apollyon*] That is to say, A destroyer. Some say, Mahomeds name signifieth so also; and the name Turk, in the eastern language. Sure it is, they have made havock of men, churches and schools, where they have prevailed. Some take it to be spoken of the devil, who destroyeth others, and in the end, shall be destroyed himself, 1 Pet. 5. 8. Chap. 20. 10.

V. 12. *One was*] Chap. 8. 13. & 6. 1.

*is past*] Is fully revealed: or, is done, before the other two begin.

V. 13. *a voice*] Gr. *one voice*. It was the voice of Christ, as some think.

*from the four horns*] Or, *out of the four horns*; (of which, Exod. 30. 10.) That is, out of the midst of the altar, where the incense, with the prayers of the saints, was offered up, chap. 8. 3. It seemeth to be Gods voice, answering out of the same place, those prayers, and the complaints of the souls under the altar, chap. 6. 9, 10. by giving the Saracens a command to invade Europe, v. 14. to revenge their cause on the Romane persecutors.

*of the golden altar*] Whereon the incense was offered, chap. 8. 3. An allusion to Exod. 30. 1.

*before God*] That is, before the ark, which was a visible signe of Gods presence and residence among them, Exod. 30. 8. Psal. 80. 1.

V. 14. *had*

*The sixth trumpet.*



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cap. 9. 15. The second period or pre-  
fixed time [Dan. 12. 12] is 1335. Days  
or years, which add 45. years to the  
former, and ends at the year 1695.  
being that space of an hour, day, —  
Month, & year, Rev. 9. 15. When the  
Turkish Tyranny shall be utterly  
Extinct and rooted out. And blessed  
indeed are they that attain this time as  
the Angel here saith: For this is the  
glorious Resurrection spoken of Dan.  
12. 2. and the greatest felicity that  
it is possible for God's Saints to com-  
unto upon Earth. Turk will be-  
gin to fall, Anno 1650.

The Calling of the Jew publi-  
shed by Dr. George 1621. p. 56,  
59, 60.

Cap. 9. 20. Repented not } Christiani prin-  
cipes cum a Turcis vincuntur, varias causas com-  
memorant vel ementiuntur; veram autem  
nunquam considerant: imo sepius eximuntur  
in execrationibus, at horrendas blasphemias.  
Nostra aetate, cum in Africa nostri milites  
ad Algerium gravissimam plagam acce-  
pissent, ex his fuerunt, qui Christum dice-  
rent jam factum esse Machumetarium;  
nec mirum erant se jam diabolum evasisse.  
— Cur non potius resipiscunt?

Peter Martyr in 1 Sam. 4. 3. fol. 31. v.  
The Pope by a Solemn Mass paid Thanks  
to the Virgin Mary for Prince Eugene's  
notable Victory over the Turks at  
Carlowitz, Midweek July, 25. 1716. //  
On raising the Siege of Corfu, Aug. 11.  
1716. 'Tis thought strange that the Turks  
not being pursued, should leave behind them  
all y<sup>e</sup> Train of Artillery: The people take  
it for a Miracle wrought by St. Spiridion  
Patron of the Town. Boston News-Letter,  
N<sup>o</sup> 661, 668.

Among those who understand not y<sup>e</sup> Angel  
of the 18<sup>th</sup> Chap<sup>r</sup> to be meant of Christ, are  
John Bale, John Foxe, Ribera<sup>ne</sup>, Mayer,  
Cluverus

Capt. Keyn refers us to Mr. Bright-  
man's Exposition of y<sup>e</sup> 18<sup>th</sup> Cap. 1. for y<sup>e</sup>  
understanding who y<sup>e</sup> Angel should be.



V. 14. *had the trumpet*] Had newly sounded, and had not yet laid down the trumpet out of his hand.

*loose the four angels*] Four governours of the Mahometans; as chap. 16. 12. for they were now divided into a tetrarchie, under four sultans of Asia, Alepo, Damascus, and Antioch.

*bound in the great river Euphrates*] Had not yet set footing in Europe, but were kept back by their own dissensions, and the victories of the Christians; or rather, by the overruling providence of God.

V. 15. *were loosed*] Set at liberty by the angel that sounded this trumpet. See v. 1.

*prepared for an hour*] Or, at an hour, &c. It may signifie their readinesse to go at any time, when they should be loosed. Or, to follow the work from time to time. Or, at the time appointed by God. Or, a short time. See chap. 3. 10. Or, the time of their coming to take Constantinople, from the beginning of their empire, which is to be reckoned from the taking of Bibylon, was three hundred ninety and six yeers, and some odde time: for so days, in the prophets, are put for yeers, v. 5.

*for 10 day*] See notes on v. 5.

*third part of men*] Of such as were not sealed, chap. 7. 3.

V. 16. *of the horsemen*] The Turks army consisteth most of such, for swiftnesse, Ezek. 38. 4, 15.

*two hundred thousand thousand*] Such great armies they used, for terrour to their enemies.

*and I heard*] Or, for I heard; as Luke 6. 32. The number was so great, I could not reckon them: but I was told the number of them. This he addeth, that no man might think he made the number greater then it was.

V. 17. *in the vision*] Before, he was said to be in the spirit, chap. 1. 10. and 4. 2. now, he seeth these things in a vision. The former fetcheth forth his preparation; the later, the manner of the revelation. His eyes were first taken off from gazing on worldly things, and then fastened on these heavenly apparitions.

*breastplates*] Or, *cofflers*. For matter of defence.

*of fire, and of jacinth, and brimstone*] Either their breastplates were made each one of these materials, or of some common matter that had these severall colours; unlesse, as some think, their army consisted of severall nations, which had severall colours in their habergeons, to distinguish the Saracens, Turks, and Tatars, by fiery, Jacinth, and brimstone-colours.

*of fire*] Not of materiall fire; for there are no such breastplates, neither can any bodily creatures wear such: but they appeared like fire to ~~John~~ John, in the vision. It signifieth, that the sight of them should be so terrible to the enemies, that they should no more dare to come near them, or be able to hurt them, then if they were compassed about with fire; Zech. 2. 5.

*of jacinth*] It is a stone of a skie-colour (of which, chap. 21. 20.) and may import, that these were invincible armies sent from above, from God, to punish the wicked Romanes.

*of brimstone*] This might also signifie, that God, who useth to punish great sinners with fire and brimstone from heaven, Gen. 19. 24. Psal. 11. 6. Job 18. 15. and setteth out hell-pains thereby, chap. 14. 10. & 19. 20. did employ these to scourge the wicked world. It importeth a great desolation; for brimstone feedeth the fire, and keepeth it burning, till it have destroyed all before it; Isa. 30. 33. & 34. 9, 10.

*the heads of the horses*] Their defensive arms were set down before: now he describeth their offensive ones. Souldiers use to take care for their own safety, before they set upon their enemies.

*in heads of lions*] They were very stout, fierce and cruell.

*out of their mouths*] This fire might seem, to those against whom they shot, at the first, to come out of their horses' mouths. For the new invention of guns, used by them at the taking of Constantinople, seemeth here to be foretold; out of which came fire, smoke, gunpowder, made of brimstone, with other materials. Or, it may import a great devastation of the countries they came in; as before in this verse, and the next, Joel 2. 3.

*smoke*] The smoke is very great at the shooting of great ordnance, because the fire is soon kindled, and quickly dissolveth into smoke. It may import the sad and dismall estate of those regions which are wasted by the Saracens. A thing worthy of great observation, that God should bring in Turks, that have idols, to destroy Christian idolaters.

V. 18. *By these three*] Working together, and at one time. For guns make a greater and speedier havock of men, then swords did before.

*out of their mouths*] These do not flatter, as the locusts did, v. 8. but threaten fire and death where ere they come.

*third part of men*] As v. 15.

V. 19. *in their mouth, and in their tails*] The power of other horses is in their body, and in their feet; but of these, in their head and tails. In their head, because thence cometh fire, smoke and brimstone, out of their mouths, v. 17, 18. In

their tails, because when they have overcome men, and ruled them quietly a while, they will return to their former cruelty. Therefore their tails also are said to have heads, and to be like serpents, which come suddenly out of their holes, and sting men, before they see them. Or, they use power and subtilty. Or, they kill bodies by force, and sting souls to death, by Mahometan impostures.

V. 20. *the rest of the men*] The other two third parts of the idolatrous Christians, which were not slain by the Mahometans.

*yet repented not of*] Gr. *from*, or, *out of*. That is, so as to depart from, Heb. 6. 1. Repentance from dead works; that is, whereby men do so repent, as that they depart from dead works. Or, come out of them; as Acts 8. 22, 23. Repenting of wickednesse, and coming out of the gall of bitterness. Or, *neither repented of*. Though they were spared, yet they amended not at all, but remained obdurate in the practise of all their former sins hereafter mentioned.

*of the works of their hands*] All actual sins are so called, because they are properly our works, Psal. 28. 4. and the hand is the ordinary instrument of acting. God hath no hand in these, as he hath in our good works. But here, making idols to worship is signified; as Deut. 31. 29. Isa. 2. 8. Hof. 14. 3. Though the eastern Churches were wasted by the Turks for their idolatry; yet the western ones repented not of their making images. The example of Gods judgements on their fellow-idolaters, could do no good upon them. This must needs be meant of the papists; for neither protestants, Jews, Turks, nor any other in Europe, make images for worship.

*not worship devils*] Saints, who are *Adiutores*. Or, images, as followeth. See Levit. 17. 7. Deut. 32. 17. Psal. 106. 36, 37. 1 Cor. 10. 20. For, worshipping of images cometh from the devil, being contrary to Gods commandment: and the devil was worshipped in them. *Annot. 2 Chron. 11. 15.*

*and idols*] Or, *even idols*. So Tit. 2. 13. Chap. 1. 6.

*of gold*] Psal. 115. 4. and 135. 5.

*and silver, &c.*] This sheweth they had a multitude of idols; as Dan. 5. 23. So, many vessels in a great house are set out, 2 Tim. 2. 20.

*and of stone, &c.*] Such desperate idolaters were these popish Christians, that they which wanted wealth to make golden, silver, or brazen images, made images of stone and wood; Isa. 40. 20.

*which neither can see, nor hear, nor walk*] Psal. 115. 4, 5, 6, 7. O the folly of idolaters! which can do these things themselves, and yet worship them which can do none of these; much lesse can they help them in time of trouble, Isa. 46. 7. So that their madnesse is set out, first, from the authour of their idols: they are the works of mens hands. Secondly, from the object of their worship; the devil, Gods greatest enemy. Thirdly, from the multitude of their idols; which sheweth their strong affection to that sin, as multitude of adulterers sheweth the unsatiableness of a whore, Ezek. 16. 28, 29. Fourthly, from the blockishnesse of their idols: they could not see, nay, they could not hear, nay, they could not so much as move out of their places, Isa. 41. 7. How then could they do them any good at all? Isa. 41. 23. Jer. 10. 5.

V. 21. *murders*] In killing Gods saints.

*foreriers*] A sin too rife in that Church, reported to be practised by divers of their popes.

*fornication*] All manner of loosenesse and wantonnesse.

*thefts*] In getting away the wealth of the simple people, by offerings, pilgrimages, &c. So that they brake not only the first table, but the second also. As they wronged God in his worship; so men also, in their bodies and estates.

## CHAP. X.

Vers. 1. *Another mighty angel*] Some take it of Christ, because of his glorious apparition. Others, of some angel employed by him, because he is commanded by another angel chap. 14. 14, 15. He is called, Another mighty angel, to distinguish him from that mighty one mentioned before, chap. 5. 2. His might is spoken of, to terrifie those that would not repent, after so many plagues.

*come down from heaven*] See chap. 3. 12. As sent from God, to do him some service here beneath.

*with a cloud*] The cloud on him, and rainbowne over him, are for glory, chap. 4. 3. or, to signifie, that men will not take notice of him, to repent at his word, who is as it were hid from them, Lam. 3. 4. And the rainbowne may signifie Gods willingness to spare them, & unwillingnesse to destroy them, if they will yet repent, Gen. 9. 11, &c. that none might perish by the flood of Gods wrath hereafter.

*face as the sun*] Full of brightnesse. That all might clearly discern imminent destruction, if they repented not, v. 6. 7.

*feet as pillars*] That is, legs, by a synecdoche, taking for the feet in with them, which are as a basis to the legs, being as pillars, supporters to the body, Cant. 5. 15. Here the calamities on the earth from the wrath of God are signified.



rather so termed, to imply their strength and firmesse, 1 Kin.

7. 21.

*little book* of fire] Either for the brightnesse of them, or having power to consume Gods enemies, chap. 1. 15. Psal. 74. 3.

*word* V. 2. a little book.] Containing in it the rest of this revelation of the state of the Church, Christs little flock, Luke

*com 42 scriptures* 12. 32.

*open*] Not sealed up, as the other was, chap. 5. 1.

*right foot on the sea, &c.*] To shew a power given him over sea and land, to punish the most remote in the furthest islands of the world. The right foot is said to be over the sea, because it is more unruly then the earth; Psal. 93. 1, 3, 4.

*V. 3. a loud voice*] See chap. 5. 2.

*as when a lion roareth*] To shew, that greater judgements were yet to come on the enemies of the Church; Isai. 21. 8. Amos 3. 8. Thus he seeketh to terrifie men, that they may repent.

*when he had cried*] The thunders were as an echo, answering to the angels cry.

*seven thunders*] Gr. the seven thunders. Perhaps an allusion to chap. 8. 5. where thunders are mentioned; but uttered no intelligible sound till now. These thundered heavie judgements, yet not here exprest.

*V. 4. I was about to write*] It seemeth, seeing he was about to write what the thunders prophesied, that he heard their words.

*Seal up those things*] Publish them not, Dan. 12. 4, 9. It may be, God would not have them known till neer the accomplishment, chap. 22. 10. as no man could read the sealed book, chap. 5. 2, 3. Or, lest men should think them feigned things, or despair, because of the extraordinary evils threatned by them. Things written are often sealed, for surety, as bonds and deeds; as Jer. 32. 10. Dan. 12. 4. but here sealing is intended for secrecie, to conceal, and not to publish, as in letters, or to write so as may be published, as is in this verse expounded. It may be, it was reserved for a fitter time; and so some Greek copies read it; and hereafter write them: or, that hereafter thou mayest write them. For, what God revealed to John, was to be shewed to his servants, chap. 1. 1. unless Christ should honour his beloved apostle, here, with some heavenly secrets which should never be published, as he did the apostle of the Gentiles, 2 Cor. 12. 4.

*those things*] It seemeth the thunders uttered divers matters.

*V. 5. stand*] Gr. standing, v. 2.

*lifted up his hand to heaven*] Dan. 12. 7. This was their manner of swearing, Gen. 14. 22. Exod. 6. 8. Deut. 32. 40. Numb. 14. 30. Ezek. 20. 15. whereby they signified, that they called God, who dwelleth in heaven, Man. 6. 9. to witness the truth of what they sware, and to punish them, if they sware falsely, 2 Cor. 1. 23.

*V. 6. by him that liveth for ever and ever*] By the living God, by whom alone men ought to swear, Jer. 4. 2. & 5. 2.

*who created*] These tokens of Gods omnipotency are brought, to shew Gods power in all these places, as being Creator of them, and consequently, both Lord over them, and able to do whatsoever he will, with them, and in them; Psal. 146. 6. & 135. 6. Dan. 4. 35.

*time no longer*] The time of the Romane empire should last no longer. Or, there should be no longer delay, but those things ensuing should be forthwith put in execution, Ezek. 12. 27, 28. Ps. 95. 11. 97. 6. 3.

*V. 7. when he shall begin to sound*] Gr. when he shall sound; as 2 Kings 3. 1. he began to reign: Heb. he reigned. So 2 Kin. 12. 1. & 15. 2. when he began to reign: Heb. when he reigned. But it may be as well understood, After he hath sounded; as the particle is used, Mark 4. 32. Joh. 8. 28.

*the mystery of God*] Of calling the Jews, and making a glorious Church of Jews and Gentiles, Rom. 11. 25. This shall be done, when Rome is destroyed, chap. 11. 15. and 16. 17.

*as he hath declared*] He told the prophets the things, but not the time. The Greek word signifieth, He told these joyfull tidings. For the glory of the Church, when the Jews come in, will be as another Gospel, or glad tidings, Luke 2. 10. to the world, Rom. 11. 15.

*to his servants*] In a more speciall manner: of which, see chap. 1. 1.

*the prophets*] Dan. 2. 44. & 7. 26, 27. & 12. 7. Hof. 1. 11. & 3. 4, 5. They were first acquainted with it, and published it to the world, though not so plainly as the apostle hath done,

*Rom. 11.*

*V. 8. voice which I heard*] Ver. 1, 3.

*scriptures are from heaven*] Chap. 4. 1.

*little book, &c.*] See v. 2.

*out of which standeth*] Ver. 2.

*V. 9. Take it*] Ezek. 2. 8. & 3. 13, 14.

*eat it up*] Read it all over, and lay it up in thy minde.

*belly bitter*] Thou wilt be sad to finde such heavie judgments there recorded, when thou hast well considered of them.

*to open scriptures. He doth find y<sup>e</sup> booke hath its owne*

*wisdom, though accompanied with many bitter count.*

*but it shall be*] Or, though it be. Or, yet it shall be. For it would come into the mouth, before it came into the belly; as v. 10.

*in thy mouth sweet as honey*] Psal. 19. 10. & 119. 103. The revelation of these mysteries will be very pleasing to thee at first.

*V. 10. and ate it up*] He did not eat part of it, but ate it all up, as he was bidden. He obeyed, notwithstanding the discouragement, v. 9. His love to Gods oracles was so great, he feared no trouble ensuing, Jer. 15. 16.

*V. 11. thou must prophesie again*] As thou hast had prophecies revealed to thee before in the seals and trumpets, to communicate to men; so thou shalt have others communicated in the vials, to the same end; which things are contained in this little book which thou hast eaten up. So Ezekiel was to prophesie, after he had eaten the book, Ezek. 3. 1, 4.

*before many peoples*] Or, against many peoples. So the word is taken, Luke 12 52, 53. See Jer. 1. 10.

*and nations, &c.*] This setteth out multitudes, chap. 5. 9. and 7. 9.

*and kings*] Thou shalt foretell their destruction, or such good or bad things as shall befall them, chap. 19. 18. & 20. 8.

## CHAP. XI.

*Verf. 1. There was given me*] From God, very likely, to shew the work to be his: else John would have said the angel gave it him.

*a reed*] Many nations used reeds or canes to measure with, because, being hollow, they were lighter, and fitter for that use. The intent here is, to measure out a Church for God, under the antichristian persecution. For the reed, see Ezek. 40. 3.

*like unto a rod*] Such a rod as was used also in measuring, and is to this day with us. Therefore Israel is called, The rod of Gods inheritance, Psal. 74. 2. Jer. 10. 16. Scepters also are called rods in the original, Psal. 45. 6. & 110. 2. So that the Church was to be upheld in those times by the favour of some prince; for such used rods or scepters to be carried before them, for honour. So were the Waldenses upheld by the Counts of Tolouze, and others.

*the angel stood*] In likelihood, as before, chap. 10. 2, 5, 8. that nothing might be done but in his presence.

*Rise*] This doeth not necessarily import that he was sitting before; but it is an usuall phrase in Scripture, whereby men are called and incited to go instantly about some work wherein they were not formerly employed; Num. 23. 17, 18. Deut. 13. 24. Jon. 1. 2.

*measure the temple of God*] An allusion to Ezek. 40. 1, &c. where the temple, with all in it, was to be measured by Gods appointment, to shew, that that building was of God. So must the patern of his Church in the wilderness, to inform, that God would keep them safe, in despite of men.

*and the altar*] All that was in the inner court, or court of priests. To shew, that they whom these typified, should remain hallowed and appropriated still to God.

*and them that worship therein*] In the temple. For the court of the priests joyned unto the temple, and was esteemed as a part of the temple; as Matth. 12. 5, 6. The priests in the temple profane the sabbath, to wit, by killing beasts in the priests court. And it is accounted as it were within the temple, Ezek. 44. 17, 19. for there were the sacrifices offered, and into it the people might not come, no more then into the temple itself. This signifieth, that true Christians should then be as few, in comparison of idolatrous ones, as the priests and Levites, that worshipped in the inner court, were, in comparison of the people, that worshipped in the outward. True Christians are compared to priests, chap. 1. 6. By measuring these, he meaneth, numbering them, to wit, for life; as 2 Sam. 8. 2. or salvation. See chap. 7. 4. By all this is signified, that Gods people, while antichrist raged, should have a place in the wilderness, where they might serve God according to his will, as the Jews offered sacrifices on the altar in the temple, and which should be for safety, as a sanctuary to them, Isa. 8. 14. Ezek. 11. 16. Therefore temple, and altar, and worshippers, and all are measured. So Jerusalem is measured after the captivity, that it may be inhabited again, Zech. 1. 2, 3, 4. God would own no more worship nor worshippers then these. The rest he would refuse, though Christians by profession, verf. 2.

*V. 2. the court which is without the temple*] An allusion to that which is called the outward court, Ezek. 40. 17. The great court, and distinct from the court of the priests, 2 Chron. 4. 9.

*leave out*] Gr. cast out: To wit, as profane, and that which God will make no account of. So we cast things out of doors, that are of no price or use. Or, leave out; that is, count it not any part of the temple, though it be sometime so called. As, Matth. 21. 12. the buyers and sellers are said to be in



V. 2. Sea] Quo fuit significatum, Pro-  
phetiam hanc pertinere ad eos qui degunt  
in mari sive Insulis. *Piscator.*

i. e. Ad prædicandum trans mare.  
*Augustin. ad. 673.*

v. 3. as when a Lion roareth, or rather  
*Loweth* to wit, with the courage of a Lion;  
yet with the Patience & Industry of an Ox:  
Christ being here described, as he shews -  
himself in his Members. *Mr. Cotton.*  
*Ann.*

Cap. 10. 4. Seal] Were afterward to be  
revealed in 7. Vials Cap. 15. *Dr. Wil-*  
*kinson, Ann. Sermon. 3. p. 10.*

Cap. 10. 11. prophesie again] Not that he  
should arise again and prophesie; but the  
time is coming that the Revelations should  
be so clearly understood, as if John had writ-  
ten a new Revelation; according to that  
in Isa. 30. 26. In that day the light of the  
Moon shall be as the light of the Sun.  
*Burroughs Hope, 6. 3. p. 555.*



11.2. Tread under foot } It is not to  
tread under foot in scorn and despite:  
but to tread as we do the Church,  
when we go to serve the Lord. Anot.  
Ezek. 42. 15. ad finem.

Cap. 11.3. Give Power] — A gracious spi-  
rit thinks the least truth of G. worthy to  
be witnessed to by the loss of his dearest  
Comforts, and suffering the greatest  
Evils; yea, he accounts suffering for  
small things the most honorable suffer-  
ing of all; as testifying the greatest  
Love. — Jer. Burroughs, Num. 14. 24.  
p. 190, 191. Scr. Febr. 21. 1709/10.

11.3. Witnesses] Testes sunt, quia al-  
terius causam agunt; non sua qua-  
runt. Aretius, Col. 123.

Rev. 11.8. The 12 Witnesses have been  
spread all over ye Jurisdiction of Babylon  
and have prophesied and have been slain  
by beast, as I may say, in all her streets  
yet ye last & eminent settling of ye Church  
seems to be in one particular Street or  
Province: and there their visible Resur-  
rection also to be; wh<sup>ch</sup> is called ye Temple  
part of ye City. Chr. Joshua Sprigg  
News of a New World, p. 192.

Aretius applies to the Parisian  
Massacre 1572. Col. 1024.



in the temple, which were in this outward court of the temple. Or, leave it out, that is, measure is not, as chap. 10. 4. Seal up those things which the seven thunders have written; that is, write them not. Or, he putteth the things signified first, and then the signe. Leave the places where the true religion was professed, to idolaters, while the Church is serving God in the wilderness, as in the inner court of the temple; and let this be a signe of it, that thou measure it not, as thou didst the temple and inner court. This signifieth, that in those times the visible Church of such as bare the name of Christians, were to be cast out, as excommunicated of God, neither were the servants of God to account them as Gods building, measured by his reed, or as Gods approved Church.

*given unto the Gentiles*] The papists, which are idolaters, like unto the Gentiles, shall possess the outward face of the visible Church, for a time. For the outward court, here alluded to, was as it were the face of the temple. And they are called Gentiles, or heathen, by allusion to the Church of the old testament, where all that were not Gods people, or were enemies of them, were so called, Psal. 2. 1. & 79. 1. Luke 2. 32. Acts 4. 25. Gal. 2. 12, 15. Eph. 2. 11, 12, 14. 1 Cor. 10. 20.

*the holy citie*] He alludeth to Hierusalem, called the holy citie, Dan. 9. 24. Matth. 27. 53. So named, because in it was the temple, the priests, the sacrifices, and all the consecrated things.

*shall they tread under foot*] See Dan. 9. 26. both temple and citie possessed by the enemies. They shall banish religion out of those places, where it was visibly professed before. Or, they shall exercise their false religion there. So treading Gods courts is taken for publike service, Isa. 1. 12. Or, the people of God, that worship God in the desert, shall be persecuted by them, and kept under, Isa. 14. 25. Dan. 7. 23. Amos 5. 11.

*fourty and two moneths*] That is, a thousand two hundred and threescore days, v. 3. Chap. 12. 6. allowing thirty days to each moneth. Hereby are meant so many years, as prophets use to reckon. So weeks are put for weeks of years, or so many years as there be days in every one of those weeks, Dan. 9. 24, 25, 26. Or, a long time.

V. 3. *And*] Or, *But*. So the particle is used, Matth. 11. 19. Mark 12. 12.

*I will give power*] Notwithstanding antichrists persecuting of them, I will give power, &c. Or, *I will give unto my two witnesses, that they may prophesie*, Luke 3. 20. Or, *I will give it*: that is, I will give the temple to my two witnesses, to preach in in the desert, while antichrist and his followers exercise their idolatrous worship in the court, and holy citie, or the places where I was truly worshipped before.

*two witnesses*] So called, because they bear witness to truth and holiness, against all the errors and unholiness of antichrist. In the number two, is an allusion to Moses and Aaron in the wilderness, Elijah and Elisha, when the Israelites worshipped the calves and Baal, Zerubbabel and Jehoiachin, in Babylon, and after the return of the people. Or, two, because two witnesses were sufficient to confirm a thing, Deut. 17. 6. Matth. 18. 16. 2 Cor. 13. 1. Ministers are Christs witnesses, Acts 1. 8.

*they shall prophesie*] Instruct the people how to worship God according to his word, and foretell the ruine of antichrist and his adherents, out of Gods word.

*a thousand two hundred and threescore days*] So long as antichrists reign and persecution listeth, some shall preach Gods truth. See v. 2. It seemeth to be so many years, because it is a broken number; for whole ones, as ten, twenty, an hundred, use to be put indefinitely. The profanation of the idolaters, is counted by moneths, v. 2. which are reckoned by the course of the moon, because their worship is a work of darkness, and of the night, wherein the moon ruleth, Gen. 1. 16. Whereas the prophesying of the two witnesses is reckoned by days; for true religion is compared to light, Acts 26. 18. 2 Cor. 6. 14. See the like in the times of the beasts blasphemie, and of the women being in the wilderness, chap. 13. 5. and 12. 6. Or, their prophesying is reckoned by days, not by years, because it is a work of every day, and of continuall labour.

*clothed in sackcloth*] Mourning for the idolatry of the papists spreading it self so fast and so far, and for the troubles of the true Church. Sackcloth is worn in sad times, 2 Kings 6. 30. Amos 8. 5, 10.

V. 4. *These are, &c.*] In this verse, is set down their goodnesse extended to their friends, the people of God: in the next, their power to hurt or destroy their enemies, till the time of their prophesying should be done; for then must they be killed by their foes, v. 7.

*the two olive-trees*] Zech. 4. 3, 11, 14. Ministering oil to the candlesticks abundantly: for they are not branches, as in Zech. 4. 3. but whole trees. These times of persecution here foretold, would require abundance of all graces in Gods ministers, to hold up the hearts of his fainting people, by plentiful instruction and consolation. And such did God then send, furnished abundantly from heaven, (when means of

instruction failed) as olive-trees are with oil.

*and the two candlesticks*] That is, they were with the two candlesticks or churches. So and in the Hebrew, is taken and translated with, 1 Sam. 14. 18. with the children of Israel. There were seven golden candlesticks before, chap. 1. 20. but now, by persecution, they are brought to two; and two ministers must suffice them. They are said to be two, because these persecuted Churches consist of Jews and Gentiles: or else, because they lived both in the eastern and western empire.

*standing before*] By standing before God, some understand, that they were hidden from men in those times of trouble. Others, that they ministered to God, Deut. 10. 18. 1 Kings 17. 1. as great officers stand before kings, to minister to them; 1 Kings 10. 8. Prov. 22. 29. Jer. 22. 12. compared with 2 King. 25. 8. Chap. 8. 2.

*the God of the earth*] Who oweth and ruleth all the earth; Psal. 24. 1. & 93. 1, 2, 3. & 95. 3, 4. God is called; The God of heaven and earth, Gen. 24. 3. The God of heaven, Dan. 2. 18. but here he is called, The God of the earth, to shew, for the comfort of the Church, that howsoever antichrist seemed to sway all on earth, and all the world went wondering after him, chap. 13. 3. yet God keepeth the rule of the earth in his own hands still, and can protect his selected and marked ones, against the rage of antichrist and his adherents.

V. 5. *if any man will hurt them*] That is, any way wrong them, or attempt to hinder them in the course of their prophesie.

*fire proceedeth out of their mouth*] Their revenge is spiritual: They can pray to God, and he will destroy their enemies. An allusion to 2 Kings 1. 10. Or, threatnings pronounced by them, shall light upon their enemies, because they despised their testimony, Jer. 5. 13, 14.

*in this manner*] It is repeated, to shew the certainty of it. Or, it may have relation to the judgements following, v. 6.

V. 6. *to shut heaven*] An allusion to 1 Kings 17. 1. Luke 4. 25. James 5. 17, 18. It may be understood of restraining the rain: or spiritually, of shutting men out of heaven, Matth. 16. 19. Joh. 20. 23.

*in the days of their prophesie*] See v. 3. Three yeers and six moneths in Elijahs time, answerable to the number of moneths here, v. 2.

*to turn them to blood*] See Exod. 7. 20. Either literally, by their prayers; or mystically to kill souls by their preaching; 2 Cor. 2. 15.

*with all plagues*] What they threaten, God will send, on the contemners of his word in their mouthes, Jer. 1. 10. Or, with other plagues, like those of Egypt, or worse, chap. 14. 9, 10.

*as often as they will*] Whensoever, upon just occasion, they desire it of God, Matth. 18. 18, 19.

V. 7. *And when they shall have*] An allusion to our Saviours preaching, death, resurrection. He preached about three yeers and an half, then was put to death, and about three days after, riseth again with an earthquake, and ascendeth into heaven with a cloud. Thus these two witnesses resemble that faithfull and true Witness mentioned, chap. 3. 14.

*finished their testimony*] When the yeers mentioned v. 3. are done: for before that time they could not be slain. See notes on v. 5. So that the witnesses are suffered to be slain, because God had no more work for them to do. If God had given them a longer time to preach, they should have continued, in despite of their enemies. So our Saviour could not be slain till his hour was come, Joh. 8. 20. and then he was put to death, Luke 22. 53, &c.

*the least that ascendeth, &c.*] Chap. 13. 11. & 17. 8. Antichrist, or the pope: who is compared to a beast, because of his inhumanity, cruelty, and thirst after mens blood. And he is said to come out of the bottomlesse pit; that is, out of the sea, as chap. 13. 1. or out of the body of the earth, as chap. 13. 11. or out of hell, as chap. 9. 2. He ascendeth, that is, beginneth now to ascend, in his instruments or forerunners, 2 Thess. 2. 7. 1 Joh. 2. 18.

*make war against them*] Dan. 7. 21. Shall persecute them, and endeavour to destroy them. They were persecuted and fought against by antichrist often before; but this was the last battell before their death, and rising again to begin the ruine of antichrists kingdom.

*shall overcome them*] Who yet even then overcame him, chap. 12. 11.

*and kill them*] When he cannot stop their mouthes, he shall kill them, that they may preach no more.

V. 8. *And their dead bodies*] See the cruelty of this ravening beast, that is not contented with the blood of Gods saints, but must lay their carcases forth in triumph, that all people may see the ensignes of her immunity, and will not afford them so much honour as to be buried, Psal. 9. 2, 3.

*in the street of the great citie*] Within the dominion of the Romane empire. And it is called the great citie, either in regard

ministering  
gospel light  
to fainting

don't  
Bible  
with  
imp  
and  
in y  
of m  
hym  
geat  
to Can  
ats to  
nife

the Con  
is made  
minister  
food  
of the  
to shew  
another  
a work  
to be  
is both  
gifts & liberty



regard of the amplitude of power, and large territories; as v. 13. and as the great king, Isa. 36. 4. that is, King of kings, Dan. 2. 37. See chap. 17. 18. & 18. 2. Or else in regard of the spaciousness of the citie it self, being yet, now part of it is destroyed, fifteen miles compasse within the walls, and forty two, when this story was written, as some writers report.

[*spiritually called Sodom*] For uncleanness of all sorts, Gen. 19. 5. Ezek. 16. 50. It is not then Sodom literally taken. See chap. 17. 5. Besides the practice of whoredom in the stews, without controul, at Rome, books have been written there in defence of sodomie, and allowed by some popes.

[*and Egypt*] For oppressing Gods people, Exod. 1. 13, 14. and for idolatry, Exod. 12. 12. Jer. 12. 13. For they made gods of cats, crocodiles, and of divers beasts, Exod. 8. 26. Moses pointeth at this, as a cause why they durst sacrifice no cattel in Egypt. And Rome hath worshipped as many saints, as the heathen false gods; and had as many images to worship, as they idols.

[*where also*] Within whose dominions. Or, if it be meant of the citie of Rome, Christ was there crucified in his members, Acts 9. 5. So Heb. 6. 6. may be understood of malicious persecuting of Christ in his saints. And he himself also was crucified by the authority of that empire, Matth. 20. 19. Joh. 18. 31. & 19. 12, &c.

V. 9. [*And they of the people, &c.*] That is, in all places of the Romane empire, dead carcases of Gods ministers shall be seen. Or, *And some of the people*; for all could not come to see them: see chap. 5. 9. & 7. 9. *shall see their dead bodies*. Shall look upon them in scorn and derision, Luke 23. 35. Isa. 14. 16. For these are the nations subject to the beast, chap. 13. 7, 8. and such as are afraid at the resurrection of these witnesses, v. 11. and as trod under foot the holy citie, v. 2.

[*three days and an half*] Three yeeres and an half. This must be understood of divers persons slain in this last war, in that space. Or, if it be taken of the same bodies, it must be understood literally, for three naturall days and an half; for they would stink, or be rotted away, before three yeeres and an half be ended.

[*shall not suffer, &c.*] They shall let them lie unburied so long, that they may glut their eyes with looking upon them: as if they could never have their fill of such a pleasing spectacle, as is that of the dead witnesses. Yet Gods providence might be seen herein, in suffering them to lie so long unburied, that people might admire the more, seeing others like them arise up to vex them, when they verily perswaded themselves they had been all slain.

V. 10. [*they that dwell on the earth*] Out of the true Church, in antichrist's kingdom, chap. 12. 12. & 13. 8. As on the contrary, they that dwell in the Church, are said to be in heaven, chap. 13. 6. & 18. 20.

[*shall rejoyce over them*] Go daily to see their dead carcases, with joy. Or, when they think of them.

[*and make merry*] Make feasts, in token of their joy; as Neh. 8. 10, 12. Luke 15. 23, 24. If they did not this literally here, yet were they as joyfull as they that did so.

[*send gifts*] In token of joy, Eph. 9. 19, 22. For men in prosperity love to have others rejoyce with them. So secure were they, now they thought these prophets quite gone, that they not onely rejoyce themselves, both inwardly and outwardly, but do what they can to make all others rejoyce with them at the death of them.

[*because these two prophets*] See v. 3, 6.

[*tormented them*] Or, *had tormented them*] They did not joy that they were tormented, but that they were rid and avenged of these ministers who troubled their consciences, by preaching against their idolatry, 1 Kings 18. 17. & 21. 20. Acts 16. 20. and threatening Gods judgements against them for it; besides that, their witness it self was a great torment unto them.

V. 11. [*after three days and an half*] Or, *after these three days and an half*: to wit, of their bodies lying unburied, mentioned, v. 9.

[*spirit of life from God*] A living soul, or breath of life, put into them by God, Gen. 2. 7. Ezek. 37. 10. God inspired others with the same spirituall graces that he had given them, and stirred them up to preach against popery, as they had done before. See chap. 20. 4.

[*entred into them*] That which should come to passe after, was shewed to John in a vision as if it were now done.

[*they stood upon their feet*] God raised ministers as powerfull as they. So John Baptist is called Elias, Matth. 11. 14.

[*which saw them*] The persecutors were troubled, when God raised ministers to preach against their idolatry. They thought they had made sure work, and that they should never more have been troubled with prophets: and now they are afraid that these will trouble them more then ever the former did.

V. 12. [*a great voice*] A stout proclamation of some Christian prince, calling them to the setting of visible Churches; or

of the emperor himself, giving an open toleration of their religion.

[*they ascended up to heaven in a cloud*] Chap. 14. 14. They were setled strangely, and by divine authority, in the visible Church, with liberty, honour, and support, to the admiration of their adversaries. Their sackcloth is now taken from them: they may prophesie cheerfully, without sorrow and danger. Others understand it of coming openly into the visible Church with a cloud or multitude of witnesses (as Heb. 12. 1.) rejoycing and congratulating with them, and encouraging them, and helping, like a cloud, to advance them. Others take it to be meant of a gentle way of reformation, by the word, not a violent one, by the sword, as it were by a whirlwinde. Others, for their imperfect knowledge, at the first, of those things which concerned Gods publike worship.

[*their enemies*] The antichristian faction, who put them to death.

[*beheld them*] As it was a great honour to these witnesses, that their enemies should see them thus advanced; so it was a great terrour to their foes: for as they could not hinder their preferment, so now they had no hope to slay them any more, although they preached publicly against their idolatry: for they were as safe now, by Gods protection, in his Church, as if they were in heaven it self, Psal. 112. 10.

V. 13. [*the same hour was there a great earthquake*] Hereby is not meant the twenty fourth part of a naturall day, but about that time, as chap. 14. 7. & 17. 12. As soon as the ministers of Christ began to preach, and were separated from the papists, and setled in some places, great commotions arose in many cities. For, as the naturall earthquake, such as is spoken of, Amos 1. 1. Matth. 28. 2. shaketh the earth, by the force of the winde gotten into it: so mysticall earthquakes make cities and kingdoms quake with wars and troubles, when the Gospel beginneth to be preached in them: and therefore such stirs are set out by earthquakes, chap. 6. 12. & 16. 18.

[*the tenth part of the citie fell*] In their means; for the pope had tenths out of many kingdoms, in imitation of the Jewish priests, and of the Romane emperours, who had it before. Also Germany fell from him, in a great part, which, joyned with those that fell off from him in other countreys, might make up a tenth part of the Romish popish territory, compared to a citie divided into ten parts, seven thousand dwelling in each part; and one part was now swallowed up by an earthquake.

[*of men seven thousand*] Gr. *names of men*: that is, men, chap. 3. 4. Acts 1. 15. Or, men of note, called, in Hebrew, *men of name*; that is, of renown, Gen. 6. 4. for it is likely that more ordinary men died in these stirs. Unlesse it be put for a great number, as round whole sums often are, and this may be, 1 Kings 19. 18. Rom. 11. 4. This sum is used in this book thirty seven times, as some commentatours write. Sure it is, many that were of the popish religion, have perished in the wars, since reformation begun. Or, many societies. Or, he addeth *names*, to shew, that so many were taken notice of. More might perish then. Which sheweth, that God doeth not destroy his foes at all adventure, but designeth them by name, whom he intendeth to slay. See notes on chap. 3. 4.

[*gave glory to the God of heaven*] By confessing, that they who perished were justly punished for their sins, Josh. 7. 19. Or, by confessing his Name, and turning protestants, as many have done. Or, by praising God that they escaped, Joh. 9. 24. This they did, being terrified by the earthquake or stirs.

V. 14. [*The second wo is past*] Of those three wo's which the angel foretold, chap. 8. 13. the first and second are gone with the fifth and sixth trumpets, chap. 9. 12. (see notes there) and in this verse. The third followeth, which beginneth when the seventh trumpet beginneth to blowe. This, with the verses following, sheweth us whereabouts we are in the story, namely, about the time of the publike profession of the true religion again in the empire by authority, after popery began to fall. So that it seemeth safest to go backward. The peace of religion was established in Germany, in the year one thousand five hundred fifty and nine, at Ausburge, in a diet, under Ferdinand the emperor, who succeeded Charles the fifth. Now the ministers are placed in heaven, that is, in the Church, by imperial authority. True it is, that religion was publickly allowed, before this time, in Denmark and Sweden, about the year one thousand five hundred thirty and eight, as writers of that story record. But because the revelation taketh principall notice of the empire, it seemeth fittest, that the end of the treading down the beloved citie, and the beginning of the ministers liberty, should be there intended. So that the measuring of the temple, or appointing a Church to continue, and endure persecution by papists, is likely to begin in the year two hundred ninety and nine: as also the footsteps of persecution by the high-grown Romane bishops, who began dissensions in the Church, before they grew to their full height.

Or,



Rev. 11. 8. - Street of the Great City] the First Adam's World; which by reason of the abounding of sin, visited round the globe, deserved to be called Babel & Egypt. By the Street of this Great City, I would understand Europe, which may elegantly be called the Street, or most frequented part of the first Adam's World.

Robert Bragge.  
Minister of the Gospel. Anno, 1725.  
Watchman, what of the night, p. 42.

11. 12. So that there must be a Heaven established in ye World, w<sup>ch</sup> shall put great respect upon ye slain & silenced witnesses of Jesus Christ. *Mathew Rom. 11. 26. P. 143.*  
will be done suddainly & unexpectedly  
P. 144. Ascended in a cloud.

V. 12. From some pur<sup>ch</sup> calling them to come hither, as say to N. E.

U. To reprove yr word as not from God, that discourage men from coming hither.  
Cotton M<sup>or</sup>m p. 66, 67.

13. Fifth] i.e. God's part of that City shall fall from them; and be gathered to the purer Chs. *Isa. 6-13.*  
Cotton M<sup>or</sup>m p. 68.

There is a great Controversy what this should be. First some do say, it is put for a Tribute. The Truth is *ΣΕΚΑΤΟΝ* in the Greek signifies a Tribute & was to be paid to the Antichristian party in that Province - and some interpret it of Tithes.

Dr. Wilkinfon, ~~III~~ p. 798.

To *ΣΕΚΑΤΟΝ* i.e. Tithes, the holy Revenue of the City, that papal Hierarchy, or idolatrous Roman Clergy sell, w<sup>as</sup> taken off from them; and as to their any longer enjoying of them, lost.

Dr. Henry More, p. 108.

Rev. 11. 11. Dr. Henry Wilkinfon illustrates this Resurrection of the Witnesses, by 1 Cor. 15. 42, 43, 44, 45.

~~Ann~~ p. 717.

and by Ezek. 37. p. 714, 715.



11-19. Testament] Testamentum san-  
in Scripturis non illud solum dicitur  
quod non valet nisi testatoribus mor-  
sed omne pactum et placitum test-  
mentum vocabant. Augustin. 1158  
col. 911.

cap. 11-19. Temple] Quamquam aliquando dicitur  
Tabernaculum Dei, Domus Dei; et  
Domus Dei, Tabernaculum Dei; distin-  
ctius tamen accipitur, fratres charissimi, ta-  
bernaculum, Ecclesia secundum hoc tempus.  
Domus autem, Ecclesia celestis Hierusa-  
lem, quod iherimus. Tabernaculum enim tan-  
quam militantium et pregnantium: taberna-  
cula militum in procinctu, in expeditione, un-  
de contubernales dicuntur milites, quasi taber-  
nacula eadem habentes et habitantes.  
Quamdiu ergo habemus hostem cum quo pug-  
nemus, tabernaculum Deo facimus. Cum  
autem transierit tempus pugne, et vene-  
rit pax illa quae praecedit omnem intellectum  
cum venerit illa patria, jam Domus  
erit: nullus adversarius tentabit, ut taberna-  
culum vocetur. Non procedemus ad pug-  
nandum, sed permanebimus ad lau-  
dandum. Augustin. Psal. 131. col. 1526,  
1527. This I read May, 16. 1698. p. mend  
upon ye Training day; having never seen  
it before. In ye forenoon was told of yr  
probability of yr K. of Spain was dead.

Time, i.e. To pour out the Vials

v. 18. Time] This is an argument to  
that there, never a Plague poured out  
before the 7th Trumpet Sound.

The H. G. tells not where the 7th Trum-  
pet end; bec. the Business of the 7th Trumpet  
be carried on to ye Day of Judgment  
Dr. H. Wilkinon, p. 1027, 1032.

11. V. 19. Temple opened]  
Bible generally spread, & made ac-  
cessible to Boyes & Girls by Printing  
we broke up 1440. last past full.  
Script. p. 78.



Or else the meaning of those words, v. 2. *the holy city shall they tread under foot forty and two months*, is, their treading of it under foot shall end then, though it did not last all that time; as Israel is said to be afflicted in Egypt four hundred years, Gen. 15. 13. Acts 7. 6. though, to reconcile those places with Gal 3. 17. many interpreters conceive that time to begin from the promise made to Abraham, Gen. 12. 3. or 22. 18. long after which time, they came into Egypt. Neither did they suffer any ill measure there at first, all the time Joseph lived; but their troubles ended at the time prescribed by God. And so did the publike treading of religion under foot in the empire end at that decree, one thousand five hundred fifty and nine, as also the prophesying of the witnesses in sackcloth, v. 3. a little before. Then followeth their death, v. 7. which is like to be in those German wars a while before the peace, wherein, as many ministers were banished and put out of all, by civil authority, which is a civil death; so, no doubt, many were cruelly slain: and were insulted over, as if their dead bodies had been exposed to publike view, and feasts made for joy that they were dead, v. 8, 9, 10. Or, those witnesses seem to be a succession of true preachers, as before, so especially among the Waldenses. The cruelty shewed on them of Merindoll and Cabriers, very few years before the liberty of religion granted in the empire, may be the killing of the last of these ministers; and the leaving their bodies unburied, followed. The free exercise of religion granted as before, seemeth to be their calling up; and the first setting of it, their ascending into heaven, v. 11, 12. The earthquake may signifie the stir in Germany about that time; and the things following it, the men and means falling from the pope, and papists slain in the war, and others turning protestants, v. 13. So the second and sixth trumpet is done, in this verse.

*the third voice cometh quickly*] It beginneth, soon after, to be executed, chap. 22. 7. to wit, under the seventh trumpet, and holdeth on in the vials.

V. 15. *And the seventh angel sounded*] As was foretold, chap. 10. 7. though for a time intermitted.

*great voices in heaven*] Great praise given to God by his people, for this sudden alteration. See chap. 19. 1, 4.

*the kingdoms of our Lord*] Antichrist is weakened, and Christ hath begun to take the kingdom out of his hand, and shall have a visible Church like an empire, in all the known world, and that to the end. There was no such song in the sixth seal, when Constantine put down heathen idolatry, because then the Church was to be polluted and persecuted again, for a long time after, by the Romane antichrist.

V. 16. *And the four and twenty elders*] See chap. 4. 10. Publike thanks is now given in the Church. See chap. 19. 1, 4.

*fell upon their faces*] They thought it not reverence enough to rise off their seats, but fell flat on their faces, worshipping God, and congratulating the setting up of religion publicly, so as it never shall be driven into corners again, as it was twice before, by Gentiles and papists.

V. 17. *Almighty*] See chap. 1. 8. They praise him, because he had shewed his infinite power in freeing his Church.

*which art, &c.*] This setteth out Gods eternity. See notes on chap. 1. 4, 8. & 4. 8.

*taken to thee thy great power*] Shewed thy great power, in weakening antichrist. Or, hast shewed that thou art King of the world; which many doubted of before, because of antichrists great power over thy Church.

V. 18. *the nations*] Or, *Gentiles*; as v. 2. The popish idolatours. They shewed their anger in persecuting, before, which brought Gods wrath upon them; or in fighting now, or in fretting then, when they were overcome, Psal. 2. 1, 2. Acts 4. 25, 26.

*thy wrath*] The time to execute thy wrath on such as repented not in time of thy forbearance.

*the time of the death, &c.*] The time to punish bloody persecutors for killing thy saints, chap. 4. 10.

*judged*] Or, *avenged*, Psal. 26. 1. Luke 18. 3.

*give reward to thy servants, &c.*] Chap. 1. 1. Give prosperity to thy ministers and people, which have suffered hard things. The ministers are put first, as leaders, who, as they are principals in the victory, so must they have the first part in the spoils.

*and shouldest destroy them, &c.*] Shouldest destroy many bloody persecutors; for the destruction of Rome it self followeth, chap. 18. and of antichrist, chap. 19. yet now began the destruction of popish persecutors; and many have perished in the wars, since the time of reformation.

*destroy*] Or, *corrupt*.

*the earth*] The men of the earth, Gen. 6. 11.

V. 19. *the temple of God*] The Church now appearing again openly, is compared to the temple of Hierusalem, wherein the ark was. It was shut up before, as that of Hierusalem under Ahar, 2 Chron. 28. 24. and this, when it was measured, v. 1. and the court given to the Gentiles, v. 2. Now it is set open, as that was by Hezekiah, 2 Chron. 29. 3. not to re-

ceive a few saints, as before, in times of persecution, but whole multitudes of believers. This noteth the free exercise of religion which was established.

*the ark of his testament*] Not the temple alone, but the ark also, which was shut up from the eyes of men, in the old testament, 1 Kings 6. 19. and seen seldom, and by the high-priest alone, was now opened: that is, the mysteries of religion, formerly hidden, were now revealed. So that lay-men know as much now, as some few ecclesiasticall persons of great note knew before, of the hidden mysteries of salvation. And therefore the elders praise God for this, which represent the people, chap. 4. 10. and not the beasts, or living wights, which signifie the ministers, chap. 4. 6. not that the ministers had not more knowledge then the people; but because the people, that were kept from all such knowledge before, now know more then many priests knew before. The papists had possessed the court. The people of God had a small temple in the wilderness. Some of the clergie-men God raised up, now and then, to teach the people. The hidden things of God, like the holy place, were seen of a few chosen instruments. Now the people of God have a temple open to worship God in, and a full sight of Gods holy mysteries, hidden from them before.

*lightnings, &c.*] See chap. 4. 5. Earthquake and hail set out Gods terrible judgements irresistible, Isa. 26. 9. & 28. 2. & 30. 30. Hail is called a plague, chap. 16. 21. And it may allude either to the hailstones that destroyed the trees in Egypt, Exod. 9. 25. or those that destroyed the Amorites in Canaan, Josh. 10. 11. It may foretell the final destruction of antichrist and his adherents, in a strange manner; which, though not presently, yet must come to passe under this trumpet: and his fall is now begun: and as he was long in rising, so may he be in falling. Or, it may signifie the destruction of many persecutors by the sword, since the reforming of religion. Or, the impoverishing and fretting of the abbey-lubbers, for the losse of their means, and the happie progresse of the Gospel.

## CHAP. XII.

Verf. 1. *Wonder*] Or, *signe*. A strange sight and apparition, as appeareth by that which followeth. *in heaven*] This vision appeared to John in this visible heaven, where the sun, moon and stars are. It could not be seen in the third heaven, where saints and angels are; for there is no sun nor moon there, Isa. 60. 19. Chap. 21. 23. & 22. 5. And it fitteth the dignity and sanctity of the Church, whose conversation is in heaven, Phil. 3. 20. remote from the dark mists of worldly errors, and lifting it self above worldly affairs and comforts.

*a woman*] Representing the Christian Church, compared to a virgin espoused to Christ, 2 Cor. 11. 2. to a bride, chap. 19. 7. & 21. 9. & 22. 17. to a wife, Eph. 5. 25, 26, 27, 32.

*clothed with the sun*] The Church of God, the Spouse of Christ, the brightest and most glorious creature in the world. She shineth, in the doctrine of her ministers, and lives of her members, Matth. 5. 14, 15, 16. or, as being clothed with Christs righteousness, whom she hath put on, Gal. 3. 27. In the former sense, she shineth before the world; in this, before God. See chap. 19. 8.

*the moon under her feet*] Or, *far beneath*. Treading under foot the Jewish seals, which depended, many of them, on the moon. Or, contemning worldly things, which are mutable, like the moon, as men do things which they tread under their feet.

*a crown of twelve stars*] The stars stood not one above another, but round about her head, like twelve precious stones in the circumference of a crown. A glorious sight, no doubt. She had the stars about her head, the sun about her body, and the moon under her feet. So in the heavens, some stars are said to be above the sun, and the moon far belowe it. The thing intended seemeth to be, that the Church is adorned with the doctrine of the twelve apostles, on which she is founded, chap. 21. 14. or, with excellent ministers, chap. 1. 20. as with a diadem. For the truth of the Gospel doeth not onely make us free, Joh. 8. 36. but kings also, chap. 1. 6. The Church carrieth the stars on her head, as her ornament; Christ, in his hand, as his servants, chap. 1. 16. ready to do his will. Men use to have crowns of gold: the Church treadeth such trash under her feet. Her glory is not worldly dignity, but her teachers integrity.

V. 2. *And she being with childe, &c.*] Gr. *having in her belly*: to wit, a childe; as Matth. 1. 18. As the ministers of God are compared to a woman in travell, when they seek to bring men to faith in Christ, Gal. 4. 19. so the whole Church, in another respect, is here compared to such a woman. For as that woman is weary of her burden, crieth out to be rid of it, and striveth, and endureth much pain; so the Christian Church,



Church being grown very populous, some few yeers before Constantines time, crieth unto God by daily prayers, to raise up a Christian emperour, that might give them the free profession of the Christian religion in the Romane empire. For this end also they did strive, joyning their forces with Constantines, to subdue the heathen persecutors. This was a cause of many persecutions to her, and much bloodshed in the wars, for a time. Here it appeareth, that we must begin the time of treading the holy citie under foot, and of the witnesses, before the open profession of Christianity granted by Constantine. See notes on chap. 11. 14. For here, the things foretold in the former chapter begin to be more particularly described; as appeareth, in that the same space of a thousand two hundred and threescore days which was given to the two witnesses, chap. 11. 3. is here given to the Church in the wilderness, v. 6. and as forty and two moneths were given to the Gentiles, to tread the holy citie under foot, chap. 11. 2. so the same space is given to the beast, to tyrannize over those places where the true Christian religion had been professed, while the true Church is hid in the wilderness, chap. 12. 5.

*Wondered with heavenly majesty*  
*it is a wonder to see*  
*godly men to see*  
*that man should*  
*be heavenly & di-*  
*vine honore.*  
V. 3. wonder] Or, *signe*; as v. 1. in heaven] Either because the Romane emperours had power over the Church, or because they thrust themselves into it by their deputies, to persecute it. As for the vision, it is likely John saw it in the visible heaven, as he did the woman. See vers. 1. Eph. 6. 12. 2 Cor. 4. 4.

a great red dragon] The heathen Romane emperours succeeding one another, who did the devil service, as in other things, so chiefly in persecuting the Church, v. 9. Chap. 3. 10. So Pharaoh is called, Psal. 74. 13, 14. Isa. 27. 1. & 51. 9. Ezek. 29. 3. He is great, because of his large empire, chap. 17. 18. Red, that is, bedewed with the blood of the saints, as if he were dyed with it.

seven heads] Sitting on seven hills, chap. 17. 9. ten horns] Ten kings which arose after, out of this empire, chap. 17. 12. Or, so many provinces, which were the strength of it, as horns are of beasts, Dan. 8. 3, 4, 5, 6.

seven crowns] Seven kinds of governours one after another, on her seven hills, chap. 17. 10.

on his heads] Not on his horns; for the supreme authority was in Rome, on the seven hills, not in the provinces. And as in Rome they had many heads to invent mischief against the Church, and as much power to execute it; so in the provinces, they wanted not more instruments of execution.

V. 4. his tail drew the third part] He subjected the third part of the provinces of the world to his empire, chap. 6. 13. or seduced many of the ministers, chap. 11. 20. Dan. 7. 10, 11, 12. and that by craft, chap. 9. 19. Unless the force of the dragon be in his tail, as some write.

did cast them to the earth] Put down those princes whom he subdued, from their royall authority. Or, drew some doctors of the Church to forsake the truth, and follow earthly pleasure or profit, Phil. 3. 18, 19. 2 Tim. 4. 10.

to devour her childe] To destroy Christs mysticall Body, 1 Cor. 12. 12. and not to suffer it to live in the empire, or to hinder any Christian likely to rise to the empire. An allusion to Pharaohs watching to destroy the first-born of Israel, Exod. 1. 15, 16. and to Herods endeavour to destroy Christ as soon as he was born, Matth. 2. 7, 8, 16. The like care did the Romane heathen emperours use, to suppress any that were of more then ordinary parts, or favour with the people, that were likely to set up the Christian religion. So Maximinus, that dragon, devoured Alexander the son of Mamea, whom he saw to be favoured of, and favourable to the Christians. Decius devoured the two Philips, the father and the son. Dioclesian and Galerius left no stone unrolled, that they might have made Constantine away privily. They sent him to fight against the fierce northern nations, as Saul sent David against the Philistines, that he might be slain, 1 Sam. 18. 25. when he came home victorious, contrary to the expectation of Galerius, he persuaded Constantine to fight with a lion in the theatre, to shew his courage. Maximinianus afterward laid snares for him, which yet through Gods mercy he escaped. Last of all, they fought with him, to destroy him; but God delivered him, and destroyed them.

*Heavenly faith*  
*to him will*  
*lengthen*  
*it, against*  
*power and*  
*riches, &*  
*glorie.*  
was born] Or, *should be born*. He hoped, that, though he could not hinder the Churches conceiving, travelling, and bringing forth, no more then Pharaoh could the Israelitish womens; yet he should destroy that she brought forth.

V. 5. a man-childe, &c.] As Moses was born, in spite of Pharaoh, to deliver Gods people out of Egypt; so now the Christian Church got a deliverer, a man-childe. The like phrase is, Isa. 66. 7. It cannot be understood of Christ; for it is a prophetic of things to come after Johns time. But the Church brought forth Christians professing the true religion openly in the Romane empire, or Constantine, who was afterwards to be emperour, to subdue the nations, and then rule gloriously over them, Psal. 2. 9. Chap. 2. 27. & 19. 15.

*Constantine 40 years was called magnus*  
*20 years nropos*  
*20 years lareos*  
*70 years*  
*70 years*

to God, and to his threne] Meaning Constantine and his successors advanced to the Romane empire, and made Gods deputies, sitting as it were on his throne. So Solomon and David are said to sit on the Lords throne, 1 Chron. 29. 23. For it cannot be understood of our Saviour Christs ascension, and sitting at Gods right hand. This John knew before, as being written in the Gospel. And many things passed between Christs death and his ascension. Neither was Christ caught up by anothers power, as we, 1 Thess. 4. 17. but went up into heaven, or ascended thither, Psal. 47. 5. & 68. 18. Eph. 4. 8, 9, 10. to wit, by his own power. Neither can it be understood of Constantines death; for the text would not joyn his death to his birth, seeing much concerneth him in the battel following. He was caught up; for he got not the empire by his endeavours; but, being a son of the Church, professing the Christian religion, he was marvellously preserved by God from the rage of heathen tyrants; and seeking to avoid their snares, he came to his dying father, and by right of succession, and the earnest desires of the people of Rome, oppressed with the heave yoke of Maxentius, obtained the Romane empire, and so was set on Gods throne, to be next to God. The witnesses are said to ascend up into heaven; but he hath a throne in heaven, to rule, next under God himself, over the nations, yea, even the enemies of the Church, with a rod of iron. He would have been content with his honour in France and Britain, his native countrey (as he was five yeers) had he not, by Gods providence, been caught up to a greater empire then he expected.

V. 6. fled into the wilderness] Not now, but after the great battel following, and under antichrist. See v. 14. For then she fled from the face of the angry dragon, who persecuted her by antichrist, as before by the heathen emperours. An allusion to Christs fleeing into Egypt, for succour from Herods cruelty, Matth. 2. 13, 14. or to the Israelites fleeing into the wilderness from Pharaoh, that great dragon, Exod. 13. 17, 18.

a place prepared of God] When men persecute her, God provideth a place of safety for her.

that they should feed her] Either it is to be taken impersonally, That she should be fed; as Luke 12. 20. or the two witnesses should feed her there: for this falleth out in the same time, as appeareth by the number of days here, and chap. 11. 3. So Elias was fed in the wilderness, in a place prepared by God, 1 Kings 17. 3, 4.

V. 4. war in heaven] A great battel in the Church of God. For the dragon could not fight in the highest heaven: there is no war there.

Michael and his angels] Constantine and his souldiers, represented to the eyes of John in the form of Michael the archangel and his angels, mentioned, Dan. 10. 13, 21. & 12. 1. Jude v. 9.

the dragon] Maxentius, Maximinus, and Licinius, in whom the devil wrought, as his principall instruments to suppress the Christian religion.

V. 8. And prevailed not] Or, *But they prevailed not*. So this particle is used, Matth. 11. 19. That is, they were overthrown; as Prov. 12. 3. & 17. 21. Maxentius was drowned in Tiber; Maximinus died, that should have been banished; Licinius lost his head. In memory of this victory, Constantine pictured over the gate of his palace a dragon pierced thorow with a dart, lying under his and his souldiers feet.

neither was their place, &c.] Dan. 2. 35. Psal. 103. 16. They ruled no more in the Romane empire, now converted to the Christian religion, and publicly professing it. The phrase here used, noteth an utter extirpation, Dan. 2. 35. Chap. 20. 11.

V. 9. the great dragon] The Romane heathen emperours, and the devil with them, who poisoned the earth with idolatry, was no more worshipped.

old serpent] Who deceived our first parents at the beginning of the world, Gen. 3. 1. Rev. 20. 2. He is a dragon for cruelty, a serpent for subtilty.

the devil] The accuser of the brethren, v. 10.

Satan] The adversary of Gods Church, Zech. 3. 1.

deceiveth the whole world] Drew all the Romane empire into idolatry.

cast out into the earth] Had no more power over the Church by publike magistracie, as before.

his angels] His souldiers and wicked instruments.

V. 10. in heaven] In the Church of God. In this song, they praise God for deliverance of the Christians from tyrants, the declaration of Gods strength, and the Kingdom of Christ, in putting down heathen emperours, and setting up Christian, and removing their accuser.

now is come, &c.] Now is manifested, chap. 11. 15.

accuser of our brethren] Called the devil; for he accuseth us before God, Job 1. 9. & 2. 5. And in the time of the ten persecutions, when the Christians met by night, for fear of danger, the devil by his instruments accused them before men, as if they met in the night to practise all manner of loosefesse.



12. 6. Fled — hoc est, incertum habet et  
varium in his terris hospitium.

Aratius Apoc. col. 957.

It alludes to the story of the Israelites  
when they came out of Egypt, GOD  
provided for them in the wilderness;  
they had Manna from the Rock, and water  
out of the Rock; and till they came to  
Canaan, G. provided for them every way  
in a marvellous manner. Dr. Sibbey  
Returning backslider. p. 108.

Vide Marloratum.

12. 6.

Rev. 12. 7, 8, 9. D. It was a great War  
which the Primitive Christians had to  
fight, to cast down Satan out of  
Heaven. U. 1. To teach us to take  
up the like War against the gods of  
these Indians. The Devil has not all  
the like Engagements on them; yet  
we shall find the War difficult.  
2. To be thankful to God for the Faith  
and Courage of the Primitive Christians —  
Cotton MSS p. 18.



U3 to teach us the Nature of Heresy,  
It is like a flood of water out of Satans  
mouth.

Rev. 12. 14 Doct. 3. Wherever the  
Lord sendeth his Church, tho' it be into  
a Wilderness, He will there provide  
for her due Nourishment

U. 1. To strengthen our Faith here for  
supplies both <sup>of</sup> Ordinances  
} 2 of bodily Provisions.

Rev. 12. 15.

Doct. 1. Where Satan cannot prevail  
against the Church by Persecution from the  
hand of Authority, there he seeketh to  
carry them away with the Inundation ei-  
ther of Barbarous Nations, or specially of  
damnable opinions.

U. 1. To Observe the like Dealing of  
Satan against <sup>us</sup> here. The Lord having  
delivered us from Persecutions else-  
where, He at once raised up a Flood  
of Barbarous Persecutors against us from  
without, and poured out a flood of dam-  
nable Heresies from within ~~amongst~~  
amongst our selves.

U. 2 To teach us to watchfulness here  
against both, Acts. 20. 31.



day and night] Continually, Psal. 1.2. Josh. 1.8.  
V. 11. And they overcame him] In the former verse, the power of the captain was commended; now the prowess of the souldiers is set out.  
by the blood of the Lamb] Or, for; Rom. 8.33, 34, 37. and 16. 20. By vertue of Christs Blood, they got power to overcome Satan, and all his wicked instruments; not by worldly power and strength.  
by the word of their testimony] Christ honoured them with this victory, because they bare witness of his truth. It is called, The testimony of Jesus, v. 17. Chap. 19. 10. because he was the object of their confession. Here it is called their testimony, because they are the persons who confessed him.  
loved not their lives] Acts 20. 24. 2 Cor. 11. 23. & 4. 11. But exposed them to death. Or, despised them, and set them alowe, in comparison of the confession of Gods truth. They made so little account of them, that they exposed them to all dangers for the cause of Christ, joyning with Constantine in the war against the persecutors. Some understand this of the martyrs who died for religion before Constantines time.  
V. 12. ye heavens] All ye Churches on earth. An allusion to Psal. 96. 11. Isa. 49. 13.  
ye that dwell] Gr. ye that dwell as in a tent. So Joh. 1. 14. 2 Cor. 5. 1. Ye that abide safe here a while, as in a tent, under Gods protection, till ye be translated to glory, Psal. 31. 20. & 91. 1.  
wo] Great grief and sorrow will come on you.  
of the earth, and of the sea] Or, islands. Who live any where out of the Church of God. For earth and sea are here opposed to heaven, which is the Church. So that the fruit of this victory is the joy of the saints, and grief of ungodly men.  
having great wrath] Because he is cast out of Gods Church, that he can no longer tyrannize over it, he will empty his spleen upon his own servants. So he did after upon the Romane Church by the Goths and Vandals.  
but a short time] Gr. but a short season. The end of the world was not yet here: but he could not have so fit occasion to put the saints to death, as before, now his Viceroy's the heathen emperors were deposed.  
V. 13. cast into the earth] See v. 9.  
he persecuted] By the popes, when he could do it no longer by the heathen emperours. Or it may be understood of the Arian persecution, under Constantius and Valens; which came within this time, and was seconded by popish persecution, till the time prefixed was finished.  
which brought forth the manchild] Verf. 5.  
V. 14. two wings of a great eagle] God gave her strength to flee into a safe place speedily, Exod. 19. 4. Deut. 22. 11, 12. and so wonderfully delivered and preserved her from antichrists rage. By what some lanes  
into the wilderness] Into a private place. So did the Waldenses, for many years, in desert places, as those mentioned, Heb. 11. 38. where were ye fed leads his ch. Henricke Peurich  
into her place] Which God had provided for her safety, and where her wicked persecutors could not come at her to hurt her. The manchild was kept in the wilderness for a time, and half a time] These words should be in a parenthesis; for the words following depend on the former words, that she might flee into the wilderness from the face of the serpent.  
for a time, &c.] For as many years, as there be days in three years and an half. See v. 6. Chap. 11. 2, 3. Dan. 7. 25. & 12. 7. See times for years, Dan. 4. 16, 23, 32.  
from the face] For the red dragon, that sought to devour her, shewed his anger in his face. This phrase also sheweth, that the Church, for some time, was not visible to her enemies, Isa. 16. 4. Or, for fear of the serpent. So this phrase is used, 1 Sam. 17. 24. & 19. 10. Isa. 21. 14.  
of the serpent] Mentioned, v. 9.  
V. 15. out of his mouth] Sent out bulls abroad from the pope's.  
water as a flood] Or, river. By his bulls, he raised multitudes of souldiers to destroy the Waldenses, and other protestants since. For the end of the chapter containeth a generall description of the state of the Church all the reign of antichrist, which is after limned out into particulars, in the chapters immediately following. So waters, for many people coming in hostile manner, Isa. 59. 19. Rev. 17. 15. and violently sweeping all away before them, like a river, Isa. 59. 19. Amos 8. 8. Acts. 20. 30.  
after the woman] If this be a second persecution by the popes, then the former may be by the Arrians. See notes on v. 13.  
the popes did more closely persecute before, and now more openly send out Croisado's against the Waldenses and others in the wilderness.  
to be carried away of the flood] To be utterly destroyed out of those desert places, as he had driven her out of the inhabited  
they enjoy peace & liberty, it will be so long as you have kept purity. all gods blessings have a curse if they be not kept pure. his suffering taken away if curse must abide. 2. Tim. 3. 12.  
a blessing if they had said for 300 years to look it in 30 years. Some learn not to look for comfort in anything during 3000 years.

god keep you from all unclean things  
in (exemplary) by hiding you under his wing  
of the father which he has to himself.

world before.  
V. 16. And] Or, But; as v. 8.  
the earth helped the woman] The earl of Tholous, and divers others, that were papists, fought for their clients and subjects the Waldenses, seeing their faithfulness and painfulness, which brought profit to their lords by manuring desert places.  
swallowed up the flood] Destroyed many of the popes souldiers sent against the Waldenses, so that they could never quite be rooted out. Or, the carcasses of such as went to fight against the protestants, were scattered upon the earth; dying by famine, or plague, or way, as the Israelites did in the wilderness, Num. 14. 29. So the land is said to eat up her inhabitants, Numb. 13. 32. And divers of the popes souldiers were so consumed. It may be an allusion to Num. 16. 31, 32 where the earth swallowed up Dathan and Abiram, and so preserved Moses and Aaron from their insurrection. Or, the Romane empire, which is the earth, in this book, when opposed to the Church; was divided in it self, and so Gods people escaped.  
V. 17. And] Or, Then. So this particle is used, Matth. 23. 32. and that translation is more elegant. As if it had been said, When the dragon could not keep the Church out of the wilderness, nor destroy it there; then he persecuted all her favourers he could come at elsewhere.  
with the woman, &c.] The war with the seed ariseth not from any hurt they had done the dragon; but out of an old quarrel against their mother, Gen. 3. 15.  
and went] The pope, being at Rome, stirred up the magistrates every where to persecute the poor protestants.  
with the remnant of her seed] That could not get into the wilderness with the rest. Those few good Christians which lay hid among the papists; were brought out and slain. Or, when he could not overcome the Church of the Waldenses in the wilderness, he set antichrist on work to destroy the protestants that sprung up in Bohemia, France, England, and other parts, and served God privately, but had not yet meetings and ministers, as the Waldenses had.

CHAP. XIII.

Verf. 1. And I stood upon the sand of the sea] Or, I was set.  
John was removed by the spirit to a convenient place, where he might see the beast arise out of the sea. See the like removes, chap. 17. 3. & 21. 10. Ezek. 8. 3. Dan. 8. 2. Others read it, And he stood; that is, the dragon; and so annex it to the end of the former chapter. But that cannot be; for the dragon was gone away, to fight with the rest of the saints, chap. 12. 17. Neither need he stand there to see the originall of the beast, which he knew very well. Neither are these revelations shewed to the dragon, but to John.  
a beast] A great empire, Dan. 7. 3. It is no news in Scripture, especially in Daniel, and in the Revelation, for such fierce and cruell empires to be compared to wilde-beasts; as leopards, and bears, &c. Some conceive this beast and the other, v. 11. to be all one. Others interpret this of the popish Romane empire, and the other of the pope, who is the antichrist.  
rise up] It is not said to be raised up, but to rise up, and to ascend; for this beast was very greedy of supremacie, and sought it by his own strength, as well as by his friends. He seeth it ascend up by little and little, till it came quite out of the sea. So did the western emperour and the pope grow up by little and little, till they got free of, and power over many nations. He is properly said to ascend out of the sea, because the shore is higher then it, and keepeth it in, Psal. 24. 2. Therefore mariners are said to go down into the sea in ships, Psal. 107. 23. Isa. 42. 10. Or, to ascend, by an usuall Hebrew phrase is to come from, or come forth of, Rev. 7. 2. & 10. 9. Jer. 34. 21. & 35. 7.  
out of the sea] Out of many nations, chap. 17. 15.  
seven heads, and ten horns] See chap. 12. 3.  
upon his head ten crowns] For ten crowned kings were afterward subject unto the popish empire, or antichrist, which had not yet received their crowns, chap. 17. 12.  
upon his head the name of blasphemy] Or, names. Monuments of idolatry were on the seven hills of Rome: or, their severall governours were idolaters.  
V. 2. like unto a leopard] A fierce beast, hating man so much, that he first sleeth upon his eyes, to pull them out; and in his rage will rear the very picture of a man out of paper. Or, as a leopard which lieth in wait for his prey, Jer. 5. 6. Hof. 13. 7. A note both of fiercenesse and subtilty. This empire was divided into many kingdoms, like the Grecian, typified by a leopard, Dan. 7. 6. & 8. 22.  
as the feet of a bear] Ravencus, like the Persian empire, Dan. 7. 5.  
as the mouth of a lion] Made idolatrous and cruell decrees.

the beast is all with holiness  
and humbling. satans malice  
most against him have wrestled  
in Tholous, and divers  
all his days.  
it is good to  
honor in fact  
peace to ye in  
we shall be more  
ye conquerors  
when Satan comes  
Revels a get  
ch by the  
ch by the  
authority in  
fists to  
ye by an in  
dation of  
rom nations  
damnable  
his malice is  
also a  
et. He hath  
emily both  
body of  
may look for  
sonne  
Crown all  
help of ch. by  
the  
the  
of his mouth  
this as  
in the  
ye  
have not  
my heart  
gives ye to  
eyes.



as the Babylonian empire did, Dan. 7. 4. & 3. 1, &c. Thus this representation is formed of divers beasts, because no one was bad enough to set out the evil qualities of this dominion. the dragon gave him his power] Gr. his own power. The devil gave him the power that he had given the heathen Romane emperours before, which they had lost in Constantines time. The devil gave him strength to manage his dominion, set him in Rome, where Satans throne was before, and gave him authority over many kings and kingdoms. All these are needfull to uphold an empire. Authority must be backed with honour; and honour with strength; else an empire will not stand.

V. 3. one of his heads] The western Romane emperour was grievously spoiled by the Goths and Vandals: or the pope weakened, and brought very lowe, like one wounded in the head.

wounded] Gr. slain.

was healed] By raising up of the French or Germane empire, under the title of the Romane. So that now it seemed like a body which had been mortally wounded, and yet flourisheth again, to admiration.

wondered after the beast] Chap. 17. 8. Submitted themselves to the beast wholly, and wondered at his raising again, and followed him with great admiration.

V. 4. worshipped the dragon] In obeying the emperours or popes idolatrous decrees, they not onely worshipped them, but also the devil in them, chap. 9. 20. 1 Cor. 10. 20. For the dragon gave them that power, and his work they did. Therefore John setteth them all out, as falling down on their knees before the dragon. Not that these emperours or popes would confesse they had their power from the dragon, or that this people thought they had it from him, or worshipped the dragon visibly: but when they thought they worshipped God, who in their conceit had set up his dominion, they did closely worship Satan, who set it up indeed. Or, as the Romane eagle was carried before the army, whereby the beast was followed and worshipped, even with perill of life: so some write that they carried dragons before every troop; and they that carried them were called Dragoons. Thus they followed the dragon.

saying] Here they expresse their admiration, and their fear accompanying it, in the words following. They worshipped them in words, as well as gestures: as the elders worshipped God, chap. 4. 10, 11.

V. 5. there was given unto him] By the devil, who gave him his power, v. 2. Or, he was permitted by God to blaspheme. a mouth speaking] Dan. 7. 8, 11, 25. & 11. 36. great things and blasphemies.] He boasted of his own greatness, and vilified all others, even God himself, vers. 6. Psal. 12. 3, 4.

to continue] Or, to make war; as v. 7. Gr. to do great things. Or, to do what he list for a time, Dan. 8. 4, 12. Or, to abide, James 4. 13. *77017621*.

fourty and two months] See chap. 11. 2. The power of antichrist, and the papists, is reckoned by months; for they are works of the night, guided by the unconstant moon: but the course of Gods people is guided by the sun, and set out by days, chap. 11. 3.

V. 6. he opened his mouth, &c.] At first he counterfeited himself holy, when the power was newly given him; but now by degrees he cometh to blaspheme God himself, with full mouth, Psal. 73. 9. 2 Thess. 2. 4. Opening the mouth, is the beginning to speak. Matth. 5. 2. *2. 49. 2. 2. 33. 2. 33. 2.*

his Name] God himself, and his power, Acts 2. 21. & 3. 12, 16. & 4. 12. Rom. 10. 13. Psal. 74. 10, 18.

his tabernacle] His Church, Psal. 76. 2. & 87. 1, 2. and his ordinances.

them that dwell in heaven] That serve God in his Church, as fellow-citizens of heaven, and bring of Gods boushold, Eph. 2. 19. where God dwelleth as a Master, Psal. 76. 2. and a Father, Matth. 6. 9. These then, in regard of their simplicity and weaknesse, lie open to all reproaches and injuries from their powerfull enemies.

V. 7. to make war with the saints] With Gods servants, who are sanctified, Dan. 7. 21. Chap. 11. 7.

to overcome them] By subduing or slaying them, v. 10.

power] See v. 5.

all kindred, &c.] See chap. 5. 9. & 7. 9. & 11. 9.

V. 8. all that dwell] The greatest number; as Luke 2. 2. Rom. 11. 26. So that the rest were so few, in comparison of the idolatrous Christians, that they are of no reckoning.

upon the earth] In the world, except such as here excepted, chap. 3. 10.

whose names] Whom God maketh no account to save. Left, the Pope might think, none should be saved; John assureth us, that none of Gods elect shall perish, Matth. 24. 24. They shall be kept from this idolary, Rom. 11. 4, 5.

in the book of life of the Lamb slain] Exod. 32. 32. Phil. 4. 3. *it is dangerous for any to have unclean power, it is good to know the bounds of this power, thus given to him, which over all the world*

Chap. 3. 5. and 20. 12. and 21. 27.

from the foundation of the world] By vertue of whose Blood, they were saved who lived before his incarnation, as well as they who lived after it. Or, whose names are not written, from the foundation of the world, in the book of the Lamb slain: that is, who are not predestinated, from all eternity, to be saved by the death of Christ. See chap. 17. 8.

V. 9. If any man have an ear, &c.] Let every man observe this beast, that he be not deceived by him; for he cometh not now in the shape of the dragon, but is a Christian by profession. See chap. 2. 7. Matth. 13. 9. yet, by the former description, he may be known and avoided.

V. 10. into captivity] The two things to be expected from this beast by the people of God, are slavery and death: which calamities, as they inflict upon others; so they shall by others be inflicted on them, Isa. 33. 1.

he that killeth, &c.] Gen. 9. 6. Matth. 26. 52.

here is the patience] Chap. 14. 12. Here is the main matter, wherein the patience and faith of Gods servants shall be exercised, 1 Pet. 1. 6, 7. Or, here is good ground for patience and faith in Gods servants: to wit, that God will certainly destroy their persecutors, that make them slaves, and kill their brethren, and seek to destroy them daily. The certain hope of antichrists ruine, should uphold all Gods people that are persecuted by him.

V. 11. another beast] Either the same in another shape, if both be meant of the pope, as some think, because there is but one beast mentioned, chap. 17. 8. but here represented by two beasts: the former, in regard of that temporall power, the later, in regard of that spirituall power, he challengeth to himself. Or else the former is the French or Germane emperour ruling over many kings; and this is the pope or false prophet, chap. 19. 20. One the politicall beast, the other the ecclesiasticall.

coming up] See notes on v. 1.

out of the earth] From mean beginnings; and spreading far, Gen. 2. 9. Or, not coming from heaven, but from hell, as chap. 11. 7.

two horns like a lamb] He seemed to be meek. Or, he was a Christian by profession, and called himself Christs vicar.

spake as a dragon] As he that was represented by the dragon; for dragons cannot speak. He set up idolatry by his command, as the heathen emperours had done.

V. 12. all the power of the first beast] Took on him civill authority.

before him] In the citie of Rome, which was the seat of the emperour, where he was wont to keep his court.

the earth, &c.] See chap. 12. 12. Unless it be taken for the generality, as the world is, v. 3.

to worship the first beast] To acknowledge a Romane empire again, after the incursion of the Goths: and to make the Romane citie to be accounted holy, that all might flock to it. He doth not at first set up his power, but the emperours again, which was a thing more feasible; and afterwards weakeneth him, to set up himself.

whose deadly wound was healed] See notes on v. 3.

V. 13. great wonders] Matth. 24. 24. 2 Thess. 2. 9. Now he sheweth how this second beast worshipped the first; namely, by working miracles; which the first beast could not do, though he had much power given him, v. 2. Yet these were no true miracles, but juggling, whereby he deceived the people, v. 14. Chap. 18. 23. Lying wonders, 2 Thess. 2. 12.

so that he] That is, such great ones, that he may seem to be able to do the greatest of all. Like that phrase of removing mountains, Matth. 17. 20. Fire from heaven is named, because signes from heaven affect men most, Matth. 16. 1. and because the pope would endeavour to confirm his worship by fire from heaven, as God did his, Levit. 9. 24. 1 Kings 18. 38. 2 Chron. 7. 1. and be in shew as great a prophet as Elias, 2 Kings 1. 10, 12.

makers fire come down from heaven] By force; for some popes have been conjurers, and have made some such shews to the people: as pope Zachary had fiery armies going before him to Ravenna, that he might be thought to be another Elisha, 2 King. 6. 17. When pope Steven went into France, to get help of king Pipin, balls of fire were seen running up and down in the air. Such other stories the popish writers have store of, to prove their pope to be antichrist. Or, he excommunicateth men, as if he did thunder and lighten on them.

in the sight of men] Publickly, to seduce men the more.

V. 14. deceiveth] All is set down in the present tense. He exerciseth, doeth wonders, deceiveth; either because John now saw some such thing in the vision, or else because it would be done as surely, as if the pope were then doing it.

on the earth] See v. 8.

miracles] Look on v. 13.

in the sight of the beast] See on v. 12.

make an image to the beast] Set up a Romane emperour, that should



v. g. Altera est lectio; — Agni mactati  
a constructione manus: quæ lectio mihi  
etiam magis placet

Aretius, col. 1038. unde laus  
Absq; causa Aretas Hyperbator hic est  
vult; vult nomina frigida, fuisse ab o-  
rigine mundi, sed non inde occidam  
agrum. Atqui non recte distinguitur  
tunc, quæ conjungit Spiritus

Brightman. p. 360.  
Parvus idem sentit, col. 641.  
Bullingerus, p. 170.

3.5. Agendi. Biza. To Do: Geneva.  
To Practice.

3.6. dwell Tabernacle.



13.7. Mark 13. 7. <sup>Rev. 7.</sup> God will always have a care of his own, that they be not led away with that Soul-hurting error, Popery; another manner of Superstition than men take it for. The Scripture is more penitential in setting down the danger of those, especially in lighter times of the Church, that are carried away with that Sin, than any other Sin whatsoever; they have a contrary mark, those that have the mark of the Beast, it is contrary to the mark of Christ; it is far from being the Mark & Seal of the Spirit; that implicit bloody faith: —

Dr. Sibbs, 2 Cor. 1. 22. p. 482.  
Scr. July, 20. 1717.

Cap. 13. 16, 17. Mark 13. Abdala 2  
Caliph of Arabia commanded that all Jews & Christians should be marked in the hand, that they might be known; and that all that were not so marked should be laid in Irons.  
He died Anno 781. Histor. Diet.

The Lord did foretell us what should be our case, we should not have liberty to buy nor sell; neither be seen in Church, nor Market; and He counts it wisdom to remove on these terms. But if we shall have flattering minds to go back again, the Lord will write upon it Here is a fool; this their way is their folly. Psal. 49. 13. Cotton, p. 258.

For 6 number of his name; it is, say they, but a few trifling things; they are made a matter of Six, as Cross, Surplice, kneeling at Sacrament, bowing to Altar & the name of Jesus: and ye will have Six in the End; and what will be multiplied on that Six, the Lord knows — Cotton, p. 257.

Cap. 14. 4. Follow the Lamb — Quod signis sit in orbe terrarum angulus in quo Dominus, qui nulli neque loco, neque nationi, neque temporis subiectus est, Sceptum vexillumque suum, i.e. Verbi ministerium, exerexit; tunc vero filiorum Dei munus est ducem vocantem sequi, et relictis idolis, sese copijs Dei exercituum adiungere, sicut passim admonent Prophetæ. Isa. 49. 22. & 52. 11, 12. 1 Joh. 5. 21. Beza de Ecclesia, p. 136, 137.

[Cap. 13. 18. Wisdom] It is the point of every wise man to inquire into these things; for he that hath Wisdom is bidden to count the Number. And if we be not of the number of the wise, but foolish; God will not acknowledge us for his no more than the foolish virgins. Let all then make Conscience to search, & Enquire into this number. Mayer, p. 435.

DATE 1706 is so childish an Egyptian Tale as I marvel much how ever any solid mind could propound it for a rare point of divine Wisdom. — The man that to whom God giveth Wisdom to count his Number, i.e. the whole frame and building of it Antichristian Kingdom: by Counting of it shall find it but the number of a man; and none of God's building. As S. numbered & weighed Belshazzar's king of Babel, and found him light. The Mystery is in these two numbers 144. & 666. Forbes, p. 124, 125, 126.

Vide Astræum, Anno 1589. pag. 218.  
Cap. 13. 18. Indico significare Durationem bestie in sua pompa. paulo ante Ideo inter turcas queri non potest quia isti imaginem Romani imperij plane habent, nec ullum est cultum impiorum, nec turca magis est Anti-Christus, quam Antichristus.  
[Cap. 13. 18. It is set out first by a number, because one day God will number it; for He hath written Mene over it, as He did over Belshazzar's Kingdom, and now hath begun to finish it, Chap. 10. 7. and will finish it Chap. 18.]

Bernard of Bacoomb, Anno 1627, p. 245.

We will reckon but 2 Expositions alone in one of which the truth of this matter is likely certainly to find rest. The former of which is, that those years do note the time wherein the Antichrist of Rome having been of long time (as monsters and beasts use to be) shapen & framed in all his parts and members, as it were under hand, should have a head to the accomplishing of the whole man of Sin.

The other opinion is of them, who expound this to be the number of years which shall come between the birth & death, or utter destruction of Antichrist. Cartwright agt Rhem. p. 736. Anno, 1618.

—: and the number of him is —  
— let him that hath.

Let him that hath. Rhemists Transl.  
Wisdom, reckon the number of the beast. For it is a number attributed unto a man.

Mr. Broughton.  
— It was wisdom to come hither: and he that came for this end, never made a better bargain in his life, than to come over for this, because he would have no more to do with the beast; image, Name, Number of his Name — Cotton.



should have nothing to do in Rome, and should be like the former emperours, in setting up idolatry again.

*by the sword*] By warlike incursions of barbarous people invading the empire, v. 3.

*and did live*] Or, recovered, Isa. 38. 21. & 39. 1. Though he were mortally wounded, v. 12. yet this beast maketh him live still, that men might think he had life and death in his power.

V. 15. *to give life*] Gr. *breath*. He saw, by the raising of the ruines of the Romane empire, he had prevailed much; and now he maketh these later emperours act according to his will, that he may raise himself.

*to the image of the beast*] For the Germane Cesar was not Romane emperour, till he was confirmed by the pope.

*Speak, &c.*] Should make laws, and punish such as did not acknowledge him to be emperour, or himself to be Christs vicar. Others think it is an allusion to their juggling tricks, making their images to speak, thereby to seduce the people to idolatry.

*image of the beast*] Before, it was an image made to the beast, to uphold the state of Rome: now, it is the image of the beast. The pope will have it acknowledged to be so.

*should be killed*] Now he addeth cruelty to his subtilty, and dealeth by open force, having strengthened the Romane empire again. So did Nebuchad-nezzar rage, Dan. 3. 6, 20.

V. 16. *all*] All sorts of men, small and great, &c. This sheweth the largeness of his dominion: and also his care, not onely to oblige the great ones to him, that might be most useful to establish his kingdom; but also the meanest: for he knew that mean ones may raise great stirrs in a state, as a little spark may set on fire an house; and cities are taken often, where men least suspect. So are states ruined.

*to receive*] Gr. *that he may give to them*. And by consequence, that they may willingly take it at his hands.

*a mark in their right hand*] Not that he stamped a visible mark upon them, but obliged them; by some externall band, to serve and fight for the sea and state of Rome. To fight for him, as souldiers were wont to do for their emperour or generall, whose mark they had in their right hand, wherewith they used to fight.

*or in their foreheads*] To serve him, as servants did their masters; whose they were known openly to be, by wearing their marks on their foreheads.

V. 17. *buy or sell*] Either civil, by way of trading; or spiritually, by buying and selling pardons. It had been too cruell to have killed all at first, who refused his authority: therefore he forbidder them all trading, without which men cannot live; and so compelleth multitudes to come in to him.

*mark*] Except he be a sworn servant of the pope. See v. 16. This maketh the full and proper subjects of that kingdom, and therefore caused all he could to receive this mark, v. 16. and they are threatened with damnation, who receive it, chap. 14. 9, 11. Neither of these is spoken of those who received the name, or the number.

*or the name of the beast*] Or, were a papist in religion. By the beast here is meant, the first beast. The Romane state or emperours, whom the pope made men to serve, and whose authority he used, till he could raise himself to his height, v. 1, 12. Chap. 16. 2.

*or the number of his name*] Or, were esteemed so to be, and numbred among such.

V. 18. *Here is wisdom*] It is an hard thing to finde out this mark or name.

*for it is the number of a man*] It is not onely known to me by revelation, but also may be found out by humane wisdom. Let wise men therefore seek to finde it out.

*and his number*] It is to be found in the numbers of the Greek letters of his generall name: for mens names in Greek, contained numbers in the letters. They had not other figures, as we have, but counted by letters.

*six hundred threescore and six*] John would not plainly set down the name, lest he should make the Romane emperours offended with the Christians; as Paul doth not name him that lettereth, 2 Thess. 2. 6, 7. yet such plain tokens are set down by both, that he, and antichrist his upholder, might be known when he cometh. The truth is, this is the name of the beast, not of antichrist; and so a nationall name, describing that state where antichrist should rise and reign: and therefore though it is like to be comprehended in Greek letters, in which language John wrote; yet it is not likely to be a Greek word originally. Irenaeus, and the ancients, take it for the word *Laienos*, which, in Greek letters, maketh six hundred sixty and six: shewing, that antichrist should be a Romane, or one of the Latine Church. Others suppose his power should begin in the year of Christ six hundred sixty and six. Others, that it should last so many years in the height of it.

*is that which is heard & caused*

Turn over.

## CHAP. XIII.

Verf. 1. *I Looked*] See Chap. 8. 13.

*and lo*] Or, behold. A note of some great matter ensuing, Matth. 1. 23. Isa. 7. 14.

*a Lamb*] Christ, the true Lamb, chap. 13. 8. Joh. 1. 29. 1 Pet. 1. 19. the Son of God the Father, appeareth in this verse; opposeth the counterfeit lamb, chap. 13. 11. See chap. 5. 6.

*flood*] He himself appeareth to John now in a vision, on a mountain like mount Sion. But the thing intended is, that he appeared in his ministers publicly serving God.

*on mount Zion*] A type of the Church, Psal. 48. 2. Isa. 33. 20. wherein Christ in his ordinances appeared as in a citie on an hill, Matth. 5. 14. more conspicuously then before, after the long hidden estate of his Church persecuted by the pope.

*an hundred forty and four thousand*] See chap. 7. 4.

*having his Fathers name written in their foreheads*] The mark on their foreheads, the name of God, not mentioned chap. 7. is here expressed: implying, that they did now in a more open and publike manner professe themselves his true servants, and were as manifestly known so to be, as if it had been written on their foreheads; alluding withall to such marks as servants used to have. See chap. 13. 16, 17. It is called, The name of his God. See chap. 3. 12.

V. 2. *a voice from heaven*] Out of the now-visible Church of God, chap. 4. 2, &c.

*as the voice of many waters*] Of many people now acknowledging the true religion, chap. 1. 15. & 17. 15. & 19. 6.

*of a great thunder*] Chap. 6. 1. A loud and open profession of the truth, that the world might take notice of it.

*of harpers*] A sweet and pleasant thanksgiving, delightful to God and good men. An allusion to the sweet melodie in the temple at Hierusalem, 1 Chron. 25. 1. Psal. 43. 3, 4.

V. 3. *as it were, &c.*] Such an one as John had not heard before, among all the heavenly voices in this revelation.

*a new song*] They gave praise to God for their new deliverance from popish persecution, and the freedom they had by the favour of Christian magistrates, to professe the Christian religion openly. This sheweth that this must not be understood of the persecuted Church in the wilderness, as some would have it; for the state thereof affordeth not matter for this new song, Psal. 137. 3, 4. neither is the Church in that state called heaven, but when it is visible, chap. 12. 7. It is meant then of the Churches breaking out again, when the witnesses were taken up into heaven, that is, into a free visible Church, chap. 11. 12. This then is another new song, different from that, chap. 5. 9. for that was in praise of Christ, for opening the seals. See notes there.

*before the throne, &c.*] Before God, his ministers and people in the congregation, chap. 4. 2, 4, 6. Psal. 107. 32.

*no man could learn that song*] Not that any else went about to learn it; but none of the idolatrous papists had that cause, or could tell how to praise God for this favour: for they were left in darknesse.

*redeemed from the earth*] Bought by the Blood of Christ, and brought out of popery, 1 Cor. 6. 20. & 7. 23. 1 Pet. 1. 18. from antichrists earthly church, chap. 12. 12.

V. 4. *not defiled with women*] Not polluted with popish false doctrine and idolatry, which is spirituall fornication, 2 Cor. 12. 2. Ephes. 5. 27. Ezek. 15. 16. Chap. 18. 3. An allusion to the Israelites, of whom many were enticed to idolatry by the Midianitish women, but many were kept from it, Numb. 25. Others understand all this of the Waldenses, and such as served God purely in all the time of popery; because it is said, They were not defiled. Their remainders are now found in the visible Church.

*follow the Lamb, whithersoever he goeth*] Seek Christ in his ordinances, though with perill and losse, having forsaken communion with the popish Church. And not following antichrist for their head and guide, as others still; but Christ onely. Cant. 5. 6, 7, 8. \*

*redeemed*] Gr. bought. See v. 3.

*from among men*] 1 Cor. 3. 3. This expoundeth the former verse. The earth then signifieth, there are men of an earthly state, out of whom Christ took his, and from whose society he yet calleth them, chap. 18. 4.

*the first fruits*] First converted, or openly making the first profession of the reformed religion, chap. 5. 9. & 2. 5. An allusion to the first fruits in the law, Deut. 18. 4. Prov. 3. 9. James 1. 18. They were paid to the priests, as Gods due. All the world is the heap; the elect are Gods and Christs, in a peculiar manner.

*unto the Lamb*] This is more then to follow the Lamb; for it sheweth a peculiar right he hath in them.

V. 5. *no guile*] Psal. 32. 2. Joh. 1. 47. They were true in all their sayings. Or, in word they professed the true religion, which they believed in their hearts.

\* Nam si ubi non licet forvire

Deo, eligendum potius exilium, quam ut pigri et desides in nido maneamus.

Calvin. Act. 7. 3. p. 50.







Places for Nomination Opened  
and Counted in the Town-House  
- Boston, April, 14<sup>th</sup> 1685.

|                      |      |
|----------------------|------|
| Simon Bradstreet     | 1102 |
| Tho. Danforth        | 1199 |
| Dan Gookin           | 1209 |
| John Pynchon         | 1173 |
| William Stoughton    | 674  |
| Joseph Dudley        | 666  |
| Peter Bulkley        | 656  |
| Saltham Saltonstall  | 965  |
| J. Humphrey Davie    | 1109 |
| William Brown        | 237  |
| John Richards        | 1039 |
| Samuel Nowell        | 1159 |
| James Russell        | 1080 |
| Peter Tilton         | 1126 |
| Barthol Gedney       | 555  |
| Sam Appleton         | 1120 |
| Robert Pike          | 1089 |
| John Woodbridge      | 606  |
| Elizabeth Cooke      | 1030 |
| William Johnson      | 784  |
| John Hawthorne       | 902  |
| Elizabeth Hutchinson | 793  |
| Samuel Sewall        | 1026 |
| Oliver Purchis       | 441  |
| John Smith           | 437  |
| Daniel Pierce        | 266  |

Notation: by a little 8:21.1715.

Novi 1685 Elect.

|      |                      |      |
|------|----------------------|------|
| 1209 | Dan Gookin           | 1312 |
| 1173 | John Pynchon         | 1257 |
| 674  | William Stoughton    | 757  |
| 650  | Joseph Dudley        | 699  |
| 656  | Peter Bulkley        | 677  |
| 965  | Saltham Saltonstall  | 1080 |
| 1109 | J. Humphrey Davie    | 1131 |
| 237  | William Brown        | 398  |
| 1039 | John Richards        | 1267 |
| 1159 | Samuel Nowell        | 1257 |
| 1080 | James Russell        | 1263 |
| 1226 | Peter Tilton         | 1234 |
| 555  | Barthol Gedney       | 528  |
| 1120 | Sam Appleton         | 1200 |
| 1089 | Robert Pike          | 1168 |
| 606  | John Woodbridge      | 559  |
| 1030 | Elizabeth Cooke      | 1067 |
| 784  | William Johnson      | 898  |
| 902  | John Hawthorne       | 1087 |
| 793  | Elizabeth Hutchinson | 777  |
| 1026 | Samuel Sewall        | 1069 |
| 441  | Oliver Purchis       | 682  |
| 437  | John Smith           | 608  |
| 266  | Daniel Pierce        | 471  |

Turn over



*[Faint, illegible handwritten text, likely bleed-through from the reverse side of the page.]*



died or shall die before, in the fear of God. Or, ye may think that your persecutions are all past, because the Gospel is openly preached again: but antichrist, being now revealed, is more mad than before, and ye shall finde more trouble then formerly; so that ye shall count the dead happy, Eccleſ.

4.2.3.

*may rest from their labours*] From the troubles that are to come, by dying before. Or, from their labours endured here.

*their works follow them*] The reward of their works, 1 Cor. 15.58.

V.14. *I looked*] See Chap.8.13.

*and behold, &c.*] Before, God wrought by the word, sending forth his three angels to preach, v.6, &c. Now, he taketh the sword, and beginneth by deeds to pull down antichrists kingdom. Which action is set out by two similitudes; one, of an harvest, v.15. the other, of a vintage, v.18. for in these, men use to cut down all the fruits.

*a white cloud*] A signe of great glory.

*like unto the Son of man*] Or, *like unto a son of man*, chap.1.13. Some glorious angel, v.15. like a man; for he is set on work by another angel, v.15. and an angel gathereth the grapes, v.19. which is all one judgement with this. See notes on chap.10.1.

*a golden crown*] For majestie. Such kings wear. It sheweth also, that he should get a glorious victory over antichrist.

*a sharp sickle*] To do swift execution.

*in his hand*] That is, in his right hand; for with it men use to reap. He was both able and ready to execute what should be committed to him, as harvest-men with their sickles in their hands, (which were the usuall instruments of cutting down the corn, Deut.16.9. & 23.25. and are still) are to cut down the corn. This angel may be a type of some great and glorious prince or princes that should begin to execute Gods wrath on the pope. Many such were in Germany in Luthers time.

V.15. *another angel*] Differing from the three former, and from him that sat on the cloud.

*out of the temple*] Out of the Church of God now opened, (chap.11.19.) as the other angel did, v.17. Representing the ministers of those times, who should call on the princes to be Gods executioners, as baylies, who summon the harvest-men to work, but reap not with their own hands.

*crying with a loud voice*] Shewing his great desire to have the thing done, and that all men might hear, and further the work. See v.7.

*Thrust in thy sickle*] Joel.3.13. Go about the work of destroying antichrist and his upholders.

*for the time*] Gr. *the hour*. The time appointed by God: and therefore the businesse will succeed well now, that would not before.

*is come*] As might appear by signes, or by divine incitation to the work.

*for thee to reap*] Wherein God calleth thee to do it, and therefore will prosper the work in thine hands.

*the harvest*] Antichrists followers are fit for vengeance, Jer. 51.33.

*of the earth*] Of the false church, or antichristian state, chap.13.12.

*is ripe*] Or, *dried*. The idolaters sins are full, and ready for judgement, Gen.15.16. Jer.51.33. Isa.17.5. Or, *withered*; as this word is used, Matth.13.6. An allusion to hay, which, when it is withered, is good for nothing, but must be cut down; else it will be spoiled itself, and hurt the ground. So would these wicked ones grow stark naught, and hurt others, if they were not quickly destroyed. See the like, Psal. 129.6.

V.16. *thrust in his sickle*] He did as he was commanded, and God prospered it accordingly.

*the earth was reaped*] Antichrist and his followers were destroyed.

V.17. *another angel*] Now the vintage followeth after the harvest, as it useth to do.

*out of the temple*] Figuring some ministers of note, that shall assist the princes in destroying antichrist, and reforming religion.

*a sharp sickle*] For they used not then to gather grapes with the hand, as we do; but to cut them off with an hook or sickle, for expedition, Isa.18.5. And so did some of the heathen.

V.18. *cut from the altar, which had power over fire*] It may be that angel spoken of, chap.8.5. who stood at the altar of incense, and took fire from the altar of burnt-offering, and cast it on the earth, from whence followed the judgements there ensuing. And in that respect he might be said to have power over fire. Or at least, it may be an allusion to that story, and may represent such, as by their fervent prayers could prevail with God to bring his judgements on antichrist and his followers, and as it were command ministers and rulers to go

about it, stirring them up with the slaughter of those martyrs which lay under the altar, chap.6.9. Or, this angel is said to have power over fire; that is, to restrain the fire of contentions (Judg.9.20.) from among protestant princes, that they might joyntly fight against the pope.

*gather the clusters*] The vine, is the popish church: gathering, is taking away: the clusters of grapes, are the multitude of the members of that church. So destruction of the wicked is set out by a vintage, as well as by an harvest, chap.19.15. Isa.63.1,2,3.

*fully ripe*] See notes on v.15.

V.19. *gathered the vine*] Destroyed the popes dominions, and slew those that were guilty of the blood of Gods saints. Some understand, by the harvest, the destruction of Rome; and by the vintage, the utter ruine of popery afterwards; as the vintage followeth the harvest.

*cast into*] An allusion to the usuall manner of vintages, where they had always a wine-press ready to tread their grapes in, as soon as they were gathered, before the moisture was dried or dropt out of them, Isa.5.2.

*great wine-press*] This sheweth that this was a greater judgement then the former; as great wine-presses have more grapes troden in them, then lesser ones. This appeareth also by many former circumstances. He that cut down in the harvest, came from the clouds, v.14. He that curteth in the vintage, cometh out from the temple in heaven, v.17. The encourager of the former came out of the temple, v.15. of the later, out of the altar, v.18. and is said to have power over fire. The former crieth with a loud voice, v.15. the later, with a loud cry, v.18. The former is bid to thrust in his sickle, v.15. the later, his sharp sickle, v.18. The former, to reap, v.15. the later more fully, to gather the clusters of the vine of the earth, v.18. The former is told, The harvest is ripe, v.15. the later, that the grapes are fully ripe, v.18. The former reapeth the earth, v.16. and taketh no care of threshing: the later casteth the grapes into the great wine-press of Gods wrath, v.19. So that the judgement here intended must needs be greater, unlesse it be the same set out by two similitudes, as the famine of Egypt was, Gen.41.1, &c. And then the later is added here, to set out the judgement the more fully; or to shew the certainty of it; as Gen.41.32.

V.20. *And the wine-press was troden*] The similitude is profecuted. When grapes are gathered, they are cast into the wine-press, and then troden, Judg.9.27. and the juyce of them runneth out, Neh.13.15. Isa.63.3,4. This setteth out the fierce execution of Gods wrath upon sinners, Lam.1.15. and upon antichrist and his, chap.19.13,15.

*without the citie*] They used to tread the wine-presses out of the citie, because it was a foul and troubleſom work, and the grapes might be hurt, and time lost, in carrying them from the place they grew in. See notes on v.19. Without the Church, the citie of God, as some interpret it: so that God provideth for the safety of his Church, while her enemies are in destroying. But, as others say, the great battel shall be, not in the citie of Rome, but in the territory thereunto belonging.

*and blood came out of the wine-press*] It is true, that wine is called The blood of the grapes, Gen.49.11. Deut.32.14. But here the holy Ghost seemeth rather to passe suddenly from the type, to the thing it self thereby typified; from the wine-press to the war, where horses are used, though not used in the other; and so giveth us light for exposition. So he doth, Amos 9.11,12. from Davids tabernacle that is fallen, to the remnant of Edom, and the heathen: and Hab.1.17. from catching fish in their net, to slaying the nations.

*in the horse bridles*] He alludeth to those that in war pursue the enemies flight, to do execution: or to conquerours, who use to go forth, after the battel, to see the dead carcasses of their enemies, Isa.66.24. and to take the spoil: which they do with much difficulty, when the field is covered with the blood of the slain, so that they are forced to ride, and the horses well-nigh to swim. The meaning is: the blood of slain men should be like a deep river running over the banks; so great shall the slaughter of the antichristians be, chap.16.14. & 19.13,18.

*a thousand and six hundred furlongs*] As the wine runneth out of the wine-press, so the blood of the slain shall now flow a great length, and breadth, and depth. An allusion to the destruction of Hierusalem, wherein the blood is imagined to run over all the land of Canaan, supposed to be about that compass of ground: and signifying, that blood shall be found plentifully running in all the popes territory, or patrimony of the Church, which is esteemed by some to be about that proportion of ground.

## CHAP. XV.

Vers.1. *Another signe*] Differing from that, chap.8.1. and foretelling different things; as appeareth because



because it is called *another*, and a *marvellous* one. Therefore the former victory over antichrist, chap. 14. and this song, must either have respect to something done at the beginning of reformation, or be a general description of this last overthrow, by way of anticipation, which is more particularly described in the vials following. And it is called a *signe*, to shew, that it came not accidentally, though it was a strange sight; but was sent of God, to signifie things to come.

*in heaven*] Chap. 12. 1. In the Church, grown more visible and glorious. As God did roar from Sion, Amos 1. 2, 3. when he foretold the destruction of the nations: so here, out of the Church, come the vials of Gods wrath, to be poured forth on antichrist.

*great and marvellous*] In regard of the great changes and things it would bring to passe; or in comparison of the former. In these respects the whole Church confesseth it to be so, *in heaven* v. 3.

*the seven angels*] So are the publishers of Gods will, representing the executioners thereof, called before, chap. 8. 7, 8, 10, 12. & 9. 1, 14. & 11. 15.

*the seven last plagues*] Of whom they had these: and what they were, see v. 7. They are called, The last plagues, for the reason following; because Gods wrath is filled up by them, and so the thing done, which God had decreed, on the antichristian state, chap. 10. 7. & 16. 17. They are the last that God will pour on antichrist: and the Church and world shall have happier days after.

*V. 2. a sea of glasse mingled with fire*] Some take it for a type of their innumerable persecutions they had suffered. Others, for the crystalline and pure doctrine of Gods word, chap. 4. 6. mingled with much zeal against papists; or, many contentions among themselves, as appeared in the controversies about the Sacrament; yet might the truth be seen still sufficiently to salvation, Luke 12. 49. Others, for the signes of Gods wrath, whereby their foes were destroyed.

*That had gotten the victory*] Such as had escaped the popes tentions about rage, and had helped to pull down his kingdom.

*Chap. 13. 11. worship over the beast*] *Chap. 13. 15. over his image*] *Chap. 13. 16, 17.*

*Chap. 14. 1.*

*on the sea of glasse*] Trampling under feet their former persecutions. Or, upheld by the doctrine of Gods word, notwithstanding their differences among themselves, and quarrels with their adversaries. Or, treading on their wicked adversaries, who are compared to a sea, by reason of unquietnesse, Isa. 57. 20, 21. And that of glasse, because God seeth all their wickednesse, Heb. 4. 13. And is said to be mingled with fire, because they shall be destroyed with fire, chap. 16. 8. Or, stand on the pavement before Gods throne, chap. 4. 6. worshiping God openly in his visible Church. Or, stand at the sea of glasse. So the particle is used, Luke 12. 6, 30, 40. As the Israelites stood at the Red sea, and praised God for their deliverance, Exod. 14. 30. & 15. 1. so these at the glasse sea of fire.

*harps of God*] Excellent ones; as Gen. 23. 6. Heb. a prince of God. Psal. 36. 6. Heb. mountains of God. Or, harps to praise God with, chap. 5. 8. & 14. 2. when they see their foes destroyed, Psal. 58. 10, 11. Or, harps given of God. Having their hearts cleared by Gods Spirit, and well tuned to praise him for God for so great a victory; as appeareth by their sweet musick *Chap. 13. 16, 17.*

*V. 3. the song of Moses*] Such an one as Moses sung to the praise of God, for delivering Israel, and destroying the Egyptians, Exod. 15. 1. For God sheweth his power now as much, in freeing his people from antichrists yoke.

*servant of God*] In a peculiar manner, by office, Deut. 34. 5. See chap. 1. 1.

*and the song of the Lamb*] Chap. 14. 1, 3. Or, taught them more fully by the Lamb; as they had the patern from Moses in part. Some take this which followeth, v. 3, 4. to be the song taught by the Lamb, and that Moses his song is not set down, because it was recorded before in Scripture.

*great and marvellous*] Psal. 111. 2. & 139. 4. Gods works are said to be so here, because he had so long suffered antichrists cruelty, and so strangely destroyed him at the last.

*Almighty*] A fit title: for he had shewed his almighty power, in overthrowing so great force, and punishing so many enemies, chap. 1. 4, 8. *Joh. 34. 10.*

*just and true are thy ways*] Psal. 145. 17. Just, because thou hast punished antichrist; and true, because thou hast performed thy promise to thy people. By Gods ways, is meant his con-stant works. A similitude taken from a traveller. *Ps. 11. 4. 7.*

*king of saints*] As those over whom he ruleth in a more speciall and gracious manner, by his Word and Spirit, Psal. 135. 2. & 110. 2, 3. *liv. 27. 28. i. 1. 2. liv. 10. 3. Joh. 8. 11 to 18.*

*V. 4. who shall not fear thee?*] Jer. 10. 7. Every one shall do as he is given cause to all men to do it. By fear, is meant fear of reverence, and religious worship; as it followeth, and *2. 4. 8. 6.*

*of the Lord*] *Ps. 111. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*of the Lord*] *Ps. 111. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*of the Lord*] *Ps. 111. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*of the Lord*] *Ps. 111. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*of the Lord*] *Ps. 111. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

glorifie thy Name; chap. 14. 7.

for] Or, saying, that. Thus they teach posterity, why, and how to praise God. See the like, Psal. 106. 1. and 107. 1. and 136. all over: 2 Chron. 5. 13. And so the Jews use it in their lyturgie. See also, 1 Chron. 16. 41. Matth. 7. 23. In all these places it may fitly be so translated: and so it is full in the Greek, Luke 19. 42. Saying, that if, &c.

thou only art holy] Of thy self, and infinitely, 1 Sam. 2. 2. and hast shewed thy self so to be, by destroying the unholy, and freeing the holy.

all nations shall come] Thou art now sending forth thy forces to destroy antichrist, and then thou shalt be rightly worshipped in all the world, Isa. 66. 23, 24. Although, while antichrist reigned, there was scarce any hope of any such thing left in the world; yet, when he is destroyed, all that are left of those that adhered to him, shall publicly worship thee according to thy word, chap. 11. 13. & 20. 5. None shall then refuse to fall down to thee. They that knew thee not before, shall be converted.

before thee] In the places of thy publike worship, Psal. 42. 2.

thy judgements are made manifest] There is no man but seeth how justly thou hast proceeded, and that, though thy judgements on them are great, yet are they no greater then they have deserved. This thou hast shewed, in freeing us from the power of antichrist, already; and it shall be made more manifest, when thou destroyest him and his adherents. For thy judgements past, are an argument to us to look for fuller declaration of thy justice in time to come: and every man may see what thou wilt do, by what thou hast done.

V. 5. the temple of the tabernacle] That is, the innermost part of the tabernacle, called The holy of holiest, and The most holy place; which tabernacle is termed The tabernacle of the testimony, Num. 1. 50. & 17. 7. in regard of the two tables of stone, so called, Exod. 25. 21. because in them was written the law of God, the testimony of his will, Exod. 34. 28. Psal. 19. 7. & 119. 14, 22. which tables were put in the ark, Deut. 10. 5. 1 Kings 8. 5. and that ark placed in the innermost part of the tabernacle or temple, 1 Kings 8. 6. Heb. 9. 3, 4. The temple was so open, that men might see into it out of the court, now, which in the old testament they could not. See the meaning, chap. 11. 19.

V. 6. seven angels, &c.] John saw them, v. 1. but now he seeth them coming out of the temple, to execute their charge.

out of the temple] See chap. 14. 15. Out of the Sanctum sanctorum, where the ark was, v. 5. It may import, that these were the last plagues, because they lay hid in the secretest closet of Gods sanctuary, till the rest were finished. Here is still a gradation of judgements. The angels that blowe the trumpets are in heaven, chap. 8. 1, 6. The reapers, and the encouragers, came out of the clouds, and the temple, and from the altar, chap. 14. 14, 15, 17, 18. But these with the vials come out of the most holy place, Gods closet, and secret armory. They came also by command from God; for from the oracle did God use to answer Moses, Exod. 25. 22. Numb. 7. 89. & 17. 4. So God stirred up men extraordinarily, to help pull down antichrists kingdom. See chap. 16. 1.

having the seven plagues] See notes on v. 1. pure and white linen, &c.] Very glorious. An allusion to the high-priests garments (who only went into the most holy place) both for the linen, and girdle. See Exod. 28. 6, 8. They are clad like conquerours. See chap. 19. 14.

their breasts girded with golden girdles] They were ready girt, to go about their work, Exod. 12. 11. 1 Kings 18. 46. Luke 12. 35. And with golden girdles, to shew their royall dignity, chap. 1. 13. Some great religious princes they seem to set out, who must successively weaken the popes kingdom, till it be quite destroyed.

V. 7. one of the four beasts] Or, living wights, chap. 4. 6. The ministers. See why, chap. 14. 15. It may be taken for the first, as chap. 6. 1. Or any one of them, because the rest are not named after, as in chap. 6. The meaning is, that in every age after the reformation, God will raise up, as some eminent princes to fight against antichrist; so also some famous ministers to incite and encourage them therunto.

seven golden vials, &c.] Each of them one vial full of the liquor of Gods wrath, to be poured on idolaters. Vials are cups wherein men used to drink, Psal. 76. 8. Jer. 25. 15. First were the seven seals, which were tokens of judgements to come on the world, if they repented not. Then the trumpets, thundering out greater troubles. Lastly, the vials, which come without noise, because they come not to warn, but to destroy the antichristians, as fire and brimstone was poured down on Sodom and Gomorra, Gen. 19. They are golden, in allusion to the vessels of the sanctuary, Exod. 25. 29. & 37. 16. Jer. 52. 19. Hereby is shewed, that Gods wrath is like gold, pure, and free from the dregs of passion; and also that God will get himself much glory by these judgements: For gold

gold

gold



Rev. 15. 4. Impediments from ye Beast be, 1. Their Idolatry,  
2. Their Covetousness. 3. Their Cruelty: Witness the West-Indians.

U. 1. To stir us up the more to fear & glorify ye Name of the Lord;  
since all Nations will be coming on to doe it.

2. To pray for the Conversion of these Indians: For if all  
Nations shall come in, then they. Cotton M<sup>r</sup>s.

Rev. 15. 4. Judgments; Justifications, as Rom. 8. 4. Dr. Goodwin, p. 90.

Rev. 15. 5. Some object that Rev. 11. 19. & 15. 5. intend ye same thing: And  
ye Witnesses not yet risen; therefore no Vial yet poured out. Mede 735.

Ans<sup>r</sup>. The Word TEMPLE in both places signifies ye Reformed Church  
fashioned according as J. Chr<sup>t</sup> commanded his Apostles; and separated from ye  
sorry Earthy Heaven conformable to ye Inventive Fancies of men. But  
these two places have respect to very different Times & Conditions of this  
Reformed Ch<sup>h</sup>. The Opening mention'd Rev. 15. 5. precedes that menti-  
oned Rev. 11. 19. some Hundred of years. The Temple Rev. 15. 5. is described  
the Temple of the Tabernacle of the Testimony. Tabernacle] Intimating it's  
ambulatory & moveable Condition; taken down in this place, & set up in another  
according to ye holy, wise, Sovereign Pleasure & Providence of God: and yet  
in contradistinction to the Temple Rev. 11. 19. wherein God will settle his Abode  
P<sup>s</sup>. 46. 4. = Testimony] shewing that ye Sackcloth Witnesses are the consti-  
tuent parts of this Temple; w<sup>h</sup> was for ye first Ages of it more invisible, &  
closely shut; and began now to be more open & apparent about ye Time ye  
Commission of ye Sackcloth Witnesses stood forth in order to ye Execution of  
ye Charge.

The Ch<sup>h</sup> Rev. 11. 19. is called ye Temple of God — intimat-  
ing that God had a more visible, avowed, & immediat Hand in building of it.  
as the New Jerusalem is said to come down from God out of Heaven: Implying also  
the transcendently glorious Condition of this Church above ye former: and there-  
fore God doth avowedly, & plainly Own this Ch<sup>h</sup> to be his, by his wonder-  
working Providence in ye face of ye whole World. Whereas God did but  
as it were privately own & comfort ye other as Chr<sup>t</sup> at his Transfiguration, or at  
least but transiently, & to ye world, not intelligibly, as at his Baptism  
In ye Divine Temple the Ark of ye Covenant is seen, there's another  
difference. Mr. Mede conjectures it may be meant of Chr<sup>t</sup> appearing at ye Battle  
of Harnagedon J. 1114. However, then it will satisfactorily appear to the Saints  
that God in Chr<sup>t</sup> is a God keeping Covenant, a God of Truth, fulfilling every  
good Word He hath spoken concerning his Chosen & ye Enemies. For ought I  
know, God hath chosen America to be ye Inheritance of his Ancient People, ye  
Seed of Jacob; & if ye New World is to be ye Seat of ye New Jerusalem, in  
w<sup>h</sup> Rachel shall be more fruitfull than Leah, & from whence God will never  
remove so long as He keeps house any where on Earth.

thy Self from thy Dust, Shout, Sing triumphantly, O America!  
America, America! Arise, Shake

Written in Ans<sup>r</sup> to what Mr. Benjamin Eliot  
objected Apr. 7. 1685. to w<sup>h</sup> I was not presently able to reply. Med. 910.  
Isa. 33. 20. — a tabernacle that shall not be taken down —

= Nec minus ostendit apertum Sponsi Patrocinium — (3)

Brightman Cant. Cap. 6. fol. 105.



15. 8 D. 1. There is a glorious & powerfull presence of Ch<sup>t</sup> in Reformed Ch<sup>r</sup> tho' not without some evident Token of his Displeasure & Wrath. p. 13.

D. 2. By reason of the Smoke of God's presence in protestant Ch<sup>r</sup>, both against Antichristians, and against antichristian Corruptions left & found in protestant Ch<sup>r</sup> Jews & Pagans are strongly held back from Entering into Fellowship with protestant Ch<sup>r</sup> till Babylon be destroyed. p. 16.

15. 8. 11. To teach us not to wonder at the backwardness of these Indians to be converted unto our Religion. It is here prophesied they are not able, nor shall be able to enter till these Plagues are fulfilled

2 Especially pray we for the Calling of ye Jew: If the casting away of the Jew brought in Asia and Europe (a great part of both) with some part of Africa: how much more shall their Conversion, which is yr fullness, bring in a greater Harvest of those 3 parts of the World, and America besides?

Cotton M<sup>s</sup> p. 17.

Cap. 16. 10. It mattered not much whether we translate Seat, or Throne so as we understand it right, and not as some, to take yr City of Rome it self to be meant by yr Seat of yr Beast, and so yr darkening of it, to signify yr utter demolishing and destroying of it. Darkening is not emphatical enough to support a final Down-fall. Burton, p. 75.

It will be objected if yr Papacy must be destroyed before yr Jew be converted; yr Idolatries being a great Let to yr Jew receiving yr Gospel. I answer, This is a conjecture & no more, & I know, determined in scripture. I grant if yr Idolatries of Rome, and yr Superstitions of those yr come too near yr Papiſt, may well be looked upon as a great hindrance to yr Jew embracing yr Gospel: but if God cannot carry it over yr block, I fear to affirm.

Mr. Joshua Sprigge, New of a New World, p. 166. printed 1676.

May 24y. I do expect yr Jew return into yr own Land, before they embrace yr Christian Faith — ibid.

The Sixth Vial doth now challenge to be poured out, the next Turn. Not that yr former Vials are now ceased, & so call in and give way to this. For all these Vials, so poured out, as, like to Joshua's Spear, stretched forth, they are not called in again, nor cease yr several consequent effects, yr very last of yr be poured out. And now follows in order yr pouring out of yr Sixth Vial, ratifying yr former five, preparing yr way for yr Seventh, which all yr Plague, in a full Confluence, shall be accomplished. Henry Burton 82. Anno 1628. & Juny, 2. 1637.

Cap. 16. 12. — Peoples and nations shall be driven up, by making defection therefrom to yr revealed Truth of God: which in next chapter is called yr Lamb overcoming yr V. 14. and C. 18. 4. is called the coming of the Lord's people out of that myſtical Babylon. Dr Wm Guild, p. 232. Explication was printed anno 1656.

By it yr I understand every thing that pertains to yr fortification of yr second Babel — the hearts of Kings and of people which were bound before to yr Beast, are now diverted from him; great Rivers &c. which before like a deep River were wont to run into Rome, are now turned another way. He may well send out pardons — but they bring no money to his coffers. They depend now upon a more sure warrant, they hearken to the heavenly Proclamation, Ho every one that thirsteth — Isa. 55. 1, 2.

Cowper, fol. 1116. printed at London 1623.

Great Rivers defensive to Cities, are given of God; and come neither from the Art nor Industry of man. The Hearts of Kings are in yr hands of yr Rivers of Waters; and He turneth them which way soever He will.

Henry Burton on yr Sixth vial, p. 90. Anno 1628.

16. 12. The great River, the River Euphrates, Deut. 1. 7. Joshua, 1. 4.

The Pope rejoices when the Turks are overcome: Therefore the Turks are not overcome. See the Boston News-Letter, Numb. 671.



that no man was able, &c.] God was so angry with the papists, that no man durst come to intercede for them; but he went on in wrath, till he had rooted that religion out of the earth.

phage; or by the Jews, turned Christians, diverted, that they may come to help ruine the bea't, *Iſa.* 1. 15, 16. An allusion to the taking of old Babylon, *Jer.* 50. 38. & 51. 32. and drying up the Red ſea, *Exod.* 14. and Jordin, *Joſh.* 3. Or, the deſtroying of the Turkiſh empire, that hindereth their coming, *ſiſ* of *Aſſyria*, *Iſa.* 8. 7. Theſe are not like to come to help deſtroy *Rome*; for that is to be done under the former viſi-

noisom and grievous sore] Gr. evil and wicked. Evil is put  
for noisom, or offensive to others, 2 Sam. 11. 27. 1 Chron. 21. 7.  
Wicked, for troublesome to a mans self, Eccles. 1. 13. Sore tra-  
vel: Heb. evil thing. So Eccles. 4. 8. And on the contrary,  
good, is put for, pleasing to others, Gen. 1. 31. to our selves,  
Psal. 4. 6, 7. & 34. 12. & 106. 5. Now because the place of the  
body is not noted, it may be supposed these sores in the type  
went all over the body, as Jobs did, Job 2. 7. And the like is  
threatned, Deut. 28. 27. 35. This must needs be noisome to  
others, and troublesome to themselves. Some take it for the  
rage of the common people, who went to fight against the  
Valdenses; for they were the popes marked souldiers. O-  
thers, for the Neopolitain disease that came upon his warri-  
ours, one thousand four hundred ninety and four. Others,  
for the envie of the idolaters against the Gospel, and the  
teachers and professors of it, when Luther first began to  
teach. It made them like the Egyptians, that not onely could  
not abide to have their bodies touched, but also not to endure  
the company of others, Exod. 9. 30. 11.

[illegible]



See notes on v. 10. But to help destroy antichrist utterly, at the great battel of Armagedden, v. 16. Chap. 19. 17, 18. For their conversion is likely to be before that, though after the fall of Rome. See notes on chap. 19. 1, &c.

*kings of the east*] The Jews, who are like to reign in those parts again, Isa. 24. 21. Others understand it of the Turks, to be brought in by the popes frogs to help him, v. 14.

V. 13. *three unclean spirits*] Divers kinds of incendiaries sent abroad.

*like frogs*] Unclean persons, and making a great noise, to draw men to fight for antichrist, though Rome be down. They should be either the Jesuites, or some stirring sect worse than the Jesuites, arising after Romes, and before antichrists fall.

*out of the mouth*] By the command; as chap. 12. 15. Or, sent to establish their doctrine or religion.

*of the dragon*] Of the devil, chap. 12. 13. The Jesuites seem to be sent by him; for they keep a cabinet-council at Rome, distinct from the popes.

*of the beast*] The emperor, chap. 13. 1. who sendeth ambassadors abroad, to uphold the popish cause.

*of that false prophet*] The pope, chap. 13. 11. who sendeth his legats. See chap. 19. 20. & 20. 10. All these stir up other princes to further the catholike cause, as they call it. See the like, Gen. 14. 3. Josh. 9. 1, 2. & 10. 1, 2, 3.

V. 14. *spirits of devils*] Not onely unclean, as v. 13. but also devillish and malicious.

*working miracles*] Chap. 13. 13. To perswade men to fight for antichrist, who is now going down the winde.

*go forth*] Are diligent, and travel into all parts, to perswade princes to uphold the popish cause.

*kings of the earth*] Popish kings.

*of the great day of God Almighty*] Wherein God shall shew his Almighty power, in destroying the popish princes, chap. 19. 17.

V. 15. *Behold, I come*] This verse should be included in a parenthesis, because the verse following dependeth not on it, but on the former. It is put in, to comfort Christs servants against these great preparations, by the promise of his speedy assistance.

*as a thief*] Chap. 3. 3. Matth. 24. 43. Unexpectedly.

*watcheth*] Taketh heed of the plots of these frogs. Or, doeth expect my help continually.

*keepeth his garments*] Doeth nothing unbecoming the true religion; for he will get no help from them by dissembling, but will be exposed to shame, if he condescend to them.

V. 16. *He gathereth them*] God, v. 14. As he let Ahab be seduced by the false prophets, to his destruction, 1 Kings 22. so he letteth these foolish kings hearken to the frogs, to come into the pit of perdition. Or, *They gathered*: that is, the frogs. Or, the meaning is, they were gathered; as Luke 12. 20.

*Armageddon*] The place hath this name given it from the future event; as Numb. 11. 34. Ezek. 39. 11. Some take it for an allusion to Baraks victory over Sifera, by the waters of Megiddo, Judg. 4. 15. & 19. 20. The word may signifie, Devoted to destruction: or, Destroyed by craft: that is, subtilly brought thither, to be suddenly destroyed.

V. 17. *the seventh angel*] Under the fifth vial, was the destruction of the citie of Rome: under the sixth, the overthrow of the kings that assist the pope in the great battel.

Under this seventh, the remainder of the papists are destroyed.

*cast into the air*] Where Satans throne is, Eph. 2. 2. who upheld the beast and false prophet all this while, and used his utmost endeavour to uphold them in the last great battel.

*a great voice*] In the thunder, v. 18. See Joh. 12. 28, 29. From him that sitteth on the throne; that is, God the Father, chap. 1. 4. & 4. 2.

*It is done*] It is certain, as if it were done, Hof. 10. 7. Chap. 21. 6. Babylon is undone, v. 19. Or, *It was*. Or, *It is gone*. That is, it once had a glorious being, now it hath none at all.

V. 18. *voices and thunders, &c.*] See chap. 4. 5. & 8. 5. & 11. 13, 19. As if heaven and earth were troubled, or conspired together, to destroy antichrist. Or, it may signifie a destruction, not by humane help, but from heaven, as it seemeth, 21.

*such as was not, &c.*] See Dan. 12. 1.

V. 19. *the great citie*] The place where the remainder of the senate and people of Rome abide: for it was destroyed under the fifth vial.

*divided*] Gr. made. Or, became.

*into three parts*] Pulled all to pieces, as a citie torn into three pieces by an earthquake.

*cities of the nations*] Other popish cities were destroyed. See chap. 11. 2. Or, of Turks and Gentiles: for all Christs enemies are to be deposed from publike authority.

*came in remembrance before God*] He shewed, by destroying her utterly, that he remembered all her wickednesse. So good works are remembered, when rewarded, Acts 10. 4, 31.

*cup of the wine, &c.*] See chap. 14. 10. Jer. 25. 15, 16.

*of the fiercenesse of his wrath*] His sheweth the greatnesse of Gods anger, punishing them for their sins which they were so many years in committing.

V. 20. *every island*] Or, place beyond the sea; as Psal. 72. 10. Or, every land or countrey; as Isa. 20. 6. & 41. 1. Jer. 47. 4. See chap. 6. 14. There, they were cut of place; here, no more found, as if they had been removed or swallowed up by the earthquake. There should be no more footing for popery in any remote place, or defended cities. All of them should be either converted or confounded.

V. 21. *upon men*] The judgement on the places was shewed before: now followeth the judgement on the men that escaped. God will destroy them strangely.

*a great hail*] Great hailstones (as Josh. 10. 11.) signifying great judgements.

*weight of a talent*] See Ezra 8. 26. Very great hailstones, big enough not to kill men onely, but also to dash them to pieces. See Jer. 13. 11.

*blasphemed God*] They were so obstinate in their idolatry, that they stood out against all Gods judgements, and blasphemed God to the very last hour, v. 9.

## CHAP. XVII.

Verf. 1. *One of the seven angels*] It was fit that one of the executioners of Gods wrath on Babylon should inform John what she was, chap. 16. 1. Or, *the first of the seven angels*; as chap. 6. 1.

*talked with me*] See chap. 1. 12. & 4. 1.

*I will shew unto thee*] As now the whore is shewed to John, and the manner of her destruction; so she must be manifested to be a whore, to Gods ministers and people, especially to such as shall be employed in destroying her; for that is a great encouragement to fight against her.

*the judgement*] The utter destruction of Rome. But it is called judgement, that men may know it came not by chance, nor undeservedly, nor by mans power principally; but by a just sentence of Almighty God upon her for her sins, and that men are set on work by an higher power, to pull her down, and bring her lowe.

*great whore*] She was once the faithfull spouse of Christ; but now is turned harlot, Isa. 1. 21. She is called a great whore, because of the multitude of her spirituall fornications, Isa. 23. 15, 17. Nah. 3. 4. Or, *the damnation* (as Matth. 23. 14.) of the great whore, by an Hebraism, for, *the great damnable whore*. As Matth. 24. 15. *abomination of desolation*, for, *abominable desolation*.

*sitteth upon many waters*] Situated on the great river Tiber, as old Babylon on Euphrates, Jer. 51. 13. See what is meant by waters spirituallly, v. 15.

V. 2. *kings of the earth*] Many great princes have been seduced to idolatry by her, and worshipped her idols; and she dispenfeth with adulteries and incests in them, to keep them at her beck. Before, the nations onely are mentioned, chap. 14. 8. here, the kings also, to shew, that this Romish idolatry should be countenanced by authority in many nations.

*inhabiters of the earth*] Like a common strumpet, she prostitueth her self to base people also, for money, that she may put off her pardons and indulgences.

*drunk with the wine*] Allured to idolatry by her, with hope of gain, honour, pleasure, so that they doted on it, and were mad against all that opposed them in that course; as wicked men do, who are entised to whoredom by the flatteries of a strumpet, Prov. 7. 14. See verf. 4. Chap. 14. 8. Jer. 51. 7.

V. 3. *in the spirit*] In a trance, his body abiding where it was, chap. 4. 2.

*into the wilderness*] A fit place to be private, that he might the better view so great a mystery. Or, to shew, that this great whore was not yet visible in the world. Or, that he might view the woman the better, being separated from others, and in an open waste, where nothing might hinder the sight of her. Or, to intimate, that Rome should be brought into a desolate state in the end; as chap. 18. 21, &c. Isa. 13. 19, 20, 21, 22. Jer. 50. 12.

*a woman*] Popish Rome, v. 18.

*a scarlet-coloured beast*] The Romane, or French, or Germane emperor, set up by the pope. Or, as some, the pope, who upholdeth popish Rome. And the beast is said to be scarlet-coloured; first, to shew the pride of these Romish idolaters, who would go like kings, and great commanders, and rich personages, Nah. 2. 3. 2 Sam. 1. 24. Matth. 27. 28, 29, 31. Secondly, to shew their cruelty, that were as it were dyed with the blood of Gods saints, v. 6. Chap. 18. 24.

*full of names of blasphemy*] Usurping names that belong to God



Cap. 16. 13. frogs] Arrepticij idolorum  
tāquam vana de paludibus perforabant,  
tanto tumultuosius, quanto fœdior de  
luto & coeno. Et quid frepitus vanarum  
ad tonitrua nubium? Inde enim dedit  
Vocem suam Altissimus, & mota est terra  
— Quæ sunt nubes ejus? Apostolicus, Præ-  
dicatores ejus, de quibus intonabat præceptis,  
coruscabat miraculis. Augustin. Psal. 45.  
Col. 423.

Totus Mundus non potest depro-  
nere, aut judicare papam.  
Petrus de palude. Febr. 723.

Cap. 16. v. 16. Mageddon's Field,  
wherein Sifera was overcome, is re-  
vived Apoc. 16. which notably fell  
out this year 1588. Canaan can ne-  
ver recover yr strength. Broughton  
p. 21. Col. 2. — Elizabeth  
L. May 31. 1703.

7. 3. 11. 2. To teach us the better Con-  
tinent with our Wilderness-condition here  
if we came hether upon y<sup>e</sup> Annoiance of  
pyrigh Air, The Angels of God who  
poured some Vial upon the Beast, led us.  
And coming hether upon that ground,  
the Lord will discover more & more the  
Abominable & Damnable Whoredoms of Popery to  
us here. Cotton MS p. 74.

We are under y<sup>e</sup> Sixth Vial, and  
have been so long — p. 114. 3. sp.  
Armageddon is a particular place.  
The Isles of y<sup>e</sup> West; yea yet closer it  
is y<sup>e</sup> Northwest Isles chiefly, as I might  
show you from Isa. 24. 15. It is by y<sup>e</sup>  
myth Rabins assayed to y<sup>e</sup> Isles of  
great Britain; this being y<sup>e</sup> only N.W.  
Isle of Note in y<sup>e</sup> World. Joshua  
p. 126. We shall be injurious to the  
works of God, if we do not acknowledge  
the Vials to be poured out. id. p. 118.



v. 9. 7 mountains

Nec mihi Delicium domus est, Ithaceve, Sameve  
Poena quibus non est grandis abysse locus.  
Sed quæ de septem totum circumspicit orbem  
~~Roma~~  
Montibus, Imperij Roma deumq; locus  
Ovid. Trist. lib. 1. El. 4.







world call them heretikes. Or, such as are pickt out by Christ himself, Jer. 49. 19. & 50. 44. and called to destroy antichrist, and will faithfully do it.

V. 15. *The waters, &c.*] Here he setteth out the large territories of the beast, consisting of many people of sundry languages, by the similitude of many waters. So Isa. 8. 7, 8. Jer. 47. 2. for the people are moveable and inconstant, like water. And antichrist's kingdom is built on a fleeting foundation, like a house on the water.

*which thou sawest*] The woman to sit on, v. 1.

*peoples and multitudes*] See chap. 5. 9. & 7. 9. & 10. 11. & 11. 49. & 13. 7. & 14. 6.

V. 16. *These shall hate the whore*] Or, *are these kings which shall hate the whore*. For the gender is changed in the Greek, from horns to men. That is, some of these: for others will take part with antichrist to the end. See notes on v. 14. They shall, like raging enemies, out of hatred conspire against her, and lay waste her dwelling, as it were strip her of her state and pomp, use her most despitfully, and utterly destroy her.

*make her desolate*] By leaving her communion.

*naked*] They shall take away her garments, consisting of purple, and scarlet, and gold, and precious stones, and pearls, v. 4. and convert them to their own use. So they shall make her poor and naked. Or, they shall forbid their subjects to go thither to buy pardons. So whores are impoverished, when their lovers forsake them.

*eat her flesh*] Spoil her, as a lion feeding on his prey. Or, shall feed themselves on her spoils, which were as dear to her as her flesh, Matth. 5. 29, 30. Or, members, Col. 3. 5. This sheweth their great rage against her; as Psal. 27. 2. Job 31. 31. but it appeareth more in the clause following, in that they were not content with eating her flesh, Job 19. 22. but burnt the remainders of her.

*burn her with fire*] Destroy her utterly, not leaving a bone of her. They shall burn the whole citie, when they have rifled it, as the Babylonians did Jerusalem, Jer. 38. 23. and 52. 13. and 37. 10. and as harlots and strumpets sometimes were, Gen. 38. 24. Levit. 21. 9. Ezek. 23. 45, 47.

V. 17. *For God hath put into their hearts*] A reason is here given of the altering of their affections toward the beast now, and their enclining it so strongly to it before: to wit, Gods will, who, as now in mercy he moved them to destroy the beast; so before, for their own sins, and cowardlinesse, v. 13, 14. and the sins of their subjects, in justice for a time, gave them over to subject themselves to the beast. So Pharaoh is said to harden his own heart, Exod. 8. 15. and God is said to do it, Exod. 7. 13.

*to fulfill his will*] To destroy the citie of Rome.

*and to agree, &c.*] Or, *to do with one consent*. Or, *to act that one sentence*, ver. 13. that is, to submit themselves to the popes tyrannie no longer then for a time set by God. So the apostle thanketh God, Rom. 6. 17. that they were no longer servants of sin, not for that they were so for a time. Or, God, for a just punishment of their sins, made them subject to Rome, as he did the nations to old Babylon, Jer. 27. 6. For it was not a sin in it self, to submit to the Romane empire, though by the popes this power were afterwards abused to persecution. No threats or allurements could have made them so servile to popish Rome, if God in justice had not given them over to that slavery: nor none have raised up their spirits again to destroy Rome, if God had not done it, and so made her friends her foes. Thus whoremongers use to deal with strumpets, when they see what hurt they have got by them, Ezek. 16. 37, 39. Or, it may be read, *And suffered them to agree*. See the like addition of a fit word, 1 Tim. 4. 3.

*until the words of God shall be fulfilled*] Till the citie of Rome shall have executed all those cruelties, and enjoyed her dominion so long, as God hath appointed or foretold. We must not then accuse God of slacknesse, if Rome be not yet down; but with patience expect Gods time, knowing, that as surely as he hath put into the hearts of these kings to serve that empire; so surely he will, at his time determined, put it into their hearts to destroy that citie.

V. 18. *And the woman*] Before, he had expounded the beast; now, he telleth what the whorish woman is that sat upon the beast.

*the great citie*] Rome, which then had the empire. Before, he concealed the full description of it: now, the time of destruction drawing neer, he doeth as good as name her. We may hope then her end is not far off, now she is all over Europe, proclaimed to be the whore of Babylon.

## CHAP. XVIII.

Vers. 1. *After these things*] The holy Ghost having spoken of the destruction of the seat of the beast under the fifth vial, chap. 16. 10. sheweth what that seat is, chap. 17. 18. the citie of Rome: and now he goeth on to the overthrow of it. So that it seemeth we are now under the fourth vial, and the fifth is not yet poured out, because Rome is not yet destroyed.

*another angel*] Differing from him before, chap. 17. 1. Though God had given sundry warnings of the fall of Rome, before, chap. 14. 8, 9. & 16. 10. yet he sheweth his long-suffering, and willingness to have men forsake her, that they may not perish, by sending three angels more, to signify that her destruction draweth nigh: one here, foretelling her fall once more; another, v. 4. calling men out of her, as out of an house on fire, lest they be destroyed with her; as Num. 16. 26. a third, v. 21. shewing her utter desolation in expresse words, confirmed by a signe.

*from heaven*] Or, *out of heaven*. Sent with a commission from God, to foretell the fall of Rome now at hand. It sheweth, then, that this was no dream of his own, but Gods certain truth: and that this great judgement should not come by accident; but by the will and providence of God. It may signifie some great man suddenly raised by God, and unexpectedly (as Psal. 26. 6. and 57. 3. and 102. 19.) to destroy Rome. Things that come out of the earth, must have time to grow: things from heaven come suddenly.

*great power*] Furnished with power fit for such a service. So that none could resist him; but Rome must fall by his means. Others foretold the fall of it before; but this cometh to execute it.

*the earth was lightened with his glory*] That is, with his brightness, in the vision. So glory is used, Exod. 40. 34. Numb. 14. 10. 2 Cor. 3. 7. The thing signified may be, that, even earthly men, and papists, shall admire at the pietie of him whom God shall set up to destroy that citie; or at his majesticall power, made known by his victories.

V. 2. *mightily with a strong voice*] That all men might hear this tydings of the fall of Rome: for she was so settled, that many believed she could not be overthrown. Or, to shew the greatnesse of her fall, and of Gods anger against her.

*Babylon the great is fallen*] Chap. 14. 8. Isa. 21. 9. Jer. 51. 8.

*is fallen*] It is doubled, to shew the greatnesse, neernesse, or certainty of the fall.

*habitation of devils*] It was full of men, but now it is full of devils. Either because men esteem solitary places haunted with ghosts, or because the foul spirits do haunt such places for their pleasure, Isa. 34. 11. Jer. 51. 37. Matth. 12. 43. Mark 5. 3. Or, are confined thither by God, as to an hold or prison; or keep there, to terrifie men that passe by such places.

*a cage of every unclean and hateful bird*] Isa. 13. 21. Of such birds as were forbidden in the law, and hated by men, because they are not good for food or song, but feed on other birds, and make hideous and dismall noises. See a pattern of such desolation, in the ruines of monasteries: they once held unclean men; now nothing, except perhaps unclean spirits and birds.

V. 3. *all nations have drunk*] Rome is compared to a famous strumpet, who permitteth ordinary people to drink of her cup, kings and great ones to have to do with her, merchants to gain by her. Before, chap. 14. 8. it was said, She made them drink: now the phrase is altered, They have drunk: to shew, that some might come in of their own accord, as others did by her perswasion or compulsion. Both these ways, men come to taverns and stews.

*of the wine, &c.*] See chap. 14. 8.

*kings*] Chap. 17. 2.

*merchants of the earth*] Either worldly merchants, that sold her delicate things for her lust; or spirituall ones; as friers, monks, pardon-sellers, and such like, 2 Pet. 2. 3.

*abundance*] Or, *power*.

*delicacies*] Money, which they had of her for delicate things to serve her lusts.

V. 4. *another voice*] A voice, without naming the authour, bringeth some great matter worthy of attention, Isa. 40. 6. When Rome is to be destroyed, God will finde a means to call out his elect from thence, as he did Lot out of Sodom.

*Come out of her*] Jer. 51. 6, 45. and 50. 8. Isa. 52. 11. God is carefull of his, that they may escape Babylons sins and punishment; which they would not do, unless they come out before the burning of the citie: for the people will still sollicite them to idolatry; and the sword or fire cannot

Quare.



Handwritten text in a cursive script, likely from a 17th or 18th-century manuscript. The text is arranged in approximately 15 lines, though it is significantly faded and difficult to decipher. It appears to be a formal letter or a legal document, given the structured nature of the writing.



18. 11. — buy y<sup>r</sup> merchandise any more

no man any more shall buy her  
parchment, wax, & Seals: no man  
shall buy her Orders, her dispensations,  
pluralities, totquot, non residence,  
perinde valere. no man shall  
buy her Concubines, her Oyl, Salt,  
holy water, holy bread; No man  
shall buy her Palls, her Agnos Dei,  
her Jubiles, Masses, Trentals, &  
pardons: No man shall any  
more buy off her forgiveness of  
sins, and life everlasting.

Bp Jewell on 2<sup>d</sup> Thys: 2  
cap. 11 & 12 verses. p.<sup>a</sup> 141.



cannot distinguish between friends and enemies.

*my people*] This then was Gods voice, or some angel's representing God.

V. 5. *reached unto heaven*] Gr. *followed*. They were as it were one laid upon another, to make a mount to reach up to heaven, and cry for vengeance, Gen. 18. 20, 21. & 19. 13. Ezra 9. 6. Jon. 1. 2. Jer. 51. 9. The least sins reach to heaven. God knoweth them all: but the phrase is commonly used of great sins, that will pull down sudden judgements. God is compared to a patient man, who passeth by many smaller faults in his servants, without taking notice, as not being willing to punish them; which he should do, if he took notice of them: yet when some great fault is committed, then he calleth his servant to account for it, and punisheth him.

*remembered her iniquities*] He seemed to forget her sins before, while he let her prosper; but now he sheweth that he remembereth them, by punishing her for them, chap. 16. 19.

V. 6. *Reward her*] Jer. 50. 15, 29. Some take it as spoken to all those that come to destroy Rome. Others, of those which came newly out upon his last summons, v. 4. whose spirits were most likely to be set upon revenge, by the harsh impressions of the sins they lately saw there, and wrongs they newly received.

*double unto her double*] Not the double of her deserts, but of those miseries she hath brought on you before. And that is just, both because God biddeth them do it, and because she did wrongfully torture innocents; but they justly punish the whore.

*in the cup*] Not of her fornication, but of punishment.

V. 7. *how much*] Gr. *in how many things*. This sheweth, that she was very high before, and must be brought very low now.

*glorified her self*] Set up her self above others, and against God, Jer. 48. 26, 42. Lam. 1. 9.

*so much torment*] Her punishment must be answerable to her pride and luxury. This is spoken of worldly punishments at the fall of Rome; for none can be so high on earth, as they are brought low in hell.

*she saith in her heart*] She thinketh so, Psal. 14. 1. She durst not say so, lest she should be esteemed proud, or be envied by others. Thus her pride foretelleth her fall, Prov. 16. 18.

*I sit a queen*] Isa. 47. 7, 8. I have a great command.

*no widow*] I am mighty, and full of people, and live happily. Chap. 12. 11. is the like phrase: Loved not their lives, that is, made no account of them. Cities deprived of their power and people, are accounted widows, Lam. 1. 1.

*see no sorrow*] Feel none in my self.

V. 8. *in one day*] In a short time, called *one hour*, v. 10, 17, 19. Not that one day would end the business; but her enemies should not give over the siege, till they had taken it. Or, in one day; that is, suddenly, against her expectation, Isa. 47. 9, 11.

*death, and mourning, and famine, &c.*] In the siege of Rome, many shall be slain, and their friends that live, shall mourn for them; and they in the citie shall suffer famine: and when it is taken, it shall be burnt down to the ground, chap. 17. 16.

*for strong is the Lord, &c.*] Lest any should think the citie too strong to be destroyed so quickly, he telleth of Gods power, who undertaketh the work, Jer. 50. 34.

V. 9. *kings of the earth*] Like adulterers that have lost their pleasures; so these kings shall make womanly lamentations for losse of their images and superstitions. This must be understood of such kings as shall stand to the pope, after Rome is down. See notes on chap. 16. 14. & 17. 16.

*who have committed fornication*] No good men bewail her. Such onely do it as have been naught with her, chap. 17. 2.

*king shall bewail her*] Ezek. 26. 17.

*when they shall see the smoke of her burning*] Chap. 14. 11. and 19. 3. Gen. 19. 28. Either it must be taken literally of such kings as came to assist her, and fled away when they saw the citie on fire: or figuratively, when they understood of her destruction.

V. 10. *standing afar off*] Though they loved her, and could have wished her prosperity to continue; yet they durst not come near to help her, lest they should be destroyed with her, by them that besieged her, who would take such as came, for friends to the whore, and destroy them, as Jchu did Ahaziah's brethren, 2 King. 10. 13, 14. Or, They were afraid of being burned, as they were that cast the three Jews into the furnace, Dan. 3. 22. the flame was so great. Thus the Israelites fled, when the earth swallowed Dathan and Abiram, Num. 16. 34.

*that great citie*] Or, O great citie!

*judgement*] See chap. 17. 2.

V. 11. *The merchants*] These weep not for love, as the kings did; but for losse of their gain, which they got by selling her

dainty things, to satisfy the lust of her prelates. Or, fine things for their idolatrous worship; as, for altars, images, vestments. It may be meant spiritually, of those that made gain of her spirituall merchandise.

*mourn over her*] As a father over a dead childe.

*for no man buyeth their merchandise any more*] Ezek. 27. 27. For there is no wonted trading there; all traffick, both spirituall and temporall, being there ceased.

V. 12. *gold, &c.*] Things for fine apparel, and statelie household stuff.

*all thyne-wood*] Or, *sweet*. Some kinde of cedar: or, all kinds of sweet-wood, as all manner of vessels. Or, this might be for use about buildings.

V. 13. *and cinnamon, &c.*] For pleasing smell.

*and wine, &c.*] For dainty fare.

*horses and chariots, &c.*] For princely port.

*slaves*] Gr. *bodies*. For service. Servants are like bodies, acted by others: free-men, like souls, that guide themselves, and theirs.

*sculs of men*] Persons of men, Ezek. 27. 13. Gen. 12. 5. & 46. 25. Men, though not slaves, yet used for severall employments. Or, souls of men literally taken, of which they made spirituall merchandise.

V. 14. *And the fruits that thy soul, &c.*] Gr. *the autumn, or autumn fruit of the desire of thy soul*. That is, desired fruit: as, In fire of a flame; that is, flaming fire, 2 Thess. 1. 8. This verse should be in a parenthesis. As if those merchants should like mourners speak to perishing Babylon. Or it may be the speech of the angel, the revealer; as v. 14. or John the publisher, objecting gluttony to Babylon. These autumn fruits are most dainty and pleasant to the taste, and goodly to the eyes, like the fruits of paradise, Gen. 3. 6. Of such, Rome hath store.

*dainty and goodly*] Gr. *fat and shining*.

*no more at all*] They are not onely lost for the present, but for ever. There is no hope of recovering them.

V. 15. *The merchants of these things*] Or, *the merchants*, I say, *high of these things*: Meaning those spoken of, v. 11. He had before set down the causes of their mourning; now he setteth down the manner of it.

*stand afar off*] See v. 10.

V. 16. *that great citie*] See v. 10. That uttered much merchandise.

*in fine linen, &c.*] This is sutable to the persons mourning. The kings that are mighty mourn, because the power of the citie is gone, v. 10. The merchants mourn, because the wealth of it is gone.

*decked with gold*] Gr. *gilded with gold*: Chap. 17. 4. Not onely wearing gold; but as it were covered with it from top to toe.

V. 17. *in one hour*] Like a whirlwinde. See v. 10.

*every shipmaster, &c.*] Chap. 8. 9. All that traded with her by sea, Ezek. 27. 29, &c. Or, such as were then bringing wares to her by sea, and saw the smoke of the burning of Rome afar off, as Abraham did, when Sodom was destroyed, Gen. 19. 28.

*as trade by sea*] Psal. 107. 23. Or it may be spiritually understood of inferiour officers, who carried their pardons to sell.

*flood afar off*] See v. 10.

V. 18. *And cried*] Jer. 50. 46. Ezek. 37. 32.

*the smoke*] Vers. 9. Isa. 34. 10. Her destruction will suddenly be known, both by sea and land.

*What citie is like unto this great citie?*] What citie once so strong and populous? See the like, chap. 13. 4. Or, who would ever have thought this citie should have been thus laid desolate.

V. 19. *And they*] Or, *Yea, they*; as Matth. 26. 50.

*cast dust, &c.*] It was the manner of mourners. See Joshi. 7. 6. 1 Sam. 4. 12. Job 2. 12. Ezek. 27. 30. These mourned most, because they were least able to subsist, and therefore likely to perish sooner by want of trading, then the merchants that employed them. They cried, in the former verse: here weeping and wailing is added, to shew the greatnesse of their sorrow, v. 9, 15.

*that great citie, &c.*] See v. 10, 16.

*all that had ships*] Not merchants alone, but ship-masters: inferiour officers, as well as great ones.

*in one hour*] Vers. 8, 10, 17.

V. 20. *then heaven*] O Church. See chap. 11. 19. & 19. 1, 6. Psal. 58. 11.

*apostles and prophets*] Ministers, their successors. God accounteth these like those eminent persons. A great comfort to them.

*avenged you*] Gr. *judged your judgement*: That is, considered the wrong done to you, and punished her for it, chap. 17. 1. Psal. 9. 4. Mic. 7. 9. He hath avenged the death of your predecessors: or, the wrongs done to you by her, Jer. 51. 35, 36. Or, it may be an apostrophe to those in heaven, shewing



shewing what cause of joy they had, if they were here to see the fall of Rome.

V.21. *a mighty angel*] An allusion to Jer. 51.63. Shewing, by a sure token, that the fall of Rome should be greater then the fall of Babylon. There, a weak man; here, a mighty angel: there, taketh an ordinarie stone; here, a great millstone: there, casteth it into Euphrates; here, into the sea: there, Babylon shall sink; here, it shall be thrown down with violence: there, it shall not rise; here, it shall be found no more at all, v.14. Chap.12.8. Isa.13.20. Jer.51.63. A great millstone will fall apace with its own weight; faster, if it be cast down; fastest of all, if by a strong hand: neither can it then rise any more, or be raised out of the bottom of the sea. This sheweth the violent and everlasting destruction of Rome.

V.22. *of harpers*] Jer.7.34. & 25.10,11. All things that served for pleasure, shall cease.

*in thee*] The angel now turneth his speech to Babylon. Some have told her face to face of her destruction.

*no craftsman*] All things tending to profit, shall be gone. *sound of a millstone*] Gr. *voice*. In the cities they used hand-mills, which made a great noise. All things necessary shall be taken away. Well may the mills cease, when none shall live there, for whom corn should be grinded. The things abused, shall be all taken away, Joel 1.5. Jer.25.10.

V.23. *light of a candle*] The poorest men have candles in the night, that want many other comforts: but Rome shall have none, after this. Or, they shall not use candles in wedding and festival nights any more, Matth.25.6,7. *Illuminations*.

*voice of a bridegroom*] There shall be no more marriage there, to people the citie any more. Or, no merry meetings. These things argue an utter desolation, Jer.7.34. and 16.9.

*thy merchants*] Nah.3.16. Isa.23.8. Thou hast made use of kings for thy profit. Or, thy cardinals were kings fellows.

*by thy sorceries*] Enchanted cups, chap.14.8. or, by Satans help: for some popes have been forcerers.

*deceived*] Drawn to idolatry.

V.24. *in her was found the blood*] Though God defer, yet he will keep court at length, and finde the blood of his servants in Rome, as if it stuck to the hands or clothes of the murderers, Isa.63.3. Jer.2.34.

*of prophets*] Faithfull teachers slain, v.20.

*of saints*] Of private Christians put to death for religion.

*of all that were slain*] To wit, for religion, as being slain by her authority, or incitation of the princes to do it. Or, as Matth.23.32,35. because she succeedeth the former persecutors, and finisheth the work, and so is counted guilty of all the blood shed before also.

## CHAP. XIX.

Verf. 1. *After these things*] After the fall of Rome. He proceedeth to the things done under the sixth vial; for the beginning of this chapter answereth to chap.16.

12. The middle of it, to chap.16.13, &c.

*a great voice*] To shew their affection in themselves, and desire to up others to praise God for it.

*of much people in heaven*] The saints of God in the Church, upon the first news of Romes fall, blesse God for it. They all in generall joy at this news. See the like, chap.11.15.

*Alleluia*] Praise ye the Lord, Psal.111. and 112. and 113. This is the first time that it is used in the new testament; and it is found four times here. It seemeth the Christian Gentiles, after the fall of Rome, shall sollicite the Jews to come in to Christ, and to joyn with them in praising him for Romes fall.

*Salvation, &c.*] All the praise of this great work belongeth to God, chap.5.3. & 7.10. 1 Tim.1.17. Glory is a great opinion of him: honour is the means whereby we expresse it, inwardly or outwardly.

*unto the Lord*] Is unto him. He hath given us cause to honour him, for destroying the beast, and putting us out of all fear of him. Or, *be unto him*. We praise him for it, and desire that others do it also.

*our God*] He hath shewed himself our God, in destroying our enemies, and therefore we have especiall cause to praise him, Psal.147.20.

V.2. *true and righteous*] See chap.15.3.

*for he hath judged*] They shew what cause they had to praise God for declaring his truth, in performing his threats against Rome, which many doubted would not be effected; and his justice, in destroying such as would not be drawn from their idolatry by his word. Or, he hath not judged out of suspitions and reports, but in truth and justice, Gen.18.21.

*the great whore*] See chap.17.1. Great, because of her ma-

nyfornications. Or, by allusion to the thing signified, The great citie, chap.18.18.

*corrupt*] The earth. See Gen.6.11.

*averged*] As was desired, chap.6.10.

*his servants*] He had reason to avenge their blood, because they were not slain for any wickednesse they had done, but for serving him, Psal.44.22.

V.3. *again*] They double their thanks, because of the greatness of the benefit.

*and her smoke*] This sentence should be in a parenthesis. The sense is; She is irrecoverably lost, Isa.34.10. Or, *for her smoke*; as Luke 6.32. and then there needeth no parenthesis; but the meaning will be; The saints shall ever be mindfull of the fall of Rome, to praise God for it, as if they saw the smoke of it always, to put them in minde of that fire that burned it down.

V.4. *And the four and twenty elders, &c.*] Chap.4.4,6. Before, v.1. Gods people blessed God suddenly, where they heard of it; now they do it publicly in the congregation, for destroying Rome. So chap.11.16. This better setteth out the greatness of the benefit, with their deeper sense of it, and stirreth up others the more to thankfulnesse, Psal.5.7. This is Romes funerall.

*four last*] Or, *living nights*. Thorow all this book, there are beasts or wights, and elders, and a throne, to shew, that Gods ordinances and right worship was still somewhere in the world in use, during the heathen and antichristian persecutions: and so they will be to the end.

*on the throne*] Chap.4.2. & 5.1. God shall then take his throne to himself, when Rome, which is Satans and antichrists throne, chap.2.13. is destroyed.

*Amen, Alleluia*] They allowe of the praise given to God before, v.1. and perswade the people to praise him more.

V.5. *a voice came out of the throne*] Chap.4.5. The generall applause of the Christian Gentiles, v.1. and their solemn thanksgiving for the fall of Rome, v.4. might come to the ears of the Jews; but God himself must speak to their hearts, before they will joyn with the Christians in this Alleluia. See the like method, Isa.66.6. This may be Christs voice, because it cometh from the throne; and yet he saith, Our God; as Joh.20.17.

*praise our God*] He doth not blame them, as if they had not done it well before; but giveth a new cause of praising God. See v.7.

*all ye his servants*] Ye Jews, that once were his servants, joyn with the Gentiles in this Alleluia, Deut.32.43. Rom.15.10.

*both great and small*] All sorts of men, Psal.115.13. See chap.13.16. & 20.12.

V.6. *And I heard*] Or, *Then I heard*. So this particle is used, Matth.23.32. Here is the effect of the former exhortation.

*of many waters, &c.*] See chap.14.2. & 17.15. The Jews and Gentiles praising God together, for the fall of Rome, will make such a noise, as will fill heaven and earth. Or, it may be understood of Gentiles converted from popery by the sight of Romes fall.

*reigneth*] God is publicly worshipped every where, as king, now the whore is destroyed.

V.7. *Let us be glad, &c.*] Chap.11.10, Psal.118.24. Matth.5.12. Let us prepare for feasts and triumphs against the marriage of the Lamb.

*give honour to him*] As we have cause to rejoyce in it, so also to give God praise and thanks for it.

*for the marriage, &c.*] Matth.22.2. The Church is now called, as a bride, to dwell with her husband, after the whore is burned: before, she was but as it were espoused to him. Glorious times will follow Romes fall. This cause was not mentioned, v.1.4. but these converts, as they looked forward to the destruction of Rome, so they look backward to the conversion of the Jews, and marriage of the Lamb.

*made her self ready*] As virgins use to deck themselves when they are to be married, Psal.45.13,14. Isa.61.10. so the Church is now purged from all superstition, and ready to entertain Christ in the purity of his ordinances. Or, the Jews being now come in, with the fulnesse of the Gentiles, Rom.11.12,25,26. the Church is ready to be married to Christ. It cannot but be matter of great joy, that two sisters, so long parted, should now be firmly knit together, Cant.8.8.

V.8. *to her was granted*] Sanctification, the Churches ornament, Psal.45.13. & 93.5. is a dowry given her by Christ her husband, chap.3.18. Eph.5.26,27.

*righteousnesse*] Gr. *righteousnesses*: That is, good works, which adorn Gods servants, as much as fine linen or glistering garments do great men, Matth.5.16. and do as conspicuously appear in their lives, as gorgeous apparel on the back or body of those that wear it, Rom.13.12,14. Col.3.12. 1 Pet.3.3,4. & 5.5. Phil.4.5,8.



v. 21. ch. 18. v. 1. 2. 3. upon the  
Violent demolishing of all idols & images & monasteries  
these will be at voice be heard of great multitudes to  
Praise of Lord.  
from strength & uprightness of gods judgments who had spoken  
of this long before  
from ye Prophecy of gods judgment Rome. I mean shall offend  
for ever & ever.  
from taking away of all stumbling blocks from ye Jews  
Conversion.

These notable Seafes of god begin with Private offerings  
are at length translated to Publick persons & up to the  
Solomon Publick Seafes of the whole ch. of god  
from ye hands of our unto god from all & his acceptance  
of Seafes from all sorts

It is neither the voice of Private offerings nor Publick offerings  
will prevail with ye Jews to come in till avoird  
Come from ye throne

Cap. 18. 21. That seemeth to be some  
great Stone of Offence, which this  
Angel took out of ye way. 2. Some  
thing which brought in Gift & meal  
to ye Roman Papal State. Offences  
are resembled by Millstones Mat.  
18. 6. and so Primasius taketh it here  
That which was Cap. 16. the Euphrates  
of Babylon, is here their Millstone  
As that being dried up made way for  
ye Kings of ye East: So this removed  
for ye Jews Hallelujahs.

Cotton MSS p. 49.

And so an allusion is made to a  
like Prophecie in Jeremy against  
old Babylon, where Jeremy com-  
mandeth Seraiah, when he hath  
read his Prophecy at Babylon,  
then to tie it to a stone, and cast  
it into the midst of Euphrates, w  
the like prediction as here, of  
the utter ruine of Babel. Jer.  
51. 63, 64. Id. ibid.

Cap. 19. 9. *Galudeamus in Nuptijs, et  
non erimus cum ijs qui fiunt Nuptia,  
qui invitantur ad Nuptias: et ipsi invi-  
tati Sponsa est. Et enim Sponsa  
Ecclesia est, Sponsus Christus.  
Augustin. Mal. 44. col. 400.  
Amata est foeda, ne remaneret  
foeda ibid. Epithalamia.*











he performeth his threatnings, Jer. 5. 14. Thus the prophetic, v. 18. is fulfilled. None shall be ransomed for money, Isa. 13. 17, 18. A severe execution shall be on all that shall take part with antichrist in this his last battel.

*were filled with their flesh*] There was wealth enough for all comers, Jer. 50. 10. Or, carcases enough lying unburied, to glut all the fowls. See v. 18.

## CHAP. XX.

Verf. 1. *AN angel*] He that did open the bottomlesse pit before, chap. 9. 1. now shutteth it. Some take it of Constantines keeping under the heathen emperours, and conceive this chapter to depend upon the twelfth chapter; and to shew what became of the dragon, after he was cast into the earth. But it is likely that the prophetic goeth on; and that the holy Ghost, having described the whore of Babylon, popish Rome, chap. 17. and shewed the fall of it, chap. 18. and the calling of the Jews, and destruction of antichrist and his followers, chap. 19. now declareth the prosperous estate of the Church for a long time after; and the destruction of the Turks, the day of judgement, and damnation of all wicked men, in this chapter: and then setteth out the happie estate of all the godly in soul and body in heaven for ever, chap. 21. and in the beginning of chap. 22. or else looketh back there to the flourishing estate of the Church on earth, when all her foes are destroyed: and so he concludeth with confirmations, exhortations, promises and threatnings.

*a great chain in his hand*] As going to apprehend some powerfull person, that was to be attached, and bound, as a prisoner or captive, with a chain, Psal. 148. 8. 2 Chron. 36. 6.

V. 2. *dragon, &c.*] See v. 10. Chap. 12. 9. The pope being destroyed, the devil would bring in the Turk, who seemeth yet to stand, or some other enemy like the heathen emperour, called The dragon, before, chap. 12. 3. to persecute and war against the Christians: but God will not permit it, till the thousand yeers of the Churches prosperity be done: and therefore he causeth Satan to be bound with a great chain, that he might not let loose another dragon before the time. Thus the Churches peace for that time is secured.

*bound him a thousand yeers*] Either for such a number of yeers, or for a long time indefinitely.

V. 3. *into the bottomlesse pit*] Which he desired not to be shut into, Luke 8. 31. For the same Greek word is translated *the deep*, there. He was cast into the earth, before, chap. 12. 9. here, lower.

*set a seal upon him*] This sheweth the devils rage, who must not only be chained, but also shut up, and the door sealed by authority from heaven, that he may be kept from doing mischief, Matth. 27. 66.

*deceive the nations no more*] Not bring in heathenism or popery any more. Or, perswade them to fight against the Church, by his wiles, v. 7, 8. or, wicked agents, chap. 16. 13, 14.

*a little season*] After Satans loosing, the day of judgement will soon come.

V. 4. *they sat upon them*] Or, *some sat upon them*. Some understand this of Constantines time, chap. 6. 16. Others, of Luthers. Others, of the Church after antichrists destruction. Others, of the day of judgement. In all which, the saints rule, and persecutors are brought to judgement.

*the souls, &c.*] Coming to demand justice against those that had slain them, by the cry of their blood before kings here; or personally before God at the day of judgement, chap. 6. 9, 10.

*for the witness of Jesus, &c.*] Chap. 6. 9. & 1. 9.

*not worshipped the beast*] See chap. 13. 15, 16, 17. & 14. 9.

*they lived and reigned*] The Christian judges in the beginning of the verse, who were esteemed as dead men under the heathen emperours, or under antichrist; now not only were seen to live, but reigned also, to do justice to Gods people, as Christs deputies. Or, those beheaded ones lived in soul in heaven with Christ. Or, such as they that were persecuted before, shall live and reign after antichrists fall. So we say, The Romanes ruled the world from Julius Cesar to Constantine, and after: yet we mean not the same persons. So John is called Elias, because he came in the spirit of Elias, Matth. 11. 14. Luk. 1. 17. So the two witnesses are raised again. See chap. 11. 11.

*a thousand yeers*] All the time Satan is chained like a mad dog, the Church shall flourish.

V. 5. *the rest of the dead*] Others did not openly professe religion in peace, till Luthers time. Or, some will not come in till after the thousand yeers. Peradventure, some Turks, or others, may come in at the eleventh hour, Matth. 11. 6. for the papists were either converted before, or destroyed at the fall of antichrist, - chap. 16. 20. & 19. 21. Or, they that will not come in when the Jews do, and antichrist is destroyed, will never come in to Gods Church: for, all Israel, and the fulnesse of the Gentiles, will be come in then, Rom. 11. 25,

26. See the like phrase, 2 Sam. 6. 23. Or, God will not right others oppressed, till the end of the world. Or, they lived not in any account, as before, Psal. 88. 5.

*This is the first resurrection*] Either the former part of the verse must be read by a parenthesis, and the words depend on the fourth verse: or, it may be understood of the end of the thousand yeers in some of the former senses. At Luthers time, or after the coming in of the Jews, and antichrists destruction, there will be such a new face of the Church, as if the saints were all raised up again, Joh. 5. 25, 28.

V. 6. *Blessed and holy*] As they are happie that suffer for Christ, v. 4. so they also whose eyes God doeth open to see their errors, and embrace Gods truth.

*part in the first resurrection*] This resurrection is not of particular persons, but of whole Churches and nations; as Rom. 11. 15. alluded to, in the raising of dead bones, Ezek. 37. 1, &c. In which they are said to have part, who by the means then publicly and plentifully afforded, are spiritually quickened; that is, raised from the death of sin, to the life of grace, Joh. 5. 24, 25. Acts 8. 21. Eph. 2. 1, 5.

*second death hath no power*] They shall not go to hell, v. 14. Chap. 2. 11. & 21. 8. by turning back to the world. Or, they shall no more be seduced by antichrist. Or, not be destroyed by Turks, and other enemies described, v. 9.

*priests of God and of Christ*] See chap. 1. 6. & 5. 10. Yet here seemeth somewhat more to be intended. For in those places we are said to be made priests to God; that is, to offer spirituall sacrifices to him: but here, to be priests of God; that is, excellent priests, 2 Pet. 2. 9. See the like phrase, Gen. 23. 6. Psal. 36. 6.

*reign with him*] Be free from their former persecutions, as living now under Christ, not any longer under antichrist.

V. 7. *loosed*] See v. 2.

V. 8. *to deceive the nations*] To draw them to fight against the Church, to their destruction. See v. 3.

*in the four quarters*] In all parts, some shall be deceived.

*Gog and Magog*] Ezek. 38. 2. & 39. 1. Either the papists not destroyed in Armageddon, chap. 16. 16. & 19. 21. or rather, the Turks, or other foes, assailing the Church a little before the day of judgement, v. 11. For the rising of the Turkish empire is spoken of, chap. 9. 3, &c. but their fall no where, till now. It seemeth they shall be restrained for the thousand yeers of the Churches prosperity after the fall of the pope, from fighting against it; but afterwards let loose and destroyed, as the popish empire before.

*as the sand of the sea*] See Josh. 11. 4. Judg. 7. 12. 1 Sam. 15. 5. 2 Sam. 17. 11. 1 Kings 4. 20.

V. 9. *they went up, &c.*] Or, *went forth*. Chap. 13. 1. They seemed not to be in an army, before; but suddenly arose to a great multitude, Jer. 46. 7, 8. & 47. 2.

*breadth of the earth*] All over where the saints of God abide, Isa. 8. 8. Ezek. 38. 9, 16.

*compassed about*] Endeavouring that none of the faithfull might escape them. See the like, 2 Kings 6. 14, 15. & 25. 1.

*the camp of the saints*] The Church militant, compared to Israel in their tents, Num. 2. and now being in tents, to fight against the Turks, or other unchristian enemies.

*the beloved citie*] The Church of God, driven to some strong place for shelter.

*fire came down, &c.*] Gods wrath, shewed in an extraordinary way, delivered his Church, by destroying these enemies, Heb. 10. 27. & 12. 19. Job 20. 26. Psal. 21. 9. Gen. 19. 24. 2 Kings 1. 10, 12.

V. 10. *the devil*] The Turk, the devils new agent, another dragon, like the heathen emperour, v. 2. Chap. 12. 3. Or, some other enemy, no Christian by profession, shall be sent to hell, to keep the last pope and popish emperour company. Here it may be noted, that the foes of the Church, that professe not the Name of Christ, as the heathen and Turkish emperours, are in this book compared to dragons and serpents, and to the devil himself: but the popes, and popish emperours, who professe Christianity, are compared to wilde beasts.

*where the beast, &c.*] See chap. 19. 20.

*for ever and ever*] Gr. *10 ages of ages*. As one succeeding another, without any end.

V. 11. *And I saw*] This may well be understood of the day of judgement, which was to come shortly after the loosing of Satan again, verf. 3. It sheweth, that from the fall of the Turk, to the day of judgement, the Church shall have peace. And also, that those enemies of the Church that are left after that great battel, though they escaped the sword then, and dare not openly oppose the Church any more; yet God will call them to judgement.

*a great white throne*] Fit for him that cometh now to judge all the world, Luke 1. 22. Tit. 2. 12. Acts 17. 31. And white, to shew the uprightness and glory of the judge, chap. 19. 11, 14. But some understand it of Constantines judging heathen



20. 2. Thousand years] Non  
dignetur de aeterna Ecclesiae beatitudine  
sed tantum de varijs agitationibus quae  
Ecclesiam adhuc in terris laborantem  
mancant. Calvin. Inst. Lib. 3.

Cap. 25. §. 5.

Every day is put for a year; so that  
Christ's Kingdom here on Earth, will  
continue undisturbed, Three Hundred  
and Sixty odd Thousand years.

Robt. Bragge, Watchman what  
of the night, p. 31, 32 — Anno 1725.

V. 8. four quarters] Asia, Africa,  
Europe, America; East, West, North,  
and South. Cotton MS p. 33.  
March, 24. 1696

Cap. 20. v. 8. Neither is it  
improbable, but that the Ringlea-  
der of this last Persecution may  
be a Jew: for there is no mean  
to be found among that people,  
they are all either very good, or  
very bad. They who live when  
ye Jew shall be converted,  
shall be able to divine some-  
thing of it. For if they then see  
a remnant of obstinate Jew  
cantonnize themselves in some  
corner of ye world, and resist  
ye general stream of Conver-  
sion, there will be some ground  
to believe, that that shall be  
the first bud of that great  
rebellion, which the provi-  
dence of God reserves for  
the end of ye world. H.  
Jurieu Abrumpt. Proph.  
Rev. 20. P. 387. 2 part



— Not that the substance of the  
Heavens & y<sup>e</sup> Earth y<sup>t</sup> now are  
shall be abolished; but their estate  
shall be altered. Which thing is clearly  
proved by y<sup>e</sup> word of Paul Rom. 8. 21.  
I will not enter here to dispute with  
what Creatures the Lord will furnish  
y<sup>e</sup> Earth withall. Giffard Rev. Cap. 21.  
p. 413. Isa. 65. Isa. 11. Ps. 8. 2 Pet. 3.

21.1. No more Sea] Those gatherings  
together of many waters, rivers from  
all places, or pretended Clergy, men  
from all Nations, into general Coun-  
cils, which were the Sea or many wa-  
ters on which the Whore sat, shall have  
no place at all in the Church's resto-  
red condition. Dr. Owen, Hab. 12. 27.  
Sermon, 32. fol. 324.

Cap. 21. 2. New-Jerusalem] It is  
ordinary with the Prophets, upon  
occasion of y<sup>e</sup> Cruelty of y<sup>e</sup> Oppressors  
of God's People, to break forth into  
meditation of the Kingdom of Christ,  
and y<sup>e</sup> Glory of y<sup>e</sup> New-Jerusalem.  
Gouge Calling Jews: P. 63.

D. 1. At the time when y<sup>e</sup> Jew shall be  
restored to Church estate, there will be  
a great and general Change and Reno-  
vation of the state of y<sup>e</sup> World, both for  
Ch<sup>r</sup> & Commonwealth; for Religion, & Civil  
Policy. D. 2. all troublesome Agitations  
cease. Cotton His p. 61, 62.  
For y<sup>e</sup> Heavens & y<sup>e</sup> Earth being y<sup>e</sup> same  
all y<sup>e</sup> World over, the new Heaven and  
new Earth imply a renewed change over  
all y<sup>e</sup> World, of that wch is here called  
Heaven & Earth: Which not being met  
properly of these material heavens and  
Earth (which change not till y<sup>e</sup> last  
Judgment) they must be taken propi-  
-ally, for a renewal of y<sup>e</sup> state of Church  
and Commonwealth; Religion & Civil Policy  
all y<sup>e</sup> World over. p. 61.

— A Militant State of the Church—  
Dr. H. Wilkinson, Rev. 21. 3. fol. 102.  
Upon the Conversion of the Jew that  
whole work shall be done. fol. 91. & 111.

And so have you admirably the  
beauty of the holy City, New Jerusa-  
lem, coming down from God out of  
Heaven, furnished as a Bride  
trimmed for her Husband, Rev. 21. 23  
that is of the Church of y<sup>e</sup> Jew  
when they shall embrace Christ.  
Calling of the Jew published  
by Dr. Gouge 1621. p. 192.

No more Death]

21. 4. The renowned Jewish Ch<sup>r</sup> is  
dead, so are many famous Christian  
Churches, as in Africa &c But it  
shall be y<sup>e</sup> Privilege of y<sup>e</sup> New Je-  
rusalem, Never to be Unchurched,  
nor suffer decayes of y<sup>e</sup> Life &  
Power of Godliness.

Antichristian—

No more Sea] No more Catholick Re-  
ligion, or Jurisdiction; No more Papists;  
Dr. Goodw. P. 97, 98. or at least  
no Body of them. vid. Pol. Crit. Or, y<sup>e</sup>  
will so perfect & prosper Navigation, that y<sup>e</sup> va-  
stest Ocean shall not hide y<sup>e</sup> place appointed  
of God, nor hinder; but facilitate Papage  
ther. Isa. 43. 16.

21. 6. Athirst] viz. For y<sup>e</sup> Salvation of Israel  
for y<sup>e</sup> Conversion of y<sup>e</sup> Jew, for y<sup>e</sup> creating  
of y<sup>e</sup> new H<sup>e</sup> & n. Earth. Mather  
Mys. H. Salv. P. 179.

Cap. 21. v. 8. Timidis, facie claudis, i. e. ignavis. Intele-  
-git r. Qui timore deficient in Persecutione, & non valen-  
-tes sustinere cruciatu, Tyrannis cedunt, & consentiunt.

2. Qui vim suis Concupiscentijs inferre reformidant.

Cornel. A. Lapid.  
Hos opponit fortibus Christi athletis, atq; victoribus, in-  
-telligens quidem (generativum) delictos illos Martyres, qui  
-nem periculi nihil sibi cum Christo negotij esse, nil molastis  
-illius causa perferre voluerunt. Precipue vero notans  
-abjectissima illa Antichristi mancipia, quibus servilis timor,  
-et spiritus timiditatis est proprius. Docentur enim, nunquam  
-de gratia dei, de remissione peccatorum, &c, certe confidere,  
-sed perpetua dubitatione, & conjecturis fallacibus, de-  
-ptionisq; formidine seipsos cruciare, ignemq; purgatorium  
-gehennae, per omnem vitam serviliter horrens.  
Paveus in locum.



then idolaters, and freeing Christians persecuted formerly by the heathen, chap. 6. 14, 15. Others, of the solemn destruction of antichrist, and gathering of the Jews. Both which, are lively resemblances of the last day. Others, of the destruction of the Turks, newly spoken of.

*fled away*] Or, *vanished*, chap. 16. 14. 2 Pet. 3. 7, 10, 11.

*found no place*] Chap. 12. 8. They shall appear no more in that form they are now in, but changed, chap. 21. 1, &c.

V. 12. *great and small*] All, without exception, chap. 13. 16. Or, as some think, each one in that proportion or stature in which he died.

*and the books*] Dan. 7. 10. Christ, or their own consciences, shall charge with all their sins; as judges proceed with depositions upon record.

*another book, &c.*] Chap. 3. 5. To exempt the godly from condemnation, chap. 21. 27. Phil. 4. 3. Men write in a book the names of those they intend to deliver, or to prefer.

*according to their works*] The wicked must be judged according to their works written in the books. The just, written in the book of life, shall not come into judgement, Joh. 5. 24. Chap. 21. 27.

V. 13. *And the sea, &c.*] All men must rise to judgement, whether drowned in the sea, or denied buriall on earth, or buried in the grave. Or, death and sea gave up their bodies to be judged, and hell their souls.

*hell*] Or, *the grave*, chap. 6. 8.

V. 14. *death and hell*] Or, *the grave*. Men dead and buried before, were now sent to hell in soul and body both. Or, there shall be no more death nor grave for Gods people to fear, nor any torment remaining, but for those that are in hell.

*lake of fire*] Vers. 10. Chap. 19. 20.

*second death*] See v. 6.

V. 15. *in the book of life*] Vers. 12.

*lake of fire*] Vers. 14.

## CHAP. XXI.

Vers. 1. *And I saw*] As the Church is altered, so must her dwelling. It may be spoken of a glorious Church on earth: and then the day of judgement is set before it in the former chapter, that the downfall of the enemies of Gods Church might be set down altogether. And then the Churches felicity, after the destruction of the whore, beast, dragon, and all covert and open enemies: which new estate will abide till glory come: security is like to be her onely trouble, when Christ cometh, 1 Thess. 5. 2, 3. 2 Pet. 3. 3, 4. Matth. 24. 37, &c. and 25. 1, 2, &c. Bringing in of eastern kingdoms to the faith, and destroying all the enemies of the Church, may well be called, *A new world*. Or, it may be taken literally for the happie estate of Gods saints in heaven, in soul and body, after the day of judgement.

*a new heaven*] Isa. 65. 17. & 66. 22. 2 Pet. 3. 13. For the old were gone, chap. 20. 11.

*no more sea*] Either literally: for there will need none for trade: the fire perhaps at the worlds end, may utterly dry up the sea. Or figuratively, no more war against, nor trouble in the Church; but holiness in good men, security onely, not enmity, in others: a firm peace all the world over, as at Christs first coming. Then the Church shall not be like the raging sea, but like the quiet earth.

V. 2. *the holy citie*] Matth. 27. 53. Jerusalem is so called. Either heaven, or the Church formerly troden under foot, chap. 11. 2. but now made glorious, Isa. 54. 11, 12. & 51. 23. & 52. 1, 2. & 60. 1.

*new Jerusalem*] The Church of God, whereof old Jerusalem was a type, Gal. 4. 26. The citie wherein Gods people dwelleth. And it is called, The new Jerusalem, not in respect of the old testament onely, but of the former estate of it in the new. It shall be free from all former troubles.

*coming down out of heaven from God*] If it be understood of heavenly glory, the sense is; It will be more fully revealed by Gods ministers inviting them to it then, then in former times. See chap. 3. 12. If of the Church on earth, it sheweth, that it receiveth the glory and lustre it hath, not from men on earth, but from God in heaven, Joh. 1. 17. 1 Cor. 15. 47, 48, 49. Because God is the greatest height, all that comes from him, is said to come down, 2 Cor. 5. 1, 2. Jam. 1. 17.

*as a bride*] Adorned as a bride, Isa. 61. 10. Heb. 11. 10. Therefore he saw the citizens, as well as the citie. He saw many men, v. 3. He saw them adorned as a bride ready to be married: yet he saw not the glory of it so fully as v. 10.

V. 3. *a great voice*] To publish the greatness of Gods mercy, and the saints glory, to all men, chap. 19. 1.

*Behold*] A thing wonderfull, Isa. 7. 14. and present to his view in the vision, Joh. 1. 29.

*the tabernacle of God is with men*] An allusion to the people

of the Jews, which had the tabernacle; and an intimation, as some think, that these here meant were not yet glorified in heaven. Therefore it is called, *A tabernacle*, not, *An abiding citie*, Heb. 9. 10. and God said to be with them, and not they with him, as 1 Thess. 4. 17. He will give them abundance of grace. And the tabernacle is mentioned, as some think, to shew, that the Jews were come in to the Church. See on chap. 16. 12. & 19. 1. So the service of God under the new testament is called incense, and offering, Mal. 1. 11. Or, heaven may be called so, in allusion to the tabernacle, Psal. 15. 1. Ezek. 37. 28. where God is present with his for ever, as the ark was in the tabernacle, as long as it lasted.

*they shall be his people*] So is his covenant, Gen. 17. 8, 9. Jer. 31. 33. Ezek. 37. 27. He will protect them from all foes.

V. 4. *And God shall, &c.*] Chap. 7. 17. He setteth down the fruit of Gods dwelling with them.

*wipe away all tears*] Their former persecutions, which lay so heave upon them before, and caused them to shed so many tears, shall cease, Isa. 54. 14, 15.

*no more death*] An allusion to Isa. 25. 8. & 13. 14. applied by the apostle to the happiness of the saints after the resurrection, 1 Cor. 15. 54, 55. and so it may be understood here. Or else of the happie estate of the Church on earth a little before, when pope, and Turk, and all enemies are destroyed. And as then they shall be free from persecution; so men shall not be slain with plague and famine so frequently as in former times. The happiness of the Church is described negatively, by removal of evils: yet abundance of comforts, spirituall and corporall, is included also. So that the Church then, shall be a lively type of the glorious Church in heaven: and they shall not die by persecution, as before; but death shall be a quiet passage to heaven.

*neither sorrow, &c.*] No inward grief, no outward expression of it, no heave labour or pain to cause either. They shall not be, like the Israelites in Egypt, put to hard labour in slavery, and grieving at it, and crying for deliverance, Exod. 3. 7, 9. See the like phrase, Isa. 54. 14. and 60. 18. and 61. 3, 7.

*former things are passed away*] All the miseries of this world. Or, the beast, false prophet, and all that did hurt the Church.

V. 5. *he that sat upon the throne*] Chap. 4. 2. Because it seemed incredible that all things should be made new, God himself confirmeth it, and saith, *I make all things new*; taking the work upon himself, who was able to do it.

*Behold*] See notes on v. 3.

*I make all things new*] Isa. 43. 19. 2 Cor. 5. 17. When old things were gone, new must needs succeed. This may intend the glorious state of Gods saints after the resurrection: or, a more ample restauration of the true doctrine and sincere worship of God on earth, before the end.

*write*] See chap. 14. 13. & 19. 8. Isa. 8. 1. & 30. 8. Job 19. 23. Hab. 2. 2.

*for these words are true*] Or, *that these words are true*. They must be written as it were in table-books, to shew that God would do it, and his people might expect it.

V. 6. *It is done*] Chap. 16. 17. All that the prophets spake of the Churches deliverance, and the destruction of her enemies, is accomplished, chap. 10. 6, 7. Her foes are all destroyed, and she shall have a quiet state to the end. Or, the world is at an end, and glory promised is come.

*I am Alpha and Omega*] Chap. 1. 8. & 22. 13.

*the beginning and the end*] I decreed and foretold all these things, and now have brought them all to passe.

*I will give, &c.*] Isa. 55. 1. Chap. 22. 17. Because good men cannot hear of these excellent things, but they will long for them; he addeth, *I will give, &c.*

*fountain*] Psal. 36. 8. Never any want of life there; it cometh from a fountain.

V. 7. *He that overcometh*] Chap. 2. 7. God will give heaven to those that heartily desire it: but yet they must fight for it, before they enjoy it. They must overcome the dragon, the beast, Gog and Magog.

*I will be his God, &c.*] Psal. 89. 26, 27. 2 Sam. 7. 14. 2 Cor. 6. 18. I will tender him as a father doeth his son. This argueth extraordinary comfort, here or in heaven.

V. 8. *But*] Such sinners as follow, shall have no part in this new heaven and earth: and, lest they should slight this loss, he threatneth them with hell-fire besides.

*the fearful, &c.*] If it be spoken of the day of judgement, it may be taken generally for all such sinners. If of the Church before, it signifieth, that though no persecutors remain, yet there will be many wicked men, who shall go to hell when they die, although they lived to see this glorious estate of the Church. The fearful then may accordingly be either such as at any time do evil, or omit good, against light of conscience, for fear of danger, Matth. 10. 28, 33. & 16. 15. That overcome not, but are overcome, v. 7. Or, such as were afraid



worship God so purely, that he shall seem to converse with them, face to face. Or, it setteth out their full happinesse in heaven, which consisteth principally in seeing Gods face, Mat. 5. 8. Job 19. 26. 1 Cor. 13. 12. 1 Joh. 3. 2.

*his name shall be in their foreheads*] Gods name, chap. 3. 12. & 14. 1. His image shall be more fully imprinted on them, then on other Christians in former times. Or, he shall own them publicly, and all that they have, Zech. 14. 20, 21. Or, they shall glory most in this, that they are Gods children. Or, they shall as children converse with him in heaven. For there it will appear who are Gods children, though here it do not. The saints shall know one another, as the high-priest was known, when Holiness to the Lord was written in the plate on his forehead, Exod. 28. 38.

V. 5. *And there shall be, &c.*] Chap. 21. 23.

*no night there*] No such darknesse of ignorance, confusion, or affliction, as was before. Or, no darknesse literally, or of affliction at all, if it be understood of heaven. In the day here, they feared night; in prosperity, adversity: there, they shall not need to do it. To heal that fear, that which was said, chap. 21. 23. is here repeated.

*they need no candle, &c.*] They need not light by day or night. They have so much knowledge of God, and comfort in him, that they seem to have no need of outward means and comforts, Isa. 19. 20. Or, in heaven they shall need no reading or preaching of the word, the light of the soul, Psal. 119. 105. 2 Pet. 1. 19. 1 Cor. 13. 8.

*for the Lord God giveth them light*] Knowledge and comfort shall so abound in them, that all may see they come rather from God, then from the means, Isa. 54. 13. Jer. 31. 34. Or, they receive fulnesse of knowledge and comfort from God in heaven.

*shall reign*] Left men should think it an hard service spoken of, v. 3. he addeth, They shall reign, to shew that their service shall be a most happie kingdom.

*for ever and ever*] Their kingdom begun here, shall never end, but be translated to heaven. Or, they shall reign in heaven for ever.

V. 6. *And he said unto me*] The conclusion of the book. In Genesis, the first book, is set out the beginning of the world, and of the Church. The history of both, is continued in other books for a long time; and it is carried on in this last book, by way of prophesie, to the end.

*and true*] See chap. 19. 9. & 21. 5. The Spirit knew that this book would be more questioned then others, and therefore by his angel confirmeth the truth of all things written in it, in the conclusion, by many arguments; because the servants of God, hearing of them, would be very desirous to see the event of all these prophesies. As if he should say, All is now revealed, and all that is revealed is true: nothing remaineth, but that ye give credit to it, and patiently expect Gods performance, which will undoubtedly follow in his time.

*God of the holy prophets*] See Luke 1. 70. God, who separated and inspired holy men to be prophets, that they might foretell things to come; hath revealed these things also by his angel, chap. 1. 1. and therefore they shall certainly come to passe.

V. 7. *Behold*] Chap. 21. 3. He bringeth in the Lord God of the prophets mentioned in the former verse, speaking in his own person in this verse. Or, Christ sending his angel to reveal these things, v. 16. may interpose, and speak himself, when he please. Or, the angel sent by him, speaketh sometimes in his own person, sometimes in the person of Christ.

*I come quickly*] See v. 12, 20. I begin soon to execute these things; and that shall be a pawn to you, that I will not give over the work, till I make an end of all. Therefore they must not be sealed, v. 10. that men seeing some things foretold soon performed, might with patience expect the performance of the rest.

*blessed is he, &c.*] The conclusion is like the preface, chap. 1. 3.

V. 8. *I John*] He sheweth, that this book was not written by any false prophet, but by himself, who was well known in the Church.

*saw these things*] He confirmeth the revelation here, as he did his gospel before, Joh. 19. 35. & 21. 24. and his epistle, 1 Joh. 1. 1.

*and heard them*] I saw the visions, and heard the words. He was worthy to be believed; for he receiveth nothing at the second hand, but saw and heard himself, what he writeth. All the Churches knew, that he received what he writ, from Gods Spirit, and did faithfully dispense it.

*I fell down, &c.*] Before, chap. 19. 20. Or it may be, now, toward the end, being more fully acquainted with the glory of the holy citie then before, he forgot himself, and out of weakness erred the second time, as Abraham did about his wife, Gen. 12. 13. and 20. 2. It seemeth John did it now again, because it is after he had seen all the visions: and

other words are attributed to the angel here, then were, chap. 19. 10.

V. 9. *See thou do it not*] See on chap. 19. 10.

V. 10. *Seal not the sayings*] Propound it openly; conceal no part of it: as sealing is concealing, chap. 10. 4. Isa. 8. 16. & 22. 11. Dan. 12. 4, 9. Left John should think that he ought not to reveal so great mysteries to the people, he is bidden not to conceal them; and a reason is added, Because the time is nigh.

*of the prophesie of this book*] Look on v. 7.

*for the time is at hand*] Mysteries are often kept secret, till God see a fit time to reveal them, chap. 10. 4, 5. They are revealed, when the Church may get most good, as when the time of fulfilling draweth nigh. The time, in the Greek, is, the season; that is, the fit and appointed time.

V. 11. *He that is unjust*] If it be objected, Some will abuse these things, to hurt themselves and others; the answer is here included, They must not be concealed, for all that. Others will make a better use of them. Good men must not be deprived of the knowledge of these comforts, because men to whom they belong not, will abuse them.

*unjust*] Towards others. To this, *righteous* is opposed.

*filthy*] In himself. To this, *holy* is opposed.

*let him be filthy still*] Those that remain obstinate, shall be given over to their own lusts, and grow worse and worse, Psal. 81. 11, 12. Ezek. 3. 27. & 20. 29. Dan. 12. 10. Amos 4. 4. 2 Tim. 3. 13. Or, such as are obstinate, and incorrigibly wicked, let them be left, and given over to their own lewd and loose courses of life; as 1 Cor. 14. 38.

*holy still*] Or, *more holy*. Either persist or encrease in holiness. And so in the former.

V. 12. *And behold, I come quickly*] As I said before, v. 7. Little time will passe, from the foretelling of these things, to the beginning of fulfilling them. Look therefore for my coming to execute them, as a servant forewarned doeth for his masters, Matth. 24. 44, 45.

*my reward is with me*] Christ cometh not empty-handed. His reward is ready, for good men and bad, Isa. 40. 10. & 62. 11.

*to give, &c.*] Rom. 2. 6.

V. 13. *Alpha and Omega*] Chap. 1. 8. & 21. 6.

*the first and the last*] Isa. 41. 4. & 44. 6.

V. 14. *his commandments*] Christ's, if the angel speak in his own person. Or God's, if Christ speak, or the angel in the person of Christ. See v. 7, 12.

*that they may have right*] And so may inherit heaven, as Gods children, Matth. 25. 34. and coheirs with Christ, Rom. 8. 17, 18.

*to the tree of life*] See v. 2. Chap. 2. 7.

*thorow the gates*] Chap. 21. 12. For over the wall they could not go; it was so high, chap. 21. 12, 16, 17. An allusion to a guarded citie, whose high walls keep out such as have no right to enter, and porters at the gates let in such as have.

V. 15. *For without. Gr. But without.*

*dogs*] Men that bark and snarl at all goodnesse, Phil. 3. 2. Matth. 7. 6. It is an happinesse to be without the society of such. Or, filthy persons, such as are spoken of, v. 11. called Dogs, Dent. 23. 18. 2 Pet. 2. 22.

*and murderers*] Chap. 21. 8, 27.

V. 16. *I Jesus, &c.*] Now Christ confirmeth the truth of all these things, by his own voice acknowledging, that they came all from him.

*have sent mine angel*] Chap. 1. 1.

*to you*] In the seven churches, chap. 1. 4. Hereby he sheweth what great honour he did to those churches, to commit this treasure to their custodie.

*I am the root, &c.*] Chap. 5. 5. Isa. 11. 1. I can give you the promised happinesse; for I am the Messias of Davids seed, that must reign for ever.

*the bright morning-Star*] Chap. 2. 28. His birth was manifested to the wise-men by a star, Matth. 2. 2, 9, 10. to shew that he was the star foretold, Num. 24. 17. which bringeth the day of knowledge to the church, and glory, after the night of ignorance and misery, 2 Pet. 1. 19.

V. 17. *the Spirit*] The holy Ghost breedeth desire of Christs coming in the heart of the church, which is Christs Bride; who also freely answereth to his motions, v. 20. Rom. 8. 23, 26. 2 Cor. 5. 2, 4.

*the Bride*] She desireth to be married to Christ; for she had made her self ready, chap. 19. 7. Gods children desire the fulfilling of these things, that they may be more neerly joynted to Christ. See chap. 6. 10. & 19. 17. 2 Tim. 4. 8.

*Come*] To fulfill these things. Or, to judgement, that we may be with thee for ever.

*him that beareth*] Not only the church in generall, and each Christian then alive; but also their posterity, when they shall hear of these glorious things, shall long for the performance of them.



People multitude nations tongues areas  
many waters.

People may mean such as are united into one  
common wealth  
multitudes, heaps of people without laws or  
government in any good order.

nations such as come from one mother

tongue i.e. such as consist of divers languages  
all these compared to waters  
i.e. as most difficult to be contained within y<sup>e</sup> same  
bound. 17. 1. 2. 3. Antiochus Comfello lict  
David only ber. he was the bound he contained y<sup>e</sup>  
by his covenants y<sup>e</sup> law was but as a bank off sand  
y<sup>e</sup> God hath sit about y<sup>e</sup> sea  
but y<sup>e</sup> waters such as are y<sup>e</sup> banks y<sup>e</sup> no  
bound w<sup>ch</sup> keep y<sup>e</sup> in

1. King. 12. 7. The old Comfellowes aduised  
to haaken to y<sup>e</sup> m. give y<sup>e</sup> what they will  
they came about Populaz government.

2 like water also in weakness, a people wh<sup>ch</sup> gods  
presence is departed from y<sup>e</sup> are weak as water

3 know y<sup>e</sup> instability y<sup>e</sup> m 49. 4

4 So Confess no y<sup>e</sup> Rev. 14. 2.

this shows what man is single persons, Companies  
of men only vanity ps. 49. ps. 62. 9.

Civil Lawes & good laws are to people as  
banks to y<sup>e</sup> sea.

no trust in multitudes, nor Populaz applause

arts. 14. 11 to 19 gal. 4. 15. 16.

Populaz government is least to be chosen. though liberty  
to choose governors is a great privilege though it  
be but performed by a select Company

Government of people is like sitting upon y<sup>e</sup> waters  
y<sup>e</sup> smooths Comfellowes

2. keeping above water to get upon not to sink  
under it

3. y<sup>e</sup> at it is but an unstable state

At times not Comply with y<sup>e</sup> lusts of people i.e. as  
let y<sup>e</sup> maintain a steady spirit w<sup>ch</sup> freedom god

god doth sometimes give multitude of nations  
to people & y<sup>e</sup> government of y<sup>e</sup> into a great

whore

they that will not be ruled by reason

swayed by compulsion yet will be ordered

by superstition

y<sup>e</sup> impotency & y<sup>e</sup> Potency have made y<sup>e</sup> so

y<sup>e</sup> they cannot endure to be governed by ch<sup>ch</sup>

1. from y<sup>e</sup> just judgment of god

2. from y<sup>e</sup> Correspondency of religion to carnall  
reason

6. Ten things of Chrestendom as they did give  
y<sup>e</sup> kingdom to y<sup>e</sup> beast, so at length they shall  
hate her, leave y<sup>e</sup>

1. from gods holy will & y<sup>e</sup> powerful operation  
of his Providence, as it did work in y<sup>e</sup> giving  
the kingdoms to y<sup>e</sup>

god Prepares objects for trial,

he leaves men to Satan who operates on y<sup>e</sup>

by y<sup>e</sup> one sin

by lying wonders

by outward greatness, Rev. 13. 3 to 8.

Also y<sup>e</sup> god might show out his wrath on y<sup>e</sup>  
his nature to punish whoredom spiritual & bodily  
Jer. 29. 21. 22. 23.

The Kingdom, Power & Subjection wh<sup>ch</sup> god gave  
y<sup>e</sup> Kingdom of Chrestendom to y<sup>e</sup> beast shall  
not be perpetual but for a time appointed &  
limited by y<sup>e</sup> word of god.

1. from y<sup>e</sup> limitation of all the Captivities &  
Subjection of y<sup>e</sup> People of god in former times

2. from y<sup>e</sup> foretelling Prophecy of god taking  
y<sup>e</sup> Kingdom of Chrestendom and to ravell y<sup>e</sup> y<sup>e</sup>  
in y<sup>e</sup> world.

Rev. 17. 17.

this magnifies y<sup>e</sup> justice, wisdom &  
great of god

V. 18. The great City of Rome wh<sup>ch</sup> in Johns time  
had y<sup>e</sup> sovereign dominion over y<sup>e</sup> kings of  
earth, after ward it rode upon the scarlet  
Colored beast, became y<sup>e</sup> great whore y<sup>e</sup> mother  
of harlots, full of abomination, & drunken w<sup>ch</sup>  
y<sup>e</sup> blood of y<sup>e</sup> saints.

1. from y<sup>e</sup> great Power & Authority of Satan hat  
over any Citie after it hath bene enlightened  
with y<sup>e</sup> knowledge of god.

2. from y<sup>e</sup> ordinary abuse of y<sup>e</sup> best gifts  
y<sup>e</sup> to y<sup>e</sup> greatest Corruption y<sup>e</sup> y<sup>e</sup> Lord has  
men to y<sup>e</sup> selves & to Satan.

To convince Papists y<sup>e</sup> wh<sup>ch</sup> they doke upon as y<sup>e</sup>  
holy mother ch. is indeed y<sup>e</sup>

To read this i they say it is y<sup>e</sup> universality of y<sup>e</sup> world  
in y<sup>e</sup> world. but no Collo<sup>r</sup> being found to y<sup>e</sup> y<sup>e</sup>  
but y<sup>e</sup> it must be say they) Rome Pagan.

others Confess it must be Rome Antichristian y<sup>e</sup>  
some y<sup>e</sup> Pope to be Antichrist. saying he shall rise on  
y<sup>e</sup> 10th of May, subdu 10 kings, drive aw  
y<sup>e</sup> Bishop of Rome & burn Rome with y<sup>e</sup>

but y<sup>e</sup> text is plain y<sup>e</sup> y<sup>e</sup> next beast y<sup>e</sup> did say  
y<sup>e</sup> City of Rome after y<sup>e</sup> empire ceased is y<sup>e</sup>

Roman visible Catholique ch.

To exhort the ch<sup>ch</sup> to grow up in faith, love

Patience, meekness, Heavenly mindedness & it  
may be then y<sup>e</sup> Lord will delight to raise up

another Generation, else y<sup>e</sup> spongers of ch<sup>ch</sup>  
will become whores y<sup>e</sup> lambs of ch<sup>ch</sup> monster

beasts.

Rev. 18. 1.

After the Lord by his servants hath clearly  
revealed that Rome is Babylon the Mother

of Harlots & that the ch. of y<sup>e</sup> sports herts  
not a ch. but a monster, & the head of this

ch. is not a minister of ch<sup>ch</sup> but the head  
of y<sup>e</sup> beast y<sup>e</sup> the next minister that he

finds forth doth with much earnestness  
y<sup>e</sup> Power & Dominion of both City & state

of Rome is brought on to a speedy certain  
utter destruction.

1. from y<sup>e</sup> speedy & certain looking for of  
Extraordinary Judgment when sinners are come  
to their full ripeness.

2. from y<sup>e</sup> Power of faith y<sup>e</sup> look at things  
hoped for as Present Heb. 11. 1

3. from y<sup>e</sup> nature of Zeale which is wont  
to be Insurmountable in a sincere heart unto  
y<sup>e</sup> faith.

After Rome is fallen it shall be left for a  
habitation of devils a Prison for unclean

spits & hateful birds

1. ber of gods just judgment. Isoton whose  
throne y<sup>e</sup> palace it had bene solong y<sup>e</sup> for

now his Prison

y<sup>e</sup> like reason of Houses Haunted having  
bene place of great wickedness



*[Faint, mostly illegible handwritten text in a cursive script, likely a historical document or manuscript.]*

*[Faint, mostly illegible handwritten text in a cursive script, likely a historical document or manuscript.]*



Cap. 22. 1. Many do interpret this of Heaven: But I humbly conceive this may be made good here below.

Dr. H. Wilkinſon, Rev. 21. 6. fol.

799. Am

22. 10, 11, 12. When Prophecies grow near to Accompliſhment, they are not obſcure but grow clearer & cleaver. Hence John is bidden not to ſeal them; i. e. not to conceal them. U. 1. To ſhew a reaſon why this Revelation was concealed ſo much from the ancient Divines (whom commonly, tho' corruptly, they call Fathers) to wit becauſe theſe later Prophecies were far diſtant from them.

2. To teach us, It is a heavy Judgment when Doctrines, & Promiſes, Commandments & Threatenings are ſealed to a ſoul or people. Iſa. 29. 10, 11, 12.

3 To ſtir us up to communicate to others — what light the Lord ~~has~~ Revealeth to us from this Revelation: Conceal it not. Mat. 5. 14, 15.

Cotton MSS p. 99.

v. 16. D. 1. That this Book of the Revelation is to be declared to the Churches.

Not confined, nor commented on only in the ſtudy of Learned Men.

U. 2 To teach us the beſt way of finding out the meaning of this Book; not by private meditation for private uſe; but by public Preaching & Declaration of it to the Churches: for to that end it was ſent by the Angel. Cotton, p. 112.



Rev. 21. 16.

He Measured the City, 12000 Furlongs] that is  
1500 Miles in Length.

Q. But is the New Hierusalem of a so large an Extent  
will it become a Diocesan, yea National Church, almost five  
times as bigge as all England.

Ans. Noo verily: for that will not stand with the dimentions  
of the same City described by Ezekiel Ezek: 48, 30. contain-  
ing some 4500 measures or Cubits, which make but 12 furlong.  
Now there is a vast Difference between 12 furlongs & 12000 furlong.  
But when John speaketh of 12000 fur Longs, He intimates  
there will be a 1000 Churches (of an Apostolicall measure)  
gathered of the Jewes at their conversion. For there be a 1000  
times 12. Furlongs in 12000 Furlongs. And this Thousand of  
Churches shall keep unity, and confederacy one with  
another and mutual Equality; not one or a few sording it  
over the rest with transcendont Authority, but all of the  
Embracing and Assisting one another in Brotherly love  
according to the mutual Equality of the 12 Apostles, and of  
the Churches instituted by them. Corinth did not Lord it  
over Ephesus, nor Ephesus over Phillippi, nor Phillippi  
over Thessalonica, nor the 7. Churches of Asia one over  
another. Cotton MSS D 34.

Rev. 21. 22.

Doct. 1. In the Pure Churches of the Jewes at their  
East Conversion. There shall be noo Temple, either of  
Typicall Representation, or of Popish Consecration.  
For noo Temple is spoken in Opposition. 1 To the Temple of  
Solomon, and Zerubbabel which was Typicall.

2 To Popish Temples, which without Institution from God  
were consecrated to 1 God saints Angells, yea Holy and spirituall use.

Use 1 To teach us, to put noo Holyness in our Meeting houses.

Neither our selves, nor Prayers are any whit the more  
accepted for the Place sake. It is true there is a Promise  
to the Church Assembled wheresoever. Math: 18. 20.

But none to the place <sup>of the</sup> Assembly.

Use 2 To teach us, how farre such Churches are from Purity,  
as have such Temples, as they put Holyness in.



*let him that is athirst come*] Chap. 21.6. *Iſa.* 55.1. The prophetic may kinde this thirst in good men; the performance will quench it: else were the expecters miserable, *Prov.* 13.12. *1 Cor.* 15.19.

*the water of life*] Of the river, v.2. So here is water of life to drink, and a tree of life to give food.

*freely*] Let them participate of grace or glory, as freely and plentifully as if it were water, *1 Tim.* 6.19. *James* 1.5. Or, Though they shall have abundance of both, yet it is of Gods free grace; for they deserve not one drop of this water, nor cannot procure it by any strength or wit they have of themselves, *Rom.* 6.23.

V.18. *For*] It may be left out, as it is, *Acts* 4.34. & 8.31. in the beginning of the verses: for it yeeldeth no reason of that which went before. Or it may be read, *And*, as *Acts* 8.39. in the end of the verse. Or, *no doubt*; as *1 Cor.* 9.10.

*I testifie*] *Gr. I testifie together.* As Moses did of the law, *Deut.* 4.2. & 12.32. & 30.6. so do I of this prophetic. It is therefore of divine authority, as that book is. Or, I sent my angel to testifie these things, v.16. now I confirm his testimony, by threatening all that adde to, or take from it. Or, I confirm what John averreth, v.8.

*the words of the prophetic of this book*] *Vers.* 7,10.

*shall adde unto him*] Or, *shall lay upon him.* *Prov.* 30.6.

V.19. *the words, &c.*] See v.18.

*out of the book of life*] Chap. 21.27.

*out of the holy citie*] Chap. 21.2.

*the things which are written in this book*] Chap. 1.3.

V.20. *He which testifieth these things*] Christ, v.16,18. the faithfull Witnesse; chap. 1.5. from whom, as the Gospel came, so likewise this revelation.

*I come quickly*] He had said so before, v.7,12. Now he repeateth it the third time, that we may not think he stayeth too long for us.

*Even so. Come Lord Jesus*] Johns voice, desiring it may be as Christ hath said. He grew old, and desired to be with Christ quickly, as other of the saints do, v.17. and Paul, *Phil.* 1.23. Thus John, who received these mysteries from heaven, and writ them in a book, concludeth it with a double wish; one, of Christs coming, in this verse; the other, of the continuance of his favour to his Church in the mean while, v.21. teaching us to do the like. Or it may be the churches voice, desiring to be speedily joyned to Christ; as v.17. according to his promise here and before.

V.21. *The grace of our Lord Jesus Christ, &c.*] This sheweth the whole revelation to be an epistle sent to the seven churches. See notes on chap. 1.4. He beginneth with this request there, and endeth with it here. Christs favour is the first and last thing he wisheth to the church. So doeth Paul, writing by the same Spirit, *Rom.* 1.7. & 16.24. *1 Cor.* 1.3. & 16.23. *2 Cor.* 1.2. & 13.14. *Gal.* 1.3. & 6.18. *Eph.* 1.2. & 6.24. *Phil.* 1.2. & 4.23. *Col.* 1.2. & 4.18. *1 Thess.* 1.1. & 5.28. *2 Thess.* 1.2. & 3.18. *1 Tim.* 1.2. & 6.21. *2 Tim.* 1.2. & 4.22. *Tit.* 1.4. & 3.15. *Philem.* v.3,25. This he writ in the end of his epistles, with his own hand, *1 Cor.* 16.21,22,23. *Col.* 4.18. It was the token of his genuine epistles. Though they were written fair by others, *Rom.* 16.22. yet he writ this salutation, or the like, in the end, with his own hand, *2 Thess.* 3.17,18.

*Amen*] So be it. This is also added in the end of Pauls epistles. See the places newly cited.

FINIS.

October, 21.<sup>th</sup> 1718. I finished reading this 2<sup>d</sup> volum. LAUS DEO!



House consecrated, the Font, the Table yea the Church yard. Hence private Prayers there: Hence Buryalls in the Churchyard Proferre to God the Pious; and in the Church above the Church yard, and the Chancell above the Church.











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Rev: 21, 12, 13, 14.

Doct: 3. The Apostolicall Presbytery of every pure Church hath a special Charge; To attend to the Government of the Church, especially to the Coming in, and going out of Members.

Obj: But doth not this take away the Peoples Liberty in the Admission of Members.

Ans: Elders may Receive new Members into the Church but in the Publick Presence, and Cognizance of the Church.

And the People have Liberty to object their Exceptions and probable fears against any Act. 9. 26.

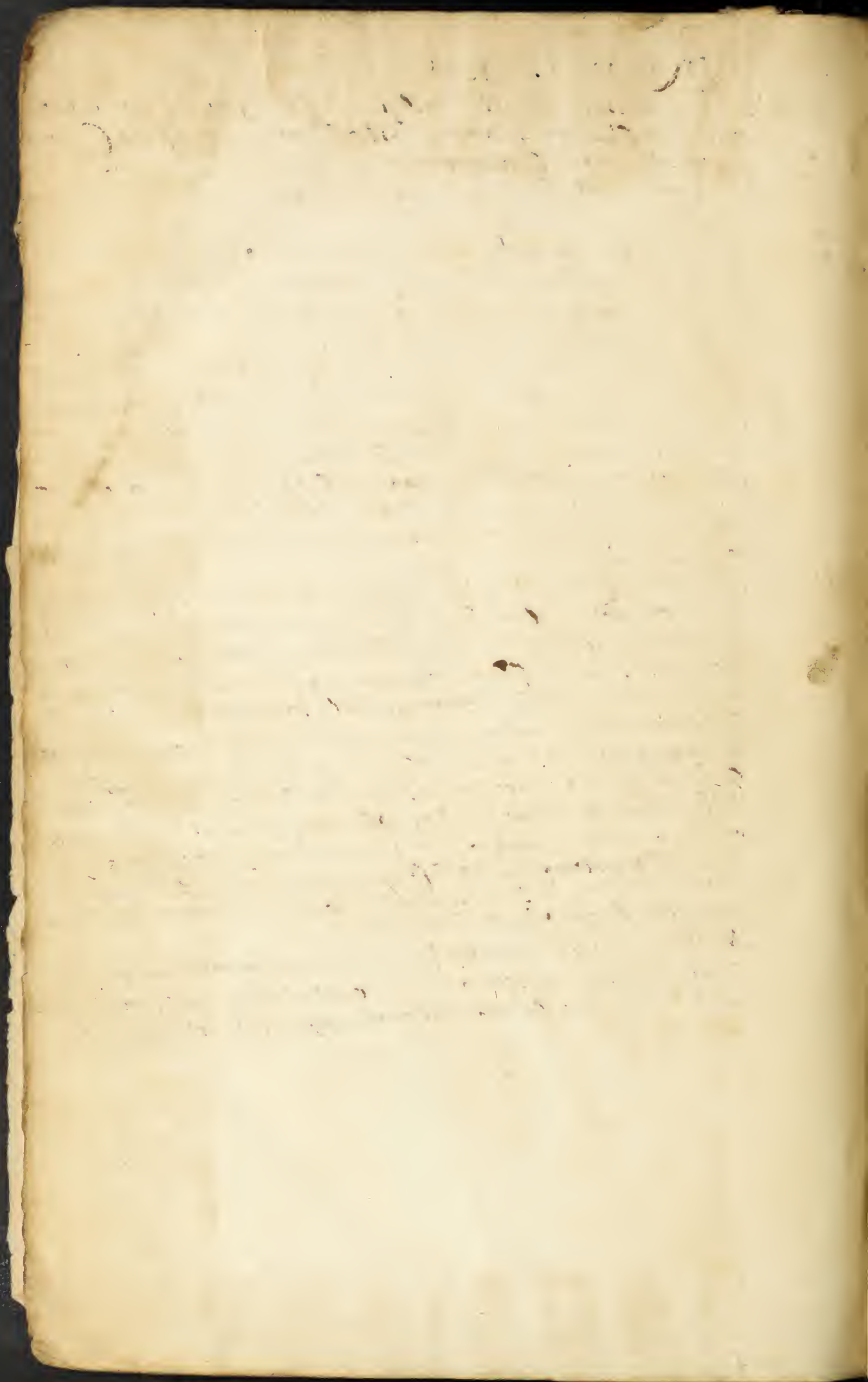
Hence Peter. propoundeth the Question, whether any could Object against the Receiving in of Cornelius Company unto Baptisme Acts 10. 46, 47.

The People have power of bearing witness of the good they know in others, before the Church, as well in this case, as in that 3 John 8 which doth not witnessing against, but giving way unto, their Liberty is provided, and the Person Admitted. Thus their Liberty concurrith as an Inguident Adjutant cause to his Admission.

Wh: 3. To teach Churches, Not to Expect, much less Require such Votes of particular Scrutiny in all Admissions, or the like Acts of the Gates, and to cast the votes upon the near Choice of the People. If the Elders Approve a man to be Admitted, it is mooted, and necessary to Propound to the Brethren an Inquiry what Exception they have against him. If they Object none, it is mooted to Require what Testimony they can give of him. If some do give for him, and none give sufficient Reason against him, <sup>The Presbytery may admit him</sup> What though all do not Express their Consent by lifting up of hands. It is not good, to putt it to a contrary Vote, as many as are of a contrary mind, lift up your hands: for thus thrusteth the Angels from Standing at the Gates, and Putteth the Majority of the People in their Place.

Neither is it safe, when the Elders have approved a man upon examination, then the Brethren not to come with a private Examination, and refuse him. For this also should roth away the Presbytery from the Gates.







Forein. Jer. 36. 9. 40. 11. 50. 6, 16.

Dead Tongue. Act. 21. 40.  
— Which we call Sunday — Act. 20. 7.

Thou Tyrus, the daughter of the Ocean. Jha. 23. 10.

Foot-pale; Ha. 40. 22.

Wright. Jha. 44. 12. Wafer-god. v. 15.

Dragoons, Rev. 13. 4.

Faisable, Rev. 13. 12.

Not good for food, or song, Rev. 18. 2.



